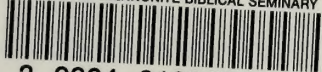


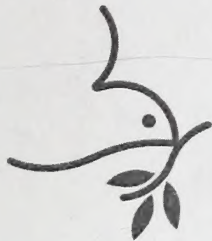
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November 12, 2014

Colleen McFarland,
Director of Archives and Records Management
Mennonite Church USA
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Dear Colleen,

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You have our full permission to digitize all issues of Gospel Herald and make them available for free, with full-text access.

Best wishes in this important endeavor!

Warmly,

Amy Gingerich
Editorial Director, MennoMedia

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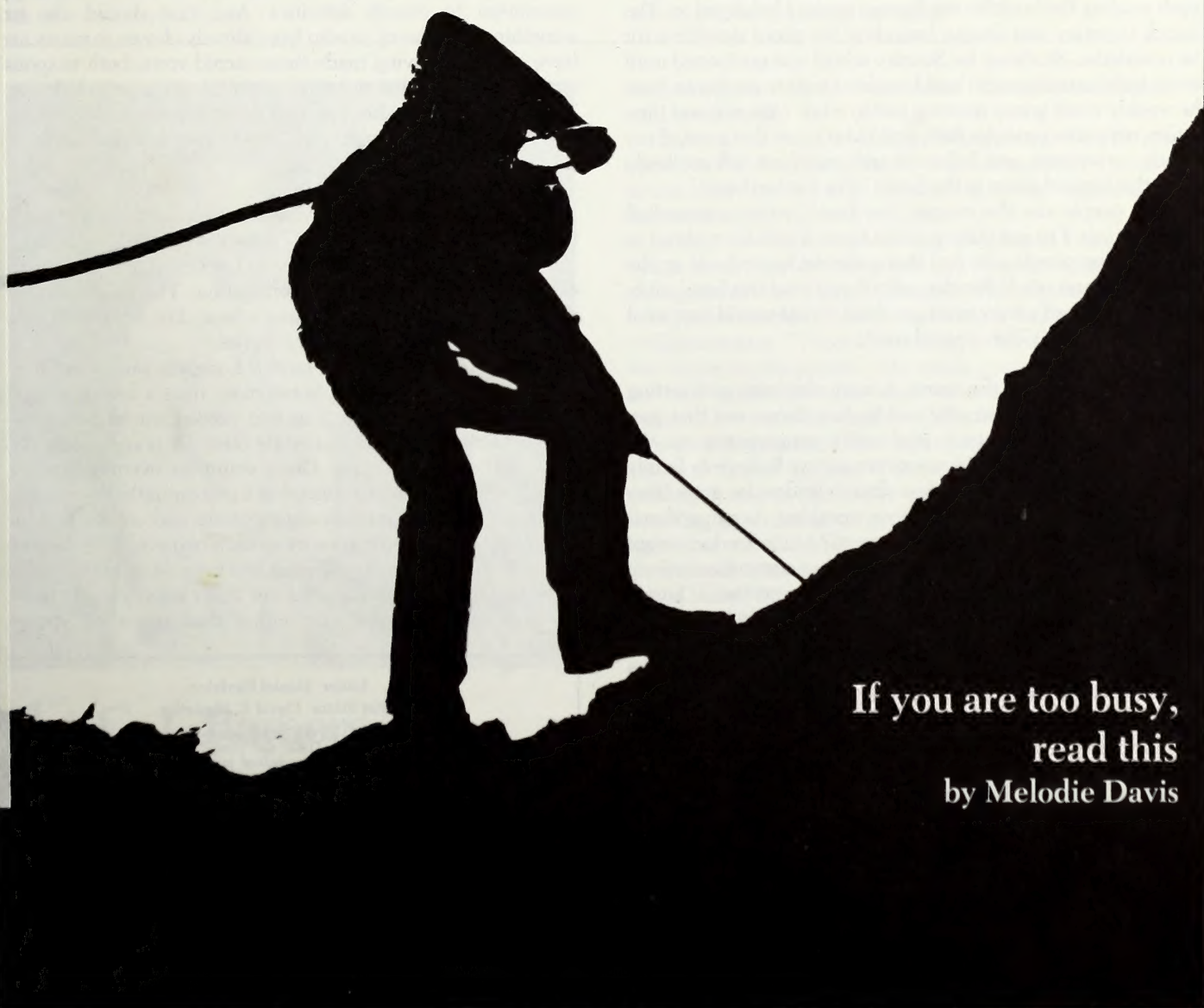
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Gospel Herald

January 5, 1982

JAN 5 '82



If you are too busy,
read this
by Melodie Davis

A personal statement on work —and overwork—in the church

by Melodie M. Davis

It was annual church reorganization time. One fiftyish man was being asked to head up the nurture committee. "I'll help out," he said, "but I won't head it up. I'm coming to realize that this old man is only gonna walk this road one time. If things get so busy where I really don't enjoy the walk, then I've gotta slow down."

I silently cheered his ability to choose priorities in spite of the guilt trip the rest of the group seemed to lay on him. I knew what he was talking about. I barely had time to get minutes of the homemakers' club written between meetings. I could never finish reading the book for the literary group I belonged to. The church secretary was always hounding me about deadlines for the newsletter. Studying for Sunday school was postponed until ten o'clock Saturday night and I couldn't wait to get home from the weekly small group meeting just to relax. I knew it was time to trim my extracurricular flab, and I also knew that most of my friends, co-workers, and fellow church members talk endlessly about this age-old thorn in the flesh: "I'm just too busy."

Some people use the excuse "too busy" when approached about any job. I'm not talking about them. I'm talking about us well-meaning people who feel that *someone* has to head up the committees and teach Sunday school and lead the boys' club. After all, the Lord's work must get done. What would happen if everyone would say they're too busy?

Pastors often score the worst. A man who leads goal setting seminars in churches recently said he has discovered that pastors often score the worst in the entire congregation on the stress tests that he gives. How can we say we believe in family life when we demand that a few church leaders be gone from home up to 50 percent of the time, speaking, begging donations, leading retreats, serving on boards? Many leaders resign from one committee or board, and five other committees swoop in like vultures saying, "But we need your expertise," "Surely now that you have a little more time," and "You believe in this cause, it just won't fly without your help."

And so we begin to think we are indispensable, as hooked on "busyness" as any addict to his drugs.

Somewhere in high school we learned to admire the girl or boy who was in every conceivable club, holding every conceivable position. *They* were the most popular. And so we strove to be like them, filling the hours with so many extracurriculars it would even make a pastor's head swim.

Now as adults, if we have an evening at home, we bore easily—too tired to get out the hobbies we say we enjoy; too sophisticated to "waste" an evening in front of the tube; and too work-oriented to enjoy a good soak in the tub and go to bed by nine. We hop about like an addict in withdrawal, frittering

away the time, feeling guilty for not attending this or that meeting.

And Sunday's rarely a day of renewal. Instead of looking at the past week's accomplishments and saying, "Behold, it was very good" (as God did on the Sabbath, enjoying his week's work), we rush pell-mell into a new week, making a to do list, never being satisfied or even remembering all the little things we really did get done the previous week.

We would do well to take a lesson from Jesus. He faced an insurmountable task to be accomplished in just three short years. Job description: save the world; found a church that will shape all history from AD 33 to forever; speak at mass meetings every day of the week.

Yet, he found time to withdraw from the masses, even the disciples. He found time to relate to people one-on-one. He had time to cuddle children on his knees. He knew there was more to get done than he could possibly do, and yet he found time to admire the flowers of the field and the birds of the air, talk to the woman at the well and talk to Martha's sister, Mary.

True, he didn't have a family. Perhaps more of us should consider the single lifestyle as really the best if we are strongly committed to church activities. And that should also say something to those of us who have already chosen to marry and have children: having made those sacred vows, both to spouse and children, let that order our priorities for a period of years. The years will probably pass and we will be both childless and spouseless—with still plenty of years to give to church and community life.

How to trim down. So, if your schedule is bent out of shape, how can you trim your "leisure" activities to manageable size?

Remember that the oceans won't slide off the face of the earth if you turn down this nomination. The church will go right on running without missing a beat. You are not as indispensable as you (or anyone else) thinks.

I firmly believe, as Doris Janzen Longacre said, that "life is too short to be gone from home more than a few evenings a week." I would define that as two precommitted evenings—weekly Bible study and real estate class. Or homemakers club and small group meeting. Don't count an evening out with friends, shopping, or at a concert as a precommitted evening.

If you belong to so many organizations and committees that you must frequently be gone more than two evenings, drop out and focus on just one organization at a time. Most of us can find time, and *want* to enjoy at least one other activity in life beside job and family. Choose one, rather than spreading yourself

Editor: **Daniel Hertzler**

News Editor: **David E. Hostetler**

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Melodie M. Davis is from Harrisonburg, Va.

among so many and feeling guilty for not doing justice to any. Tell people politely and firmly: "This year, I don't do funeral dinners, or attend bridal showers, or serve on committees," or whatever. Perhaps declare one year as a "sabbatical" for yourself and decline *all* positions and clubs for that year. That might be the most radical thing you can do this year.


If the church just can't find sponsors for the girls' club—does it really need a girls' club? Maybe Jesus was able to accomplish so much in so little time because he didn't sit on any committees or boards or run any clubs. As brothers and sisters in the church, sometimes we need to be more discerning about what really needs doing. Sure, the girls will miss the fun and fellowship for a while. Maybe two or three years will go by, and some new leaders will rise up who feel committed enough to this "mission" that they will give dedicated time to it. No one really benefits when the leaders are giving halfhearted involvement.

Make a list of major life goals and then decide which activities will help you along. Firmly eliminate those that will not. If something falls in a gray area—where you're not sure if it fits your life goals, put it on the back burner for a year or two. See if you miss the involvement. You can always rejoin later with renewed commitment.

In your daily doings, before tackling a job or attending a meeting or activity, ask yourself, "Would anything terrible happen if I didn't do this?" If the answer is no, put it aside for now. If it really is important, you will get it done when it needs doing. And if it's not so important, chances are that in three weeks, it won't need doing.

If we truly put God first in our lives, priorities do fall in line. But putting God first may mean spending an hour or two in reading and prayer, rather than serving on the relief sale committee. It may mean playing with our own children rather than leading the boys' club.

Trying to learn. I certainly don't presume to have all the answers. I'm trying to learn. I just recently resigned as church newsletter editor, turned down a nomination for secretary, am quitting the homemakers' club, dropped out of the book group. The earth did not fold—but do I feel better! My priority this year will just be the small group at church and teaching an occasional Sunday school class. Plus my husband, daughter, and some writing.

Now, Mr. Editor, please don't print my name or all the committees will be hounding me again. 



The C. J. Ramers

by Sanford and Orpha Eash

"When I finished the eighth grade my father bought me a saddle for my graduation gift. I couldn't go on to high school, there wasn't any close enough. From that time till I was twenty-one, I became a cowboy and kept an eye on our cattle on the open range. The cattle went for the best grass and often

strayed quite a distance from home." Thus Clarence Ramer recalls his early life.

Clarence was born in 1905 at Martinsburg, Pa. His parents moved to Altoona, Pa. when he was five years old. He wasn't a strong child but he learned to roller-skate and used this skill to deliver things for the local druggist.

In 1917 the family moved west to Alberta, Canada. Going west with all their worldly goods on a "homesteaders train" was unforgettable for young Clarence. They homesteaded near what is now Duchess, Alberta, and built a house.

Clarence says, "Those first winters seemed awfully cold. Fuel was scarce on the prairie." He recalls going with his brother to the coal mines 20 miles away with a four-horse team and wagon. One time they had to stay overnight at the mine and turn their horses loose in a field. Someone left the gate open and their horses got out. The next morning the boys started walking home in the bitter cold. Clarence remembers how tempting it was to give up, lie down, and go to sleep but he knew that was dangerous. Years later, after he was married, he hauled coal with a six-horse team on two wagons. Clarence, now a skilled horseman, usually had a wild unbroken horse in that team. That horse was usually broken after his first trip.

Henry Ramer, his father, was a minister in the Duchess Church. Clarence had a brother who was the deacon, so Clarence seemed the logical one to operate the ranch and he liked that.

Called in the haymow. One day in a rainstorm he was resting in the haymow. The Lord revealed to Clarence that he wanted him in his work, but Clarence told no one. He stayed on his horse as a cowboy and developed all the skills necessary for being a good cowboy, riding, roping, branding, breaking horses, and working with others in the roundups. His buddies remember him as the "cowboy who talked to his plate before he ate" but they did not ridicule him. Clarence says, "Life on the range was not at all like TV portrays it. Most of the cowboys were good guys who helped each other." He has preached the

Sanford and Orpha Eash are from Goshen, Ind.

71509



The little house that grew. C. J. and Ethel Ramer in front of house where they raised seven children.

funeral sermon for many of these old friends through the following years.

At twenty-one, Clarence had saved a little money and was determined to get more education. So he went to Eastern Mennonite School in Virginia. He was in school through most of 1926 to 1929. Then his brother John was killed in an accident and Clarence was needed at home. But the Lord's calling was more clear to Clarence especially after being at EMS, and the seeds of church service that were sown by God and nurtured at the Christian school began to grow.

At home again, he went to Gem, a small village about 25 miles away, and held Bible classes. The Alberta-Saskatchewan Conference decided to ordain another man in the southern district. Clarence J. Ramer was chosen by lot and was immediately ordained. That evening he went to Gem and preached his first sermon. Sam Martin, a close neighbor, a homesteader, and a fellow church member counseled Clarence to get a wife. He saw temptations ahead for the good-looking young cowboy preacher.

Clarence was determined to get more education and went back to EMS. He also seriously observed the better educated girls of the Eastern states. Knowing Clarence today with his ability to tell real live cowboy stories, one imagines that he probably had no problem getting the girls interested. But he was afraid none of them could take the demands of life in the West. So he went back home and courted his neighbor Sam Martin's daughter, Ethel. Sam told him, "I didn't have this in mind when I advised you."

Ethel says today, "I was six years younger than Clarence and at first father was sure I wasn't old enough to date." But they were married in 1931 when Ethel was 18, going on 19. They moved into a two-room house nearby, a house they have since enlarged many times. They raised their family in it, and it is still their home today.

Times were hard, the depression was at its worst. Clarence and his brother raised wheat and saw the price drop from \$1.40 to 19¢ a bushel. They tried various garden seed crops such as radishes, red beets, and peas. They fed lambs for market and that helped. Clarence had a reputation as a good public sale clerk and that brought in some cash. Ethel helped him in this.

In 1932 Clarence spoke at the conference on "How to Provide Bible Schools for Our Young People." But nothing happened. Clarence and Ethel and their first baby went for another term at EMS.

A year of hope. Things began to change in 1935, a year of new hope for the farmer. Clarence was invited to the Tofield congregation to hold a winter Bible school. It was designed for young people but everybody was invited. In the summer there was farm work to do, but the winters were long, so the winter Bible school caught on. They were held in two or three congregations every winter. Other leaders became active in the program and these schools went on for 35 years.

Clarence became known throughout the Mennonite Church and was used in evangelistic meetings. He was on the Board of Education for a while. He served as principal in Western Mennonite School in Oregon in 1956 and 1957. During all these years the Ramers were operating a dairy farm along with 600 acres of irrigation land and 1100 acres of "dry land" farming. Clarence says today, "The way we used to irrigate took an awful lot of work with a man in rubber boots, a shovel, and a strong back."

Bible schools, evangelistic meetings, board meetings, church pastor, milking cows, tending irrigation ditches, harvesting crops, raising and educating a family all at the same time. It sounds impossible! Of course they had hired men, but they had to be fed too. Surely Ethel must have had some God-given abilities to manage when Clarence was gone, and come out of it still smiling today. Small wonder that Clarence says, "Back there 50 years ago Sam Martin might have questioned his daughter Ethel's maturity, but it sure turned out to be a good marriage."

The Ramers raised a family of seven children, all of whom live in Alberta. There are 19 grandchildren. Undoubtedly their family is a source of great satisfaction to the Ramers at this stage in life. Early in 1981 they observed their fiftieth wedding anniversary. It was a great occasion for them.

The Ramers have traveled abroad a few times. Clarence feels it gave them a broader view of the church and helped them appreciate other cultures. We pressed Clarence for his opinions on various issues, but we didn't get many pat answers. He did say the trend to "hire and fire" pastors is wrong. I had thought of him as conservative but he didn't like that term. He did say he has seen a lot of changes in the church and they are not all bad. He has accepted some changes that he didn't like and can live with them. Yet he feels today that young people as a whole are more spiritual than they were forty years ago.

A full and rich life. We found Clarence and Ethel to be tremendous hosts. They took us sightseeing to the Alberta Badlands where the Ramer cattle strayed years ago. They took us to a Hutterite colony where Ethel bought some eggs, put them in the trunk, and worried about them as Clarence drove home over the rough roads. One afternoon we all went fishing at a huge old dam. Clarence caught a northern pike and invited us over for a late ten o'clock fresh fish supper that night. What fellowship around that little kitchen table!

Certainly Clarence and Ethel Ramer, after their crowded, full, and rich life are living examples of happy believers. But didn't Jesus pray for them as well as us in John 17, that all of us might have his joy within us?

SM

To become community

by James A. Burkholder

"Follow me" (Mt. 4:19).

Jesus was strolling beside the Lake of Galilee and happened upon two brothers, Simon Peter and Andrew, who were fishermen. "Excuse the interruption fellas," he said tentatively. "I'd like to cast a new possibility your way. How would you like to become fishers of men? You would not net as much profit, but I promise a boat full of benefits. Think it over before you nibble."

Nonsense! There was nothing fishy in Christ's call.

Christ's "Follow me" was authoritative. The fishermen might have met Jesus earlier, but they did not know who he was. The lake-calming event in 8:27 took place after the Sermon on the Mount and the healing of Peter's mother-in-law. And yet, the disciples were still asking, "What kind of man is this?" That the fishermen would follow such a person attests to the authority with which he spoke.

Christ's "Follow me" was urgent. As Jews, the primary obligation of the fishermen was to their families "according to the flesh." In addition, their security and source of income was their boats and nets. And yet, they left family, boats, and nets and followed. They answered the urgent call of a visionary king who was almost a stranger into an almost-but-not-yet kingdom.

Christ's "Follow me" was enfleshed in community. While large crowds followed Jesus (4:25) and heard much of his teaching (7:28), it was the disciple community which was closest to him (5:1). The fishermen were among a crew of "fellows in the same ship" with Jesus (8:23). The ones following in community became a community of commissioned (10:1) and sent-out ones (10:5). We begin to understand the quality of the love bonds and the realignment of relationships in this new community when we hear Jesus point to his disciples in 12:49 and declare, "Here are my mother and my brothers!" The disciples were called from a natural family into the new family of God—a lofty expression of community.

Christ's "Follow me" is both historical and contemporary—both then and again. The time transcending words with which Albert Schweitzer concluded his greatest book first ignited me as a student, and 18 years of "follow after" have not lessened their impact: "He comes to us as One unknown without a name, as of old, by the lake-side, He came to those men who knew Him not. He speaks to us the same word: 'Follow thou me!' and sets us to the tasks He has to fulfill for our time. He commands."

Today, as then, Christ enfleshes his "Follow me" in our shared life. While we make a personal response to the call, it's not a private following after, for the path of obedience is a communal pilgrimage—not an individual trek. No one can know

Christ truly unless that one follows him daily—in community. We are not left to determine the shape of our discipleship alone. Christ is giving his followers the gift of community.

Community could be simply defined as that which results when a group of persons covenants to follow Christ. Jesus did not say love **because** I have loved you, but **as** I have loved you. Community is extending to one another and to the world the same life we have been extended by God in Christ. We give as we have been given.

What if there is no community? But do we cry "Follow Christ in community" when there is no community? Must we admit that we have forgotten that we are sons and daughters of the King? Must we acknowledge that our most important social reality and security lies outside the body of Christ? Are we guilty of being seduced by the values, priorities, and structures of our age? Is our commitment to Christ and to each other so anemic that we lack the strength to live by what we profess?

Have we failed in that most basic expression of our calling—to be the church? Must we accept David E. Hostetler's stinging indictment in the *Gospel Herald* for October 20, 1981: "It was a matter of shocking disillusionment for me to learn that brothers and sisters in the faith could literally detest (hate) one another. . . . It cannot be assumed that [Mennonite community is the same as Christian community]. . . . So let's stop kidding ourselves about [Mennonite] community."

We all need to answer such heavy questions in the context of our own communities of faith. In my life's pilgrimage within eight Mennonite communities I have experienced the painful accuracy of many of these indictments. I have been sobered but not shattered, discouraged but not disillusioned; because for me the greatest source of pain has also been the greatest source of healing.

Christ sounded his "Follow me" call in the context of a call to repentance. Our need to "turn" is even greater, for the kingdom of God is even nearer.

There is wide agreement that we need renewal in our churches—that a "turning" is in order. Many of the suggested resources for renewal are valid—but inadequate. The renewal of our local congregations will not **only** come about through **kerygma**—the preaching of the Word, nor **diakonia**—deeds of service, nor **charisma**—the discerning and exercising of spiritual gifts, nor **propheteia**—the challenging of the powers. None of these resources is adequate alone.

If our "turning" is to have the depth and breadth imperative for renewal, all of these resources must be utilized in the context of **koinonia**—following Christ in community. This means "one-anothering," to love, serve, disciple, care for, bear with, submit to, admonish, forgive, honor, and encourage one another. The creating of living, loving, Christ-centered communities of radical obedience is the foundation and context for all the other resources.

James A. Burkholder is pastor of Perkasio (Pa.) Mennonite Church and representative for Concord Associates Family Life advertisements.



I love the city

by Byron Peachey

I love living in Washington, D.C. I've grown to have a great appreciation for the city with its variety of people and its unique opportunities for discovery and learning. Living in Washington has also taught me to have a deep concern for the problems people face here, ranging from being kicked out of home due to rising rents to coping with fear of crime on one's own block.

The city is a place of contrasts between ruthless power and pathetic powerlessness, between utter worldliness and devout spirituality, between beauty and ugliness. Indeed, there is great need for God's people to be present in the midst of the world of the city, full of compassionate love, prayer, and hope, working toward reconciliation. Here one easily sees alienation within families, between neighbors, between races, between rich and poor.

There are, however, places of encouragement. One church group I'm familiar with is the Community of Hope, an inner-city ministry providing holistic health services, children's activities, emergency housing, and many other needs vital in their neighborhood. They are serving others personally in the name of Christ. The community has a weekly worship service which I attend. It is influencing other Christians interested in the city by providing a quiet working model for inner-city ministry. I have learned much from the people of this church, and they tell me that they have learned much from the people

they serve. The city needs more groups of Christians to come and minister to the many different needs of the city.

It is my hope that Mennonites can come to America's urban areas with renewed vigor. The beauty and ugliness which I spoke of above is fairly unfamiliar to most Mennonites, yet I believe that gaining an understanding and appreciation for the city will greatly benefit those who wish to explore and learn from people who are quite different from most ethnic Mennonites. But if Mennonites come to the city, it is important that they come as learners, expecting that the people they meet will broaden and nurture their lives. Central to my thinking is that a certain amount of continuous change and learning is essential to a healthy person and to a healthy church.

Many different people. One area of learning in the city is the encounter one can have with many different people localized in one place. I've found an enriching variety of individuals here in Washington. Different colors, varying cultural customs, and unique experiences all spring from the same common soil. For example, I work at an Ethiopian restaurant whose kitchen employees are from El Salvador. One friend of mine is a black, lifetime resident of Washington, D.C., who recently was released from prison. Another black friend is from a wealthy home in the Virgin Islands. William is another neighbor whose Arabic background is a challenge to learn to understand. Each of these people adds a specific view and interpretation of the setting.

Byron Peachey lives in Washington, D.C.

Some books recommended by the author

<i>Black Like Me</i>	John Howard Griffin
<i>A Quiet Revolution</i>	John Perkins
<i>The Meaning of the City</i>	Jacques Ellul
<i>Soul on Fire</i>	Eldridge Cleaver
<i>The Urban Mission</i>	Craig Ellison
<i>Metro Ministry</i>	David Frueckek
<i>Black and Mennonite</i>	Hubert Brown

Getting to know people in Washington also gets me in touch with the struggles and problems of the city. Roy is an 11-year-old friend who has grown up in a rough Washington neighborhood. My upbringing and his are worlds apart. There is much about Roy's experiences that I don't know or can't understand. Yet the longer I know him, the more I learn. I'm encouraged by the good interaction I do have with others here who are very different from me. Very often it is the commonality of being Christian which is the strongest bridge. Learning from other Christian groups has been a rich part of my experience here.

A racial problem. A second area of learning has to do specifically with relating to black people. I continue to be convinced that our country has a serious racial problem. Separation of blacks and whites continues, as does stereotyping and misunderstanding of one another. Subtle and overt hatred between races is still with us in America. By silence and noninteraction with blacks, Mennonites contribute to this alienation, if not also by dehumanizing attitudes against blacks ourselves. In my own life, I have found a disturbing amount of prejudiced feelings which come unconsciously and have inhibited my interaction and acceptance of some black people. I believe myself to be like many other Mennonites in this concern as I have grown up with virtually no personal contact with anyone not white.

What can Mennonites do to be a part of a solution to racism? I believe it is essential that black and white people (this is *especially* true in the segregated Christian church) begin to have a great deal more interaction and communication with each other. For me, moving to Washington in a black neighborhood and making friends with blacks (with quite varied backgrounds) has been a great help. The concentration of black people in our large cities makes it a place for white and black interaction. Not everyone can move near to a black community, but some better lines of interaction must be opened.

A helpful aspect is learning more about the black experience and history in our country. It is beneficial to understand the movement which Martin Luther King led, as well as the more radical groups in the sixties such as the Black Panthers. Reading of the black struggle against injustice and exclusion in our society is sobering. With this article are suggestions for reading which apply to this topic. Admitting our own participation in racism and desiring to learn how to build strong relationships with black Americans is essential.

Relating to the poor. A third learning experience of mine in the city has been through relationships with people who are


poor. Being with the poor gives one a new perspective on life and sharpens fuzzy conceptions of how the poor live. I've spent some time getting to know people who live in a very poor section of town. Several of them have a strong Christian faith which is evident in their lives as one sits and chats with them.

A lady I've met is affectionately known as Mama Smith, an 83-year-old bundle of courage and energy, one of the most humble and encouraging persons I've met. Her life has never been easy, yet she gives of herself daily in her community, including taking care of three other elderly people who probably would have a hard time surviving without her.

Her prayers are fervent and bold, pleading with God to take care of the sick and afflicted, to build up young people in the church, and most of all to teach us how to pray. And she is grateful to God for every new day and the grace he has bestowed on her. Mama Smith is a ray of beauty in an ugly place, but people like her are easily missed by outsiders unless they come to the city for a closer look.

Clarence is another older person I've learned to know. His home is one dirty, bare room in a house where several others live. His clothing is old, wrinkled, and dirty, and his walk is slow and uncertain. There is almost nothing initially which would draw anyone to him. But I've learned to know the twinkle in his eye and his big broad smile when we see each other on the street. And he shows great appreciation for the smallest kindnesses.

Clarence has very little in most people's eyes; yet he has learned to enjoy life with the little he has. He will leave this world with very little fanfare, his life forgotten by most. But Clarence is a special man to me. It is a great privilege for me to know him.

I hope that Mennonites in the future will increasingly move out of traditional settings and thrust themselves into new, exciting places where they can both teach and learn. I see America's cities as a prime arena for this give-and-take. Our strong Christian experience and dedication has much to offer new people when we offer it personally. 

Name this child

What shall we name him,
Born of light,
Miracle child
So fair and bright?
Wonderful? Counselor?
Bible right.
Godson? Peaceman?
Somehow trite.
In our midst,
Beyond our sight:
We must call him Lord!

—Mary F. Heisey

MMA report, Peachey to be aid minister

Laban Peachey will take the new position of mutual aid minister for Mennonite Mutual Aid in June 1982, Dwight Stoltzfus, MMA president, announced at the Mennonite Mutual Aid Association biennial delegate session in Rosemont, Ill. on Nov. 21.

Peachey currently is conference minister for the South Central Conference of the Mennonite Church. He also is chairman of the MMA board of directors. He plans to resign from both positions next spring to take the new assignment with the MMA staff.

Stoltzfus explained the need for the mutual aid minister, saying, "Our underlying assumption is that Mennonites still are committed to mutual aid and stewardship. But do we understand fully how that can be applied in a changing environment and church?"

Studying how Mennonite congregations, agencies, and institutions carry on the concept of mutual aid will be part of Peachey's task. "I hope to participate with people in rethinking what we mean by mutual aid," Peachey commented. He also will develop materials for congregations, colleges, seminaries, and agencies to use in studying and promoting mutuality and sharing. His wife, Helen, plans to assist in preparing these materials and to participate in visits to congregations.

Peachey will join John Rudy, MMA's stewardship minister, to form an "extension team" for MMA, Stoltzfus noted. They will each be available to congregations and other Mennonite groups to provide counsel in mutual aid and stewardship, and to learn how these concepts are practiced by others.

The announcement of Peachey as mutual aid minister came at the close of the biennial delegate meeting of the Mennonite Mutual Aid Association. Fifty-five delegates, represent-

ing MMAA members in 30 district conferences, gathered in the Chicago suburb of Rosemont on Nov. 21 to review the work of the association and to elect nominees to the board of directors.

Elected to the board for four-year terms were Arthur Jost, hospital administrator, Reedley, Calif.; William Friesen, executive secretary of Schowalter Foundation, Newton, Kan.; Gordon Schmidt, businessman, Henderson, Neb.; George Dyck, mental health center medical director, Newton, Kan.; Nancy Hernley Conrad, mental health nurse clinician, Scottsdale, Pa.; Paul Leatherman, director of Mennonite Central Committee Self-Help, Akron, Pa.; J. B. Miller, Jr., banker, Sarasota, Fla.; and Lester Kropf, construction company manager, Albany, Ore. Willis Sommer, Bluffton, Ohio, and Elmer Willems, Dinuba, Calif., were elected to two-year terms.

Delegates also chose Howard Raid, Bluffton, Ohio, to represent them on the MMAA Fraternal Activities Committee. This committee chooses recipients of the Association's fraternal funds grants. The funds are available for mutual aid projects because MMAA is exempt from state and federal taxes.

Prior to the delegate session, the MMA board of directors held biannual meetings.

Ronald Litwiller, vice-president of Mutual Aid Services, reported to the board the need for premium rate increases in MMAA's medical plans. He noted the Medical Expense Sharing Plan for persons over age 65 may have the greatest premium increase.

Government Medicare benefits are lessening, so older persons' needs for supplemental coverage are increasing. Premiums also must increase to match the additional benefits, Litwiller explained. Board members share his



Laban Peachey

concern about this increase for those least able to carry the heavier burden.

A new policy of investing contributions to Individual Retirement Annuities in church construction programs also received attention from the board. Litwiller noted this change should bring more attractive rates of return for the Association's IRAs and will provide a way to support church growth.

R. Wayne Clemens, Souderton, Pa., lawyer and outgoing board member, stressed the potential for growth in MMAA's retirement plans because of new tax laws. The new investment policy and its emphasis on support for congregations and investment earnings was affirmed by the board.—Mary E. Kerbs

Summer service for minority students to initiate urban ministries program

Pleas Broadus, Jr., has announced the first pilot project of the Mennonite Central Committee U.S. urban ministries program, which he directs.

Summer service in urban community development will allow 15 minority students from Mennonite or Brethren in Christ colleges and seminaries to create and carry out 10-week urban community development activities in conjunction with their home congregations.

Broadus emphasizes the importance of tying the summer projects to church and com-

munity, and is notifying prospective applicants on the campuses of the program in time for them to consult with their congregations during Christmas vacation.

He notes that for MCC U.S. to consider summer project proposals, which are due no later than Apr. 5, 1982, the home congregation or targeted community must offer some partial financial support. "The church as an important element of the community can develop and grow through assisting in the delegation of support to benefit other community organizations," he says.

Possible summer projects could range from church administrative internship to tutoring to aiding the handicapped to health care visitation. But Broadus does not wish his list of suggestions to exclude other innovative proposals. He only suggests that they be "not just

physical or just spiritual, but show evidence of a realistic balance in serving those needs."

Summer service in urban community development aims to share in encouraging minority church leadership both through the practical experience and through a stipend that students can use toward their education.

Employment is a need for many more than the limited number of minority students who will participate in the summer's pilot project. Broadus has begun work on developing another employment program for minority young people in the church, but says it awaits further consultation with the Mennonite business community.

Broadus is four months into the development of the urban ministries program and he is seeking to avoid a rush toward programs that might later prove unrealistic.

Corn shipment dedicated at dockside service

Over 250 individuals gathered at the Port of Toledo on Nov. 24 for a dockside prayer service to dedicate 2,100 tons of corn headed for the Horn of Africa. The corn forms part of a 10,350 metric ton shipment valued at close to \$1.4 million that Mennonite Central Committee is sending to help feed hungry people in Somalia and Ethiopia.

When the *M.V. Yanniss Halcoussis* arrived in Toledo after the service that evening from Windsor, Ont., it already carried 3,000 tons of bulk corn donated by Mennonites and others in Canada, and the Canadian government. From Toledo the ship went to Montreal, where it took on an additional 3,000 tons of corn, plus 2,000 tons of wheat and 250 tons of peas and lentils.

Persons had come from as far away as Michigan, Illinois, and Virginia for the half-hour service at Toledo. Among them were some of the farmers who had donated the corn during fall drives in the East Coast and Great Lakes regions. Also present were crews from local television stations.

The group sang hymns and joined in a responsive Bible reading in the chilly afternoon air. MCC chairman Elmer Neufeld of Bluffton, Ohio, contrasted the "horn of plenty" in North America with the Horn of Africa, where recurrent fighting and drought have threatened hundreds of thousands with starvation.

This is the first time that MCC has chartered an entire boat for a material aid shipment. Individuals and church groups, including many outside the Mennonite constituency, have contributed toward the goal of \$400,000 to help pay for shipping and inland transportation costs to and within Somalia and Ethiopia.

Some have contributed in other ways. Several grain elevator operators dried the corn and hauled it to where it was cleaned and bagged without cost. Volunteers helped in the bagging and area truckers transported the corn to Toledo free of charge. Phil Rich, Archbold, Ohio, reported that in some communities youth groups and families went into fields after mechanical pickers had gone through and gleaned corn that had fallen to the ground.

When the *Halcoussis* arrives in the Horn sometime in mid-January, 3,000 tons of the corn, 2,000 tons of wheat, and 250 tons of lentils and peas will be unloaded at Assab, Ethiopia's major port city. The Meserete Kristos Church and the Relief and Rehabilitation Commission of the Ethiopian government will oversee distribution of the grain to food-short areas in the country.

The remainder of the shipment, 5,100 tons of corn will be unloaded at Mogadishu, Somalia's capital city. It will help feed some of the several hundred thousand persons currently living in refugee camps along the Ethiopia-Somalia border.



Supporters at Toledo dock join in a responsive reading as part of a service dedicating a shipment of corn destined for the Horn of Africa where hunger is rampant.

Dallas fellowship establishes peace center to give form to beliefs in peacemaking and justice

In the hope of giving concrete form to their beliefs in peacemaking, justice, and the biblical concept of *shalom*, a group of approximately 40 Mennonites in Dallas has taken the first steps toward the establishment of the Center for Peace Research, Education, and Action in Dallas, Tex.

In a Nov. 29 meeting, the Dallas Mennonite Fellowship council appointed eight of their members to the new board of directors and instructed them to begin the search for a peace center director. The council also authorized Gary Howard, a member of the Dallas Fellowship, employed as a probation officer in the juvenile justice system in Dallas County, to set up a juvenile/family mediation service which will operate as part of the center.

The basic objectives of the peace center, as outlined by the fellowship's outreach committee, are (1) to encourage scholarly study in the areas of peace and peacemaking, as well as investigate methods of giving physical shape to the abstract concept of peace; (2) to create educational programs for area churches and the larger community on basic studies in Christian peace teachings and local and world conflict; and (3) to be involved in peacemaking through dispute mediation, advocacy, and other means.

While the group is still searching for the funds for CPREA's first year of operation, the Dallas Fellowship has committed itself to financially supporting Howard as he sets the ju-

venile/family mediation service in motion. The board hopes to have a peace center director in place by July 1982.

Since the fellowship does not own a building, directors hope to negotiate the weekday use of another church facility within the Greater Dallas community of churches.

The Nov. 29 decisions came just one week after a special study weekend organized by the group to study their outreach committee's vision and proposal for a peace center within the city. More than 60 persons participated in various aspects of the study sessions, Nov. 20-22, including Ted Pankratz, member of the General Conference's Commission on Home Ministries, and Herman Diener, moderator-elect of the South Central Conference of the Mennonite Church.

J. R. Burkholder, peace studies professor at Goshen (Ind.) College, attended the weekend meetings both as a consultant regarding the nature of the program and as a representative of Mennonite Central Committee U.S. Peace Section. By the end of the weekend, Burkholder had waxed enthusiastic about how the peace center director's position might coincide with his own upcoming sabbatical from Goshen College. "I'm waiting for someone to give me a good reason why I shouldn't consider becoming part of the peace center's work during my sabbatical," he said during a wrap-up meeting on Sunday morning.—Larry Cornies

Western Mennos looking for new ways to work together

During a ministers' retreat of the General Conference Mennonites' Pacific District, Nov. 9-13, in Phoenix, Ariz., the district's executive committee met with members of the Mennonite Church Southwest Conference's executive committee to look at new ways of becoming better acquainted and working together.

The respective committees on the ministry for the two conferences were asked to try to arrange for a joint ministers' retreat at the first opportunity. The possibility of a joint conference sometime soon was also discussed.

The conjoint committee composed of representatives from the home missions com-

mittee of the Pacific District and its counterpart committee in the Southwest Conference reviewed and evaluated what had happened in the way of joint work in the past few years. Earlier the commitment had been made to have all new church planting be joint efforts, resulting in congregations affiliated with both conferences.

In practice, however, new congregations of people with other than a white ethnic background have been related to only one conference. The conjoint committee agreed this was probably in the best interest of everyone concerned. The ideals of new church planting, which would involve primarily persons of long-standing Mennonite rootage, and the importance of keeping each other informed on all new church planting was affirmed.

Cooperation is complicated for the Pacific District Conference in that both the Southwest Conference and the Pacific Coast Conference of the Mennonite Church are involved.

The June 17-20, 1982, annual meeting of Pacific District Conference will be synchronized with the Pacific Coast Conference so that there will be some joint sessions and the possibility to share joint resource speakers.—Vern Preheim

H and W committee dismantled at final meeting

The disbanding of the Health and Welfare Committee of Mennonite Board of Missions, Elkhart, Ind., was described as a "purposeful demise" during the committee's final meeting Nov. 6-7 in Morgantown, Pa.

The disbanding is part of an MBM reorganizational plan which will place the Health and Welfare Department and other domestic programs under a new home ministries committee which will meet four times a year in connection with the MBM board of directors quarterly sessions.

"Health and Welfare is among the original ministries of MBM," said health and welfare director Kenneth Schmidt. "In fact, MBM was incorporated in 1906 so that it could operate an orphans home in Ohio."

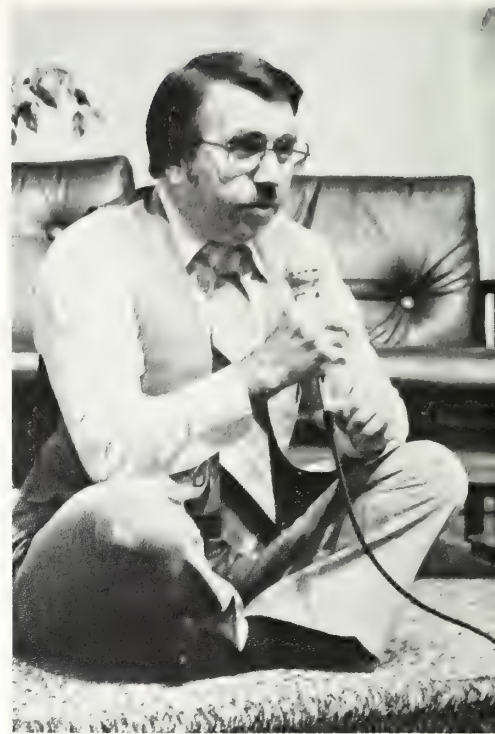
The demise of the committee coincides with the move by MBM to gradually disengage itself from direct involvement in health and welfare institutions in favor of more local control and inter-Mennonite support agencies. The committee had met in Morgantown so that it could discuss this issue with the MBM board of directors, which was holding its fall meeting there.

"Committees that are effective come to an end" just like parents who do their jobs well become unnecessary in the parenting process when their children reach adulthood, said committee vice-chairman Walter Drudge, who is a social worker at Oaklawn Community Mental Health Center in Elkhart, Ind.

Walter cited John 12:24: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

In addition to moments of reflection, the committee also had time to celebrate. A dinner was held in honor of Tilman Smith, author of the recently published *In Favor of Growing Older*. Tilman is a veteran churchman, advocate for the elderly, and part-time staff person for health and welfare.

The final meeting of the committee was adjourned by chairman Ronald Ropp.



Dale Schumm, personnel director, tells a story at the fall festival of missions at Hopewell Mennonite Church.

New urban program launched, line held elsewhere, expansion curbed by budget considerations

The Mennonite Central Committee U.S. executive committee met in Akron, Pa., on Dec. 4 and 5 to consider program plans for 1982.

Board members recommended for approval a budget that will launch a new urban summer service program, but hold back on expansion in other areas. The proposed budget is \$1,063,000, approximately 23 percent above last year's. The jump is partially accounted for by the takeover of the Appalachia Mennonite Service Program, which will also provide additional revenue.

Approval for the Summer Service in Urban Community Development program came amid discussion on the deteriorating economic situation in the U.S., particularly in urban areas. "I am seeing more and more folks at our door asking for food and other basics," said board member Hubert Brown, who pastors a church in Inglewood, Calif. "People are hurting."

Under the summer program, minority students working in cooperation with their colleges and churches will plan and participate in development projects in their home urban communities. Pleas Broaddus, Jr., director for the Urban Ministry Program, projects that 15 young people will be involved in the pilot year

of the program, at an estimated cost of \$15,000.

Concern for practical ways to respond to growing needs in the U.S. also came up during discussion on MCC U.S. hunger concerns of-fice.

But care not to exceed the budget will limit new initiatives in hunger concerns and other areas. Said U.S. program director H. A. Penner, "The mood continues to be expansionary, but we are constrained by budget considerations."

In other business, the executive committee heard from Native American Concerns worker Steve Linscheid on the severity of needs among American Indians. He noted that they have the lowest per capita income, highest unemployment rate, and shortest life expectancy of any group in America.

Board members affirmed MCC U.S. continued involvement in research and advocacy for Native Americans. However, due to difficulties in placing workers and obtaining funding, it will receive less priority.

Final action on the executive committee-approved budget and program plans will take place in Milford, Neb., Jan. 28, when the entire MCC U.S. Board meets for the MCC U.S. annual meeting.

Mission festival sponsored by AC Conference

"We are gathered together to meet and to be inspired by 35 Mennonite Board of Missions missionaries, staff, and board of directors members from across the U.S. and Canada, and literally from around the world."

Those were the words of Ed Bontrager, moderator of the Fall Festival of Missions on Nov. 7 at Hopewell Mennonite Church in Elverson, Pa. Ed is chairman of Atlantic Coast Conference's evangelism commission, which cosponsored the festival with Mennonite Board of Missions, Elkhart, Ind.

Featured speakers came from Japan, India, Brazil, Nepal, Puerto Rico, Ivory Coast, and Argentina. They came from every department of MBM.

"Morning Challenge" included mission impact reports from Brazil and Japan, special music by "His Instruments," congregational singing, and a message on "The Changing Face of Missions" by Wilbert R. Shenk, MBM vice-president for overseas ministries.

The afternoon period featured several new scenes for Mennonite mission conferences: a film festival, missionary story time, a slide-sound presentation on "100 Years of Mennonite Missions," and a two-hour mission talk show—hosted by John Rush—which was video-taped for later use on a local Christian television station.

In the evening session, participants donated food for three of Atlantic Coast Conference's city missions; heard reports from Argentina, Japan, and India; enjoyed "The Hopewell Musicians"; and were challenged in an address by veteran MBM missionary David Shank.

Some 400 mission-minded participants eagerly followed the experiences of both joys and trials in the mission fields portrayed in the formal sessions and shared more intimately with missionaries and staff of their own choice around Hopewell's round tables while enjoying international meals.

Participants came from most of the 40 congregations making up Atlantic Coast Conference and from neighboring conferences.

Host Pastor Merle Stoltzfus welcomed all, assuring there would be help to prevent getting lost in the complex of buildings. Hopewell's Dean Landis led the congregation in singing between many of the events.

Cecil and Margaret Ashley, reporting on their service in Brazil, quietly assured participants that "God uses everybody," including nonprofessionals. Eugene and Louella Blosser of Japan proved that there is joy in service.

Keynote speaker Wilbert Shenk focused on "What is happening in the world that shapes our mission efforts?" and "How are we responding?" He sees growing totalitarian rule and a shifting of the center of Christian influence away from North America and Europe to the Third World.

John and Genevieve Friesen, after 41 years in India, reported that the church there is now growing on its own.

Ron Byler showed how MBM Media Ministries' *Choice* radio spots are telling listeners that Mennonites in their community care about them. Lester Hershey, after 32 years in Puerto Rico, finds the Lord still working there.

The mission talk show was perhaps the highlight of the day. For two hours the audience listened intently as interviewer John Rush of AC-TV in Reading, Pa., queried MBM representatives, probing contemporary issues confronting Mennonites in service. The dialogues were interspersed with news, music, and commercials—all challenging people to missions in the 1980s. Video-taped for later public transmission, the program showed the general public how Mennonites work at missions.—J. Allen Martin

Delegation visits new Selective Service director

An inter-Mennonite delegation met with the new director of Selective Service and with key congressional leaders on Dec. 8 and 9. It sought to communicate concerns and ascertain directions in the areas of conscription, draft registration, and alternative service projections.

The eight-person delegation's meetings confirmed recent readings by the Mennonite Central Committee U.S. Peace Section that conscription is not an imminent prospect, but that projected Selective Service regulations could present obstacles for draft registrants seeking conscientious objector classification in any future draft.

General Thomas K. Turnage, the new Selective Service director, met with the delegation for an hour and a half in a cordial but serious session. The delegation's expressed concern was that the proposed Selective Service regulations would not permit registrants to submit a claim requesting conscientious objector status until after an induction notice arrives by mailgram.

Such new constraints, the delegation said, would probably make it more difficult for registrants from outside the peace church tradition, who have less access to counsel and support, to establish their claim. MCC U.S. Peace Section views the 10-day period after receipt of an induction notice for filing a CO claim as unnecessarily restrictive.

Selective Service Director Turnage stated that the limited time frame reflects the Pentagon's requirements for speedy access to new recruits in the event of military mobilization rather than an intention to inhibit conscientious objectors from acquiring the desired classification. Turnage conceded that these regulations might, however, have such an effect.

Besides the short time period to apply for conscientious objector classification, other inhibiting sections in the proposed regulations

would deny conscientious objector applicants from having an adviser speak on his behalf at local and appeal board hearings, or to present witnesses during personal appearance at appeal board proceedings. A summary, but no full transcript, of local board proceedings would be admissible at appeal board hearings.

A meeting with White House staff member Douglas Bandow, assistant to the president for policy development, revealed that President Reagan is receiving sharply divided counsel from his advisers on retaining or ending draft registration. President Reagan is not, however, debating whether to resume conscription in the immediate future. "The success of the past year shows that the voluntary system can work and represents the best way to meet our manpower requirements in times of peace," said Reagan recently.

Anthony Principi, legal counsel to the Senate Armed Services Committee, told the MCC delegation that 1982 probably will not be a major decision year in Congress on the draft. Rather, 1982 will be a time for hearings on how to make the volunteer army more effective. Congress will also examine the possibility of some form of future national service, an approach in which youth would choose between military or civilian assignments.

It is the judgment of MCC U.S. Peace Section and its Washington office that, short of a national emergency, the major signs do not point to conscription before 1983 or 1984.

The delegation visited 11 offices during its two-day mission.

mennoscope

Nurses, self-help director, legal advocate, and outreach director are needed immediately for Illinois Elderly Service Program in Eureka, Ill. Interested persons may contact Kathy Weaver or Maynard Kurtz at MBM. Needed urgently by Voluntary Service: A coordinator and an aide for Helping Hands Homemaker Service—a program for the elderly in La Junta, Colo. Needed by March: A registered nurse for Frances Nelson Health Center—a program for low-income persons in Champaign, Ill. Interested persons may contact Maynard Kurtz at Mennonite Board of Missions, Box 370, Elkhart, IN 46515; telephone 219-294-7523.

New members by baptism: Sharon Yoder, Debbie Wengerd, Mike Yoder, Mervin Kaufman, and Holly Kaufman by baptism and Regina Miller and Paul Yoder by confession of faith at Grace, Berlin, Ohio. Lorenda Shoup at Mt. Vernon, Grottoes, Va. Rhonda Wittrig at Sycamore Grove, Garden City, Mo. Mark Brown, Mary Brown, Raymond Egan, Mary Steiner, Rayne Williams, and Mark Youngs by baptism and Julie Egan by confession of faith at Elmira, Ont. Two at Maple Grove, Atglen, Pa. Twenty-two by baptism and one by confession of faith at First Mennonite, Middlebury, Ind.

Shepherds of higher education sight wolf of enrollment slippage

A drop in the number of students attending Mennonite colleges in the U.S. took front stage at recent Mennonite Board of Education meetings in a Chicago suburb.

"The full-time attendance of Mennonite Church young people at our colleges this fall was 1,642, down 58 from last year," Albert J. Meyer, of Goshen, Ind., told MBE members, meeting with college board chairpersons and administrators at their annual meeting, Dec. 3-5, in Des Plaines, Ill.

Though declines have been anticipated, this is actually the first serious drop, a slippage of 3 percent for the Mennonite youth. But the overall slide was 6 percent, including students of non-Mennonite background. Which means the percentage of losses from this latter source was even greater than for the former.

The college presidents and enrollment officers struggled with this problem almost a full day preceding the MBE meetings. Current economic policies, in addition to demographics, took some of the blame for the situation. And, as usual, finances figured high in the discussions. Not only do the institutions have to struggle incessantly just to make ends meet and survive, but the cost of student recruitment has gone up dramatically.

Given a limited market, another factor that troubles the educators is the very real possibility of competition. To minimize problem areas, the following proposal was made under the title "Interim Mennonite College Admissions Understandings":

We recognize that some parts of the 1969 Admissions understandings need updating, not in spirit, but in detail and structure. The underlying idea of cooperation is still fully operable and we believe the current admissions staff are working across the church in that spirit.

The colleges continue to follow the basic regional definitions of the "Understandings" in the way personal contacts with prospective students are made. Mennonite youth are being contacted by mail by all three colleges. The colleges will continue contacting the Mennonite high schools as usual. It is agreed that personal contact initiated by the colleges outside their regions will happen only if the young person first makes the inquiry.

The Admissions persons also recognize that future Admissions undertakings will need to be worked out when and perhaps in tandem with the processing of the new

MBE relationships as they emerge in conversation among the Mennonite colleges.

The Admissions persons are concerned with the cumulative costs of recruiting students for the three colleges.

The results of High-Aim feeding minority students into Mennonite colleges were reviewed and found to be generally positive. Al Valtierra, a Chicago educator, wondered, however, whether urban Student Service Trimester programs might not be developed comparable to those going to Belize, China, Germany, and the like. In other words, Valtierra asked, "What are our institutions doing about the urban direction of the church?"

Ralph Lebold, president of Conrad Grebel College in Waterloo, Ont., brought a breath of fresh air when he indicated his college's interest in mutuality with the colleges affiliated with the board of ed. Also, CG does not yet feel the pressure of negative enrollment.

Among the directions Lebold shared were the following: 1) though CG does not operate under MBE, the college is interested in being a part of mutual referencing, information sharing, and counseling; 2) CG is conversing with Goshen Biblical Seminary, Eastern Mennonite

readers say

Three cheers for Gladys Baer and her article "An Open Letter to Mennonite Women" (Dec. 8). God, in his infinite wisdom, has created man as man, and woman as woman. Each has their own role to play. First Peter 3:1-7 (*The Living Bible*) states: "Wives, fit in with your husbands' plans; for then if they refuse to listen when you talk to them about the Lord, they will be won by your respectful, pure behavior. Your godly lives will speak to them better than any words. Don't be concerned about the outward beauty that depends on jewelry, or beautiful clothes, or hair arrangement. Be beautiful inside, in your hearts, with the lasting charm of a gentle and quiet spirit which is so precious to God. That kind of deep beauty was seen in the saintly women of old, who trusted God and fitted in with their husbands' plans. Sarah, for instance, obeyed her husband Abraham, honoring him as head of the house. And if you do the same, you will be following in her steps like good daughters and doing what is right; then you will not need to fear [offending your husbands]. You husbands must be careful of your wives, being thoughtful of their needs and honoring them as the weaker sex. Remember that you and your wife are partners in receiving God's blessings, and if you don't treat her as you should, your prayers will not get ready answers."

If men play their role and women play their role as is stated in the Bible in several places, and they both put Christ first in their lives, there is no conflict. This does not mean that men must or that they should be tyrants over their wives nor does it make women second-class citizens. The woman's role is as important as the man's; it is merely a different role. This is clearly stated in the Scriptures. Husbands and wives should be partners, a team for God. Men should be the leaders and women the helpers. In marriage they should be, most importantly, best friends striving for one goal together.

I have been influenced far more by women who were serving God in roles such as that of teacher,

grandmother, and other positions in which they did not need a pulpit, than by men who were standing behind one. Actions speak far louder than words!—Clint A. Zehr, Centreville, Mich.

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I was encouraged to see an article about vitamins. However, being encouraged to see such an article and agreeing with it are two different things.

The author of "Eat, Drink, and Take a Pill?" was obviously not concerned with making any kind of objective observations about vitamins and the kind of people who take them.

First, I do not approve of the use of the word addiction. Any studies that indicate vitamin addiction can be refuted by an equally convincing study to dispute it. The author's statement that vitamin supplements are not necessary is immediately followed by two exceptions. One doesn't have to think too far to find other possible exceptions for people under other kinds of stress.

The author's three guidelines offer no encouragement. I would not advocate very much faith in the RDA (recommended daily allowances). For instance the allowance for vitamin C is an amount that is proven to prevent scurvy. Prevention is assumed to be enough, similar to saying enough food to stay alive is enough for good health.

Her faith in the medical community is not shared by me, since I can name many people I am acquainted with who have had to take their health into their own hands and I believe I would not be a very healthy person today if I had not taken an interest in my own vitamin and mineral needs, both to regain health and to maintain health.

And in guideline three her comparison to LSD strikes me as ridiculous. It seems better to me to experiment with vitamins, which are elements the body is working with naturally, than it is to experiment with all kinds of prescription drugs which put the body under additional stress.

All in all I think the pro side of vitamins could use an airing by your magazine.—Arnold Kennel, Petersburg, Ont.

• • •

Now you've really put a bee in my bonnet! I'm referring to Mary Beth Lind's "Eat, Drink, and Take a Pill?" (Dec. 1). Unless you plan to institute a regular "Mennutrition" debate column, please don't publish undocumented nutritional advice from persons with unspecified credentials. I'd love to rebut Mary Beth, but *Gospel Herald* isn't the place to do it. Suffice it to say that I know of many nutritionists, biochemists, and clinicians (including myself) who would take issue with her vitamin guidelines. Nutritional knowledge is mushrooming (is that a pun?), and the old generalizations about vitamins, minerals, and other micronutrients are simply no longer adequate. By the way, I hope we can still be friends, Mary Beth.—Dave Martin, Portland, Ore.

• • •

On "Headship Redefined," there is a further stop of interpretation. Levi Steiner's response (Readers Say, Dec. 15) came close.

Why stop, in Philippians 2, with verse 9? Why did God exalt Christ following his obedience? So that Jesus would be able to exercise authority. On the strength of Jesus' authority, which God gave him, we have taken the gospel to the ends of the earth. "All power is given unto me in heaven and in earth. Go ye therefore..." (Mt. 28:18). Why does Jesus exercise authority? To empower others.

If one pays attention to the interplay of authority between God and Jesus one begins to see that the early church was enlivened by the fact that Jesus, the rejected King, was now trusted by God with unlimited power and authority. Jesus in turn gave himself for the church—even to the keys (authority) of the kingdom. The result was great power.

If God is in this way the "head" of Christ, what

College, the Canadian International Development Agency (CIDA), and Mennonite Central Committee about peace studies and development; 3) CG provides continuing service as the music faculty for Waterloo University; and 4) it is trying to serve the French-speaking Mennonite constituency with peace studies even though the support base is small.

William Hooley, of Goshen, Ind., reported on the work of the Secondary Education Council. Curriculum remains a continuing concern.

And Ray Kratz, of eastern Pennsylvania, represented the Mennonite Elementary Education Council. High teacher turnover plagues this group. Kratz would like to see a closer link between MEEC schools and the church colleges. He thinks the latter do not effectively prepare young people to become teachers of Mennonite schools.

A closed-door session of the board met to review the covenant relationship it has with EMC. Apparently not all the wrinkles have been ironed out of this one.

Much work, prior to the December meetings, went into long-range planning on the part of the U.S.-based colleges and seminaries and, as a result, a document is now available for these institutions to think about their future.—David E. Hostetler

Brueggemann featured at Elkhart seminary for annual Bible week

Walter Brueggemann, professor of Old Testament and dean of academic affairs at Eden Theological Seminary in Webster Groves, Mo., will be the main speaker at the annual pastors' workshop of the Associated Mennonite Biblical Seminaries, which will convene on the Elkhart, Ind., campus, Jan. 25-29. The topic for the week will be "The Bible in the Congregation."

The sessions will begin with registration, Monday afternoon, followed by a get-acquainted period during which six persons will share with the total group, "What Does It Mean to Be People of the Book?" Those sharing will represent a young pastor, a retired pastor, a conference executive, the wife of a mission executive, and a seminary instructor.

The first major address will be given by Brueggemann, dealing with the topic, "Does the Bible Make Sense?" This will be followed on Tuesday morning and afternoon with two further presentations: "The Bible in the Renewal of the Church" and "The Bible as Resource for Speaking to the World Around Us." Brueggemann, an ordained minister of the United Church of Christ, is a graduate of

Eden Theological Seminary, where he currently serves.

Following the presentations of Brueggemann, the workshop will process some of the issues which will be lifted out in the presentations. Marlin E. Miller, president of Goshen Biblical Seminary, will provide the leadership for this. A series of workshops on Wednesday will focus on the use of the Bible in our Foundation Series materials and in Bible studies, in preaching, in speaking to current issues, and some case studies on specific items with which churches need to deal. Wednesday evening will feature a short film following the annual fellowship meal (supper) for alumni and friends of the Associated Seminaries.

J. Lawrence Burkholder, president of Goshen College, and Henry Poettcker, president of Mennonite Biblical Seminary, will help the group look at models from history and our Anabaptist setting for the use of the Bible for our task today. Leonard Wiebe, pastor of the Faith Mennonite Church of Newton, Kansas, will bring an evangelistic presentation on Thursday evening, "The Word in the World."

Erland Waltner, former president of Mennonite Biblical Seminary, and professor of English Bible, will summarize the week's learnings on Friday morning.

does it mean that man is thus the "head" of woman? Authority is the means and opportunity to empower others to empower others. And the point of all this is to make still more giving possible. "Then cometh the end, when he [Jesus] shall have delivered up the kingdom of God, even the Father" (1 Cor. 15:24).

God, from whence all begins, in his turn gives every good and perfect gift, and makes his sun to shine on all. "God" includes Father, Son, and Holy Spirit in complete oneness—if we still believe in the doctrine of Trinity.

The cycle of eternal life never ends. If it did, it would not be life.—Lois Landis Shenk, Lancaster, Pa.

. . . .

I have just finished reading Jim Bishop's news article (Nov. 10) of the meeting sponsored by *Sword and Trumpet*. Since Mennonites in Canada, in general, are dealing with issues other than those raised by "... parachurch groups like *Sword and Trumpet* (etc.)," I'm grateful for this kind of reporting from the U.S. side.

I'm grateful also for the form and tone of Jim's writing, for the fact of (ex-moderator) Glendon Blosser's invitation to, and presentation at, this meeting as well as for the space provided by the *Gospel Herald* editor for sharing of this report with those of us who couldn't attend. It is precisely the continuance of this kind of dialogue which includes or even features a "minority viewpoint" that fosters brotherhood and encourages joint spiritual growth.

I don't find myself agreeing with some elements of this particular "minority viewpoint." But I welcome their perspectives nonetheless and I applaud conviction wherever it reflects *covenant* instead of provincialism or pettiness and I'm heartened by the courage often reflected in expression.

I do take issue, however—if quotations are correct—with two statements. Lloyd Weaver, Jr., says,

"Any revival that God intends for the Mennonite Church will be triggered by its parachurch groups." Really? ... *that God intends*—as if God intends for some of his children to be revived and others not; or where and when it comes, *we know how* it comes; and no mention of, or place for, thousands of individuals who don't even know of any parachurch groups, let alone belong to them, and through whose hearts God's Spirit continues doing his work of conceiving and nurturing growth and reviving.

The second statement—George R. Brunk II says, "We find ourselves resorting to this approach in order to express a minority viewpoint, since we no longer have a forum on the conference or churchwide levels." I wonder if Brother Brunk means that the minority viewpoint he represents no longer has the clout or power he would like to see it exercise. I have recently attended a number of meet-

ings on conference and churchwide levels where the expression of minority viewpoints seemed to be quite possible. To have a forum for expression is one thing; to be in positions of power where a minority viewpoint can be imposed on the majority—that is quite another.

But I wonder, finally, whether the real issue has been addressed at all. Whether Mennonite Assembly, or Mennonite Publishing House, or *Sword and Trumpet*, or ... I wonder whether any institution should last much more than a generation before it goes the way of all flesh, divinely ordained, and crumbles into dust. Then the Spirit of God, working through his children, could create new forms through which God's work could be done in greater power than most of us have yet seen. (Then revival in its classic forms would be something of a relic.)—Urie A. Bender, Baden, Ont.

births

Callahan, Roy and Donna (Steinman), Martinsville, Va., first child, Benjamin Jason, Dec. 2, 1981.

Christner, Mike and Betsy (Plank), Sarasota, Fla., first child, Jacqueline Marie, Dec. 6, 1981.

Cressman, Bruce and Esther (Witmer), Kitchener, Ont., first child, Andrew Allen, Dec. 2, 1981.

Detweiler, Tim and Carol (Bachman), Colorado Springs, Colo., first child, Nathan Joseph, Dec. 1, 1981.

Hostetler, Merle and Evelyn (Hartzler), West Liberty, Ohio, third son, Kevin Lee, Nov. 28, 1981.

Huffman, R. Wayne and Debbie (Sharpes), Harrisonburg, Va., third child, first daughter, Emily Kate, Oct. 23, 1981.

Kauffman, David and Brenda (Troyer), Fairview, Mich., third child, second son, Alex Eugene, Dec. 9, 1981.

Lapp, Evan and Charlotte (Koellner), Kinzers, Pa., second daughter, Nadine, Sept. 22, 1981.

Neer, Philip and Shan (Patrick), West Liberty, Ohio, fifth child, third son, David Alexander, Nov. 18, 1981.

Roth, Bill and Mary (Fuller), Tavistock, Ont., first child, Jade Elissa, Oct. 22, 1981.

Rushly, Ronald and Lovetta (Edwards), Garden City, Mo., sixth son, Jacob Levi, July 29, 1981.

Thoman, Stan and Geneva (Yutzy), West Liberty, Ohio, third son, Jeffrey Lee, Dec. 1, 1981.

Weaver, Raymond and Nancee (Sommers), North Canton, Ohio, first child, Lindsey Ann, Dec. 11, 1981.

Yantzi, Ross and Rose (Kuepfer), Durham, N.H., first child, Roslyn Marie, Nov. 27, 1981.

Yoder, Jerry and Konnie (Stutzman), Garden City, Mo., second son, Justin David, Oct. 11, 1981.

obituaries

Blosser, Mahlon L., son of Daniel A. and Mary (Showalter) Blosser, was born in Western Rockingham Co., Va., Jan. 16, 1904; died at Harrisonburg, Va., Nov. 2, 1981; aged 76 y. On Sept. 21, 1926, he was married to Pauline Heatwole, who survives. Also surviving are one daughter (Mrs. Glenn Heatwole), one son (Glendon L.), 10 grandchildren, 5 great-grandchildren, one sister (Mrs. Homer Suter), and one brother (Mike O. Blosser). He served as bishop of the Central District of the Mennonite Church since 1960. He served as pastor of the Bank and Elktion Mennonite churches. He was a member of Weavers Mennonite Church, where funeral services were held on Nov. 4, in charge of James Stauffer, J. Ward Shank, John R. Mumaw, Lloyd Horst, and Linden Wenger; interment in Weavers Cemetery.

Headings, Susie, daughter of Jeremiah and Elizabeth (Christner) Yoder, was born near Middlebury, Ind., May 1, 1887; died at Schowalter Villa nursing

home, Hesston, Kan., July 29, 1981; aged 94 y. On Feb. 7, 1907, she was married to Daniel J. Headings, who died on May 1, 1951. Surviving are 3 adopted children (Alpha, Barbara—Mrs. D. M. Bontrager, and Sylvia—Mrs. James Roberts). She was a member of Yoder Mennonite Church, where funeral services were held on Aug. 1, in charge of John M. Landis and Calvin King; interment in the adjoining cemetery.

Miller, John V., son of David J. and Sarah Ann (Beechy) Miller, was born near Garden City, Mo., Dec. 11, 1892; died at Harrisonville, Mo., Nov. 3, 1981; aged 88 y. On Feb. 23, 1916, he was married to Letha Mae Helmuth, who survives. Also surviving are 2 daughters (Mrs. Helen Horney and Mrs. Beulah Fay Clark), 2 sons (Morris G. and George C.), 12 grandchildren, 17 great-grandchildren, one great-granddaughter, and 2 sisters (Mrs. Erma Yoder and Mrs. Judith Daly). He was preceded in death by 2 sons (Jerry and Vincent) who died in infancy. Funeral services were held at Sycamore Grove Mennonite Church on Nov. 6, in charge of Darrell Zook; interment in Clearfork Cemetery.

Moyer, Ellis S., son of Mahlon M. and Ella (Slotter) Moyer, was born in Salford Twp., Pa., June 5, 1909; died at Grandview Hospital, Sellersville, Pa., Dec. 9, 1981; aged 72 y. On Oct. 16, 1929, he was married to Edna L. Springer, who survives. Also surviving are 2 daughters (Mildred—Mrs. Alvin Zook and Mary Ellen—Mrs. Leroy Stoltzfus), 3 sons (Kenneth, Richard, and Robert), 8 grandchildren, and one sister (Edna—Mrs. Norman Bergey). He was a member of Franconia Mennonite Church, where funeral services were held on Dec. 12, in charge of Earl Anders, Floyd Hackman, and Curtis Bergey; interment in adjoining cemetery.

Rickert, Lloyd, son of Cyrus and Lovina (Shantz) Rickert, was born in Manheim, Ont., June 8, 1895; died at Cambridge, Ont., Dec. 10, 1981; aged 86 y. On Jan. 14, 1919, he was married to Emma Gascho, who survives. Also surviving are 2 children (Willard and Marie—Mrs. Robert Pinnell). One son (Leonard) died in 1947. He was a member of Stirling Avenue Mennonite Church. Funeral services were held at Ratz-Bechtler Funeral Home on Dec. 12, in charge of Vernon Leis and Mary Mae Schwartzentruber; interment in Woodland Cemetery.

Schertz, Melvin L., son of John W. and Laura (Garber) Schertz, was born at Roanoke, Ill., July 6, 1919; died of a massive stroke at Denver, Colo., Nov. 27, 1981; aged 62 y. On Nov. 2, 1940, he was married to Verda M. Schertz, who survives. Also surviving is one son (Leland J.). He was a member of Glenon Heights Mennonite Church. Funeral services were held at Crown Hill Chapel on Dec. 1, in charge of David MacDonald; interment in Crown Hill Cemetery.

Smoker, Elam M., son of Menno and Fanny (Lapp) Smoker, was born in Leacock Twp., Pa., Apr. 27, 1903; died of a heart attack at Lancaster General Hospital, Lancaster, Pa., Nov. 28, 1981; aged 78 y. On Dec. 2, 1926, he was married to Rachel Zook, who died on June 5, 1969. On Sept. 3, 1970, he was married to Martha H. Diem, who survives. Also surviving are one daughter (Delores—Mrs. William Harry), one granddaughter, and one sister (Emma Kaufman). He was a member of Conestoga Mennonite Church, where funeral services were held on Dec. 1, in charge of Harvey Z. Stoltzfus and Nathan Stoltzfus; interment in Ridgeview Cemetery.

Troyer, Mattie, daughter of Jacob and Susan (Lehman) Troyer, was born at Hutchinson, Kan., Oct. 1, 1897; died at Hutchinson Hospital on Nov. 24, 1981; aged 84 y. On Jan. 11, 1917, she was married to Jerry Troyer, who died on Sept. 6, 1972. Surviving are 5 sons (John, Ora, Harry, Fred, and Jerry), 2 daughters (Emma—Mrs. Roy Bontrager and Clara—Mrs. Willard Miller), 19 grandchildren, 16 great-grandchildren, and one sister (Emma Helmuth). She was preceded in death by 2 sons (William and Mose). She was a member of Yoder

Mennonite Church, where funeral services were held on Nov. 27, in charge of Daniel Kauffman; interment in the church cemetery.

Troyer, Trella, daughter of Lee and Amanda (Plank) Kauffman, was born in Logan Co., Ohio, Mar. 13, 1890; died at Plain City, Ohio, Dec. 10, 1981; aged 91 y. On Nov. 30, 1913, she was married to Levi Troyer, who died on Apr. 28, 1960. Surviving are one son (Philip Troyer), 2 grandsons, and 4 great-grandchildren. She was a member of South Union Mennonite Church. Funeral services were held at Kauffman Funeral Home on Dec. 13, in charge of Howard Schmitt; interment in South Union Cemetery.

Ulrich, Loren S., son of Christian and Elizabeth (Schertz) Ulrich, was born in Eureka, Ill., Dec. 21, 1905; died of a heart attack at Eureka, Ill., Dec. 4, 1981; aged 75 y. On June 24, 1931, he was married to Luella Yoder. Surviving are one son (Byron), 2 daughters (Janice—Mrs. Philip Ruth and Kathy—Mrs. John Baer), 9 grandchildren, 5 brothers (Clayton, Wilmer, Robert, Marvin, and Richard), and 3 sisters (Lorene—Mrs. Ezra Wagner, Reva—Mrs. Wilbur Noe, and Mona—Mrs. Camiel Schoonaert). He was a member of Roanoke Mennonite Church, where funeral services were held on Dec. 7, in charge of Robert Harnish and Kenneth Good; interment in Roanoke Mennonite Church Cemetery.

Widmer, Bessie B., daughter of John and Katie (Gascho) Bawel, was born in Wood River, Neb., Oct. 7, 1924; died of cancer at University Hospital, Iowa City, Iowa, Dec. 12, 1981; aged 57 y. On June 29, 1958, she was married to Maynard G. Widmer, who survives. Also surviving are 2 daughters (Kathryn M. and Lois Ann), one son (John M.), one brother (Henry J. Bawel) and 2 sisters (Velma Beckler and Viola Burkholder). She was a member of Bethel Mennonite Church, where funeral services were held on Dec. 15, in charge of Oliver Yutzky; interment in Bethel Cemetery.

In the obituary of **Wayne Hoylman** in the Nov. 10 issue, there was an omission of a surviving son, **Leland**.

Cover by Dale Gehman; p. 6 by Jim Whitmer photography; p. 9 by Bruce Janzen; p. 10 by Esther Martin.

marriages

Coyle—Snyder.—William Irvin Coyle, Highfield, Md., and Beverly Kaye Snyder, Greencastle, Pa., both of Cedar Grove cong., by Nelson L. Martin, Dec. 13, 1981.

Gingerich—Stamm.—Loren Gingerich, Colorado Springs, Colo., First Mennonite cong., and Bonnie Stamm, Colorado Springs, Colo., Beth-El cong., by Willard Conrad, Nov. 7, 1981.

Keener—Brubaker.—Jeffrey S. Keener, Mt. Joy, Pa., Elizabethtown cong., and Cathy L. Brubaker, Mount Joy, Pa., Mount Joy cong., by John Garber and Shelley R. Shellenberger, Nov. 28, 1981.

Lyndaker—Moser.—Sandy Lyndaker, Croghan, N.Y., Croghan cong., and Priscilla Moser, Copenhagen, N.Y., Naumburg cong., by Elmer Moser, Sept. 26, 1981.

Mast—Burkholder.—Ed Mast, Phoenix, Ariz., and Pearl Burkholder, Lockport cong., Stryker, Ohio, by Keith Leinbach, Aug. 18, 1981.

Miller—Kovach.—Wynn R. Miller and Connie Kovach, both of Flat Ridge cong., Newcomerstown, Ohio, by Nelson D. Miller, father of the groom, and Erie E. Bontrager, grandfather of the groom, Oct. 31, 1981.

Wiegand—Miller.—David Michael Wiegand, Ohio, and Karen Rose Miller, Ohio, Friendship cong., by Leo Miller, Dec. 26, 1981.

Witmer—Weaver.—Lee Arlin Witmer, Lititz, Pa., Church of God, and Janice Marie Weaver, Ephrata, Pa., Ephrata cong., by J. Elvin Martin, Nov. 7, 1981.

Yoder—Otto.—Gary L. Yoder, Kalona, Iowa, West Union cong., and Carol A. Otto, Iowa City, Iowa, First Mennonite cong., by Lonnie Yoder, Nov. 28, 1981.

\$255,437

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$255,437.04 as of Thursday December 24, 1981. This is 34.1% of the total needed. Contributions have been received from 333 congregations and 146 individuals. Individual gifts represent \$47,596.76 of the total.

Goal: \$750,000

calendar

N.Y. State Fell. delegate assembly meeting, Syracuse, N.Y., Jan. 9
Conrad Grebel College, school for ministers, Waterloo, Ont., Jan. 18-22
Eastern Mennonite College and Seminary ministers' week, Harrisonburg, Va., Jan. 18-22
Moderators/secretaries consultation, Morrow Gospel Church, Winnipeg, Man., Jan. 21
MCC (Canada) board meeting, Morrow Gospel Church, Winnipeg, Man., Jan. 21 (evening)-23
Pastors' Week, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 25-29
Mennonite Central Committee annual meeting, Henderson, Neb., Jan. 29-30
Mennonite Board of Education board of directors, Feb. 5-6
Mennonite Board of Missions board of directors, Feb. 11-13
Mennonite Publication Board, Feb. 12-13
Inter-Mennonite Conference (Ont.) annual meeting, East Zorra Mennonite Church, Tavistock, Ont., Feb. 13
Conservative Conference ministers' fellowship, Arthur, Ill., Feb. 15-19
Illinois Evangelism Conference, Mennonite Church of Normal, Normal, Ill., Feb. 26-27
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Mar. 11-12
Ohio Conference annual meeting, South Union Mennonite Church, West Liberty, Ohio, Mar. 11-13
Mennonite Health Association, Louisville, Ky., Mar. 12-16
Lancaster Conference assembly, Mellinger, Lancaster, Pa., Mar. 18
Lancaster Conference annual meeting, Lancaster Mennonite High School, Mar. 20-21
Franklin Conference mission meeting, area churches, Mar. 24-28
Comite Administrativo, Chicago, Ill., Mar. 26-27
Atlantic Coast Conference assembly, Ridgeview, Gordonville, Pa., Mar. 26-28
Joint Ontario and Western Ontario Conference annual meeting, Rockway Collegiate Kitchener and Waterloo-Oxford School, Baden, Mar. 26-28
1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8

Papal peace delegation gives President Reagan summary on nuclear war

A delegation of scientists sent by Pope John Paul II to spell out the consequences of atomic war told President Reagan that the medical profession would be utterly impotent in the face of nuclear explosions. "It is tragically evident that any nuclear war would inevitably inflict humanity with death, disease, and suffering in such proportions that there could be no effective recourse therefrom," the scientist said in a statement read to the president.

"Medical intervention would be futile. Radiation would provoke irreversible brain damage on huge sectors of the population and genetic damage would be transmitted to any future generations that might survive a nuclear attack," they added.

In a major initiative to end the nuclear arms race, the pope sent delegations of scientists not only to the United States, but also to the Soviet Union, France, and Britain.

Hammar skjöld memorial is dedicated at the sight of his fatal plane crash

A Dag Hammar skjöld Memorial Museum has been opened at the site of the plane crash that killed the late U.N. secretary general in 1961. A plane carrying Mr. Hammar skjöld nose-dived into a pine forest outside Zambia's copperbelt town of Ndola. The U.N. official was en route to a peace conference in Zaire. Since then, controversy has raged over the circumstances of the plane crash.

"We will never know the truth," said Zambian President Kenneth D. Kaunda at ceremonies opening the new museum, which stands near a cenotaph that has been the scene of annual memorial services for Dag Hammar skjöld since 1962.

Religious 'peace summit' reported gaining favor among European churches

Plans are being discussed by European church leaders for a world religious "summit" conference on peace next fall. The conference already has the support of the Archbishop Robert Runcie of Canterbury. The conference is the brainchild of Archbishop Olov Sundby of Uppsala, head of the Swedish Lutheran Church, who visited London recently and discussed the proposed conference with Runcie at Lambeth Palace, his official London residence.

It is envisaged that about 100 church leaders from around the world, including Russia, should take part in the conference, which would probably be held in Sweden. Meanwhile, Archbishop Sundby has to discuss the project with his own bishops and perhaps the pope has his own ideas.

U.S. seminaries chart a five-year upward swing; evangelicals score highest

Overall enrollment in 194 major seminaries has increased more than 20 percent in the past five years at an annual rate of 2.4 percent—more than twice that for graduate schools in general. Marvin J. Taylor said one of the most impressive findings was that the rate of increase for women seminarians was more than seven times greater than that for men. But in 1980, he said, there were only 10,830 women seminarians—less than 22 percent of the total number of 49,611.

Hispanics have increased their numbers in the ranks of aspiring clergy 3.5 times in the past decade, but were still less than 2 percent of the total seminary population, with 894. Blacks, who numbered 2,205 in seminaries, also remained a small number in the total of theology students. But they have been increasing at a slightly faster rate than the average.

More Southern Baptists feel "called to full-time Christian service" than members of any other denomination.

Religious broadcast group backs radio deregulation; urges looser TV reins too

The Federal Communications Commission's plans to deregulate noncommercial radio have won the strong support of National Religious Broadcasters (NRB). In fact, the 950-member organization wants the federal agency to go even further and take steps to deregulate noncommercial television as well.

In commenting on the commission's proposal to revise regulations for noncommercial radio, NRB urged the agency to drop present requirements for community feedback, program oversight, and record keeping "in favor of reliance upon social and economic forces" to insure that noncommercial stations' programming "reflects the needs and concerns of the communities they serve."

Infant mortality rates grow in Soviet Union and in the U.S. capital

Infant mortality rates are among the most "revealing measures of how well a society is meeting the needs of its people," says a Washington-based public policy research group. Affluence and poverty strongly affect infant death rates, said the Worldwatch Institute report, declaring that fluctuations in infant mortality are a sensitive indicator of the overall well-being of a society including effective distribution and use of its national resources.

The report showed that infant deaths in most countries have steadily dropped over the last century. However, sharp reversals have oc-

curred in recent years in widespread areas. Among them are the Soviet Union, which now has an infant mortality rate triple that of the United States, and the District of Columbia, where the death rate is twice the U.S. average.

"A high or rising infant mortality rate, or even one that fails to decline with income gains, is a sign of a development process gone astray," Ms Newland says.

Pontiff reiterates view of council that abortion is an 'abominable crime'

Pope John Paul II said that abortion was an "abominable crime" that no government has the right to legalize. "No human authority can declare as legitimate that which divine law condemns," the pope declared. "The life of every man, even of man just conceived and not yet born, is worthy of absolute and unconditional respect.

"If this fundamental right is not respected, how is it possible, then, to speak of the rights of man and of the dignity of the human person? Is there not a patent contradiction in this?" he asked.

Alcohol seen as cause of two actors' deaths

Actor Dana Andrews, described as a recovering alcoholic, defended the news media for including the alcohol involvement in reports of the deaths of William Holden and Natalie Wood. "It is clear to all of us, I am sure, there is every likelihood Bill and Natalie would be alive today if it were not for alcohol," he said. Andrews was responding to complaints against published reports relating these deaths to alcohol.

New Jersey bishop urged Episcopalians to observe Hanukkah with Christmas

Episcopal Bishop John S. Spong of Newark, N.J., has urged Christians to join with Jews in celebrating Hanukkah as evidence of a shared search for truth. He compared the Jewish celebration of the restoration of worship to the temple of Judah in 165 BC with the Christian recognition of the birth of Jesus.

The fact that both use light as a major symbol "speaks to the ancient hopes of human beings that truth will banish falsehood and that light will banish darkness," he said in a statement read at All Saints' Chapel.

"Hanukkah can be our holy day also, for in that event we celebrate the fact that the light of true worship once more shone in the darkness of human distortion," Bishop Spong said. "In the success of Judas Maccabaeus in 165 BC, our destiny as Christians was preserved just as surely as was the destiny of Judaism."

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Some positive thoughts for the New Year

The dividing of time into years is a great convenience to record keepers, but is otherwise rather strange. The last day in December and the first in January are normally not very different. Yet one is considered the end of an old year and the other the beginning of a new one. This turning of the year does provide a chance to reflect on the experiences of the past year and consider the possibilities in the new one.

It is hard to avoid pensive thoughts when looking at the year just past. Perhaps it has always been thus. For myself I can scarcely remember a really good year. Even if our own personal experiences were good, someone we know has likely been hit with personal tragedy. And, as always, there have been wars and vandalism.

It is common knowledge that during the past year there were attempts on the lives of Pope John Paul II and President Reagan and that President Sadat was killed. There has been tension in Poland and violence in El Salvador. A Mennonite missionary was killed in Guatemala. Protestant church leaders were persecuted in Lesotho. This is only a brief scattering of well-known negative news from 1981. Everyone can supplement it with local and personal bad news.

So, like a dog-eared scroll, we roll up the old year and look to the new one, fresh with opportunities, in hope that it might be better. It is right that we should thus live in hope, for hope is what sustains the human spirit. But hope should be based on more than romantic sentiments. We who believe in God may take this as an occasion to affirm for ourselves and others what we believe and some of its significance. So what can I affirm as sustaining words at the beginning of 1982?

1. I believe in God. This is hardly a notable belief, for it has repeatedly been found that some 95 percent of North Americans believe in God. Indeed, the author of James with a fine sense of irony observed that "even the demons believe—and shudder" (Jas. 2:19b). Yet to believe in God is an important affirmation at the end of a bad year and the beginning of an uncertain one.

Belief in God is not instinctive; one might say it is dialogical. I believe in God because I have learned this belief from my parents and my church. As an adult I continue to ponder it and seek to work out its practical meaning. In this I am aware of a statement attributed to Kierkegaard that "atheism is a failure in relationships. It is so hard to believe because it is so hard to obey." So I become conscious that there may be a practical atheism and I conclude that the best I can do is to mouth the prayer of the man whose son was ill, "Lord, I believe; help thou mine unbelief" (Mk. 9:24).

2. I believe also in Jesus Christ. This is a more definitive belief. There are varied views of God, some of them vague. To

believe in Jesus as Son of God is to identify God with a specific man who lived in a specific time and place.

Though some appear to see this as a really casual belief, it is really kind of alarming to believe in Jesus. For Jesus as portrayed to us in the four Gospels (and this is the only source we have) does not completely fit our easy categories for man—or God either. When we really seek to understand him, Jesus makes us uncomfortable as he evidently did many in his own time. It is not exactly reassuring to read that even the Lord's finest—the 12 disciples—were confused about him until the end. Yet I still believe in Jesus and consider this an important statement to make at the beginning of a new year.

3. I believe too in the Holy Spirit—and in the church. (If I seem to be reciting the Apostles' Creed, this may be due to the fact that my basic beliefs are quite traditional.) I hear it said that God works in mysterious ways and I agree we should watch for this. I read in the Scripture that the hand of God was seen at times in current events and I am impressed by this. I read also in the Gospel of John that the Spirit is like the wind and so we need to be cautious in speaking about the Spirit.

But for myself I look for the work of the Spirit in the church. I assume that when church people speak and behave in surprising ways—in ways that do not fit with normal human behavior—that this is a sign of the Holy Spirit at work. I read also in John and in Romans about the Spirit as a kind of lawyer for believers and I am impressed by this. But I still watch for the work of the Spirit in the activities of Christian people.

I believe that when we are really listening to and following the Spirit, the result is to bring people together more than to drive them apart. I am aware that this is sometimes hard to find, but I still believe this is the biblical vision.

4. I believe finally in the victory of God. I do not write of this specifically or definitively, for the Scriptures tell of this only in mysterious figures of speech and some of these are paradoxical. I read in Revelation, for example, of the Lion of the tribe of Judah, who upon closer examination turns out to be a Lamb slain. What kind of Lion is this?

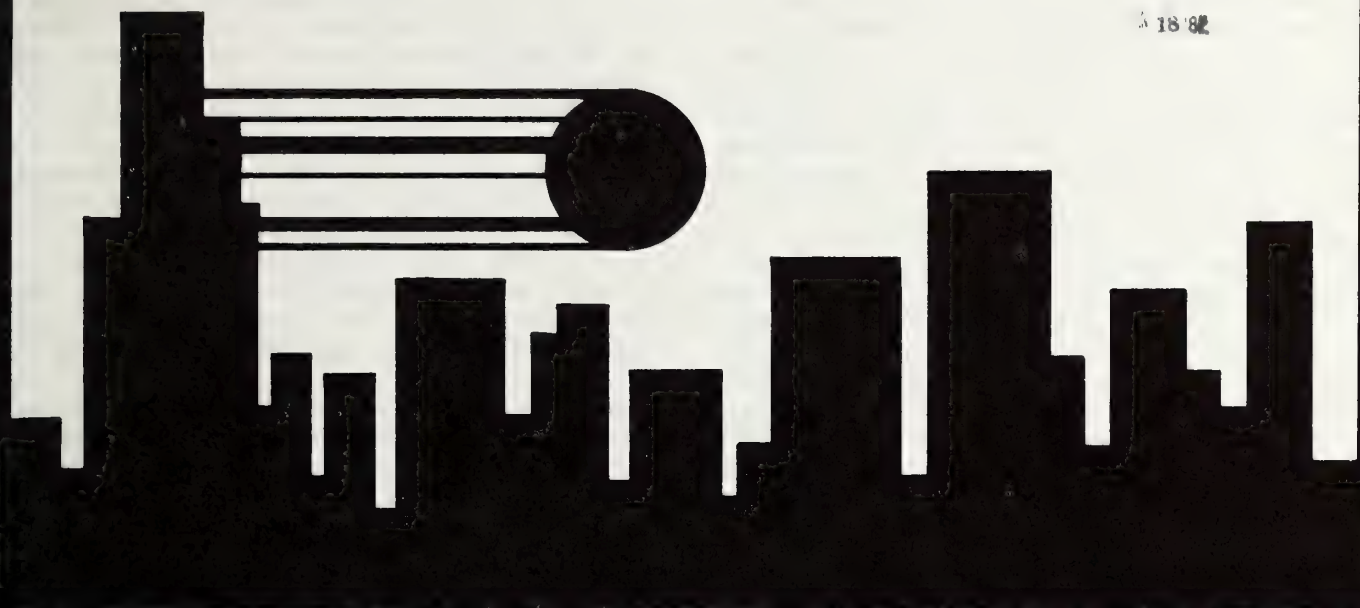
If anyone claims to know in specific detail how the victory of God will be manifest, I do not believe him. For it is a part of my faith that such detail cannot be known in this life. I also believe that it is not necessary for us to know this. But it is my affirmation at the end of a rather bad year and the beginning of an uncertain one that we can count on the ultimate victory of God.

In the meantime we can give our attention to the tasks that have been seen as the work of the church from its beginning: to love justice, practice mercy, and tell the good news that God has been here in the person of Jesus.—Daniel Hertzler

Gospel Herald

January 12, 1982

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Is the end in sight?



by Kenneth L. Gible

It has been called "pop apocalypticism." Maybe that mouthful of syllables doesn't mean much to you. But some of the things it refers to are familiar enough. Like the bumper sticker which reads: "In case of the rapture, this vehicle will be driverless." Or like the title of the best-selling book later produced as a movie called "The Late Great Planet Earth." Like words such as these from the pen of the popular religious writer, David Wilkerson: "Unbelievable disasters are roaring down upon us like a whirlwind from the outer limits of the universe. Awesome calamities will soon fall on this nation and mankind will be terrified." (*Racing Towards Judgment*, 1976, p. 9.)

All this is given the name of apocalypticism, a word referring to a sudden, calamitous ending of the world as we know it. It is called "pop" apocalypticism because it is very much in vogue right now, especially among some religious folks. A trip to the religious bookstores will uncover books with such titles as *God's Plan for the Future*, *The Last and Future World*, *What on Earth's Going to Happen?* and *Armageddon*.

As we try to understand the current popularity of apocalypticism, we discover that the primary feature of the books on this subject is the prediction that the end time is close at hand. Hal Lindsey, author of *The Late Great Planet Earth*, assures us that the end will come "within 40 years or so of 1948." That means we're almost there!

In addition to predicting that doomsday is just around the corner, the preachers and writers of popular apocalypticism warn that God will visit upon the earth such calamities as economic depression, natural disasters, moral disorder, youthful rebellion, and persecution. You can see why such talk is bound to make people a little nervous. Some of those occurrences are very much in the news these days. Maybe there is something to this end-of-the-world business.

Why the appeal? Why does pop apocalypticism appeal to so many people? The first reason is the mood of pessimism that prevails in many quarters. Many things are getting worse. The earth and sky are polluted, our

We live in silence, painful uncertain silence. But we can believe there is One who knows. He is called the Abba.

cities are a mess, we're running short of energy resources, children don't listen to their parents anymore, et cetera, et cetera.

In significant measure, this mood of pessimism is justified. World problems do seem to have taken on larger dimensions in recent years. Certainly the beginning of the atomic age in the 1940s opened a whole new kind of terror for the human race. Ours is the first generation in human history to live with the unthinkable possibility of nuclear holocaust. And all the bright promises of scientists about how life would get better and better have not come to pass. Each new advancement seems to bring with it an attendant set of new problems.

A second and related reason why apocalypticism has an appeal is the feeling of powerlessness many people experience today. We are caught in the crunch of our dollars buying less and less. We see our government making decisions for us that we don't agree with. We feel our lives being shaped by political, economic, and social forces. And we feel absolutely helpless to do anything about them.

When people feel powerless to change their lot, they often look for outside help. Adolf Hitler became a champion of the German people who felt helpless because of runaway inflation and the military defeat of World War I. Hitler promised to do something about it, and he did. In much the same way, those who anticipate a cataclysmic end of the world in near future feel that only an outside power (in this case a supernatural power) can change things.

Finally, there is a third reason for the popularity of doomsday thinking. It is a longing we all feel for life to be free from ambiguity. We yearn for the way it seems to have been once upon a time, when right was right and wrong was wrong, when there was no mistaking one for the other, when moral choices could be made with firm, clear-cut decision, when you could tell the good guys from the bad guys by the color hats they wore.

Away with the complexity of issues like abortion or nuclear energy or the changing roles of men and women. Bring on the last judgment that will cut the Gordian knot of our confusion. Let the sheep be separated once and for all from the goats because we can't live with uncertainty (and besides, we are pretty sure when that division is made, decent folk like us will be numbered with the sheep).

Whether or not we are drawn to apocalypticism ourselves, we can understand why it appeals. To the extent we ourselves are drawn into pessimism, into feelings of helplessness and a longing for the end to life's ambiguities, we can sympathize with those who find comfort in the belief of the Lord's imminent return. But we must also take a careful look at our biblical faith. And when we do, we find some fatal flaws in the popular version of the end of time.

The fatal flaws in this popular doctrine. First, as history makes very clear, pessimism about human affairs is hardly a new phenomenon. From the first century after Christ until the

present time, there have been zealots who predicted that the end was soon to come. They rallied many to their cause in a burst of religious enthusiasm. To take only one example, we can go back to the first half of the fifteenth century in Bohemia, when a group of Christian sectarians, the Taborites, decided that the signs of the times pointed to the middle of February, in the year 1420, as the date when God would destroy the wicked. Oddly enough, when the world did not end on schedule, the group did not fall apart but under the threat of persecution decided to take matters into their own hands. They insisted that God had appointed them to rid the world of Christ's enemies.

While most apocalyptic groups have not resorted to the sword as did the Taborites, present-day groups such as the Jehovah's Witnesses, the Mormons, and the Seventh-Day Adventists all had their beginnings in a prediction of a specific date for the end of the world. So the current enthusiasm for such predictions is merely a repeat of what has gone before, on many, many occasions.

Let's take a close look at one of the New Testament passages which has often been used by apocalypticists. In Mark 13 we find Jesus warning his disciples of troublesome times ahead. He tells them of persecutions, of upheavals in nature, of destruction to be inflicted upon the holy city of Jerusalem until not one stone of the Temple will be left standing on another. This is an apocalyptic message, make no mistake. But notice how Jesus answers the question of his disciples: "Tell us, Master, when will these things happen?" Jesus says, "Of that day or that hour no one knows, not even the angels in heaven, nor the Son, but only the Father."

This is a surprising answer because the people of his time would have expected the Messiah to *know* the day and the hour. But no, Jesus says, only the Father knows. Who is this "Father" of whom Jesus speaks? What is he like?

Robert Jewett, in his book *Jesus Against The Rapture*, points out that Jesus, who spoke the Aramaic language, used the word *abba* for father. *Abba* was the term infants used to address their male parent. It was originally a baby sound, much like "da-da" that our babies use. Its most likely equivalent in English would be *daddy*. Breaking with tradition in what his contemporaries likely considered irreverence, Jesus spoke with God by calling him *abba*—daddy—as a child speaks with a father, simply and intimately.

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Gospel Herald Volume 75 Number 2

Kenneth L. Gible is from Harrisburg, Pa. This article was copyrighted in 1981 by Christian Century Foundation. Reprinted by permission from the July 1981 issue of *The Christian Ministry*.

In his teachings Jesus tried to clarify this image of God—as that of a loving father who goes rushing impulsively to meet the returning prodigal, who notes even the fall of a tiny sparrow. Can it be possible that this loving Father should suddenly turn into a vindictive destroyer in the end time? Does his essential nature undergo a change as the centuries pass? Surely not.

But what then shall we make of Jesus' statement, "Of that day and that hour only the Father (the abba) knows?" Would not a loving father tell his children when the end will come? Why doesn't he give us the assurance of knowing?

The saving faith. Maybe he declines to reveal details because in his divine wisdom the Abba sees that faith, not knowledge, will save us. Men and women have always longed to know the future. They have consulted wise men and astrologers and soothsayers to that end. But the future is known only to the Father. Not the angels in heaven, said Jesus, not even the Son knows. How Jesus himself must have longed to know how it would all turn out when he faced the cross. He prayed in Gethsemane for such assurance. But there was only silence—and Jesus knew the loneliness and the terror of that silence until, in his cry of forsakenness on the cross, he shared the plight of us all.

We too live in the silence, the uncertainty. It is where we are called to live. In Chaim Potok's novel, *The Chosen*, the rabbi does not speak to his son except to teach him from the holy books. When asked why he remains silent with his son, he says that it is to teach him how to suffer and how to find his own soul. "And it is important to know of pain," he explains. "It destroys our self-pride, our arrogance, our indifference toward others. It makes us aware of how frail and tiny we are and of how much we must depend upon the Master of the Universe." And finally the day comes when the rabbi father can say of his son: "He suffered and learned to listen to the suffering of

others. In the silence between us, he began to hear the world crying." (Chaim Potok, *The Chosen*, pp. 278 and 280.)

Ours is not an age that loves silence. Do we fear silence because we do not want to face the pain of being human—pain in ourselves and in others? We want certainty, we want answers. What will the weather be tomorrow? Will the price of gold go up or down? Tell us—someone, anyone.

But the pain of silence is the human condition—yours and mine. And so when we hear strident voices insisting that the end is coming in 1984 or 2000, we may shake our heads sadly at this desperate striving to know that which not even our Lord knew.

We have an alternative. We can rest in the faith that the Abba's love is enough for us even in the deep well of silence. And we can do as Jesus bids: "Watch," he says, "for you do not know when the time will come" (Mk. 13:33). To watch is to be alert, to listen. It is to be in touch with our deepest selves, with the deep places in others, in order that we may share in human communion. And by thus watching and listening, in the silence, we will find that which is far better than a timetable for doomsday.

We will find that the Abba's silence has a purpose after all. He gives it to us that we may in faith find our true selves and find each other in the love with which he surrounds us. It is the Abba's love which sustains us through all the uncertainties and ambiguities of our lives. It sustains us in the face of an unknown and often frightening future. It sustains us even through death itself.

Is the end in sight? No. The end is in faith; faith in the Abba who loves us.

For myself, I can say only this. I would not trade the assurance of that love for the knowledge—even down to the minute—of when this old world will go up in smoke. Not on your life!

SV

Texts for our time (8)

Living without enemies

by Everett G. Metzler

"If you love those who love you, what reward have you?" (Mt. 5:46).

In the opening paragraphs of the Sermon on the Mount Jesus describes in a series of "blesseds" the character of the citizens of his kingdom which will make them the preserving salt of society and provide for its illumination. He then addresses unspoken questions that must have formed in the minds of his disciples. "The kingdom of which you speak is so radically different. How can we relate it to the familiar? What is its relationship to thousands of years of Jewish tradition codified in the law of Moses and the traditions and teachings handed down to us children of Abraham? How can we continue

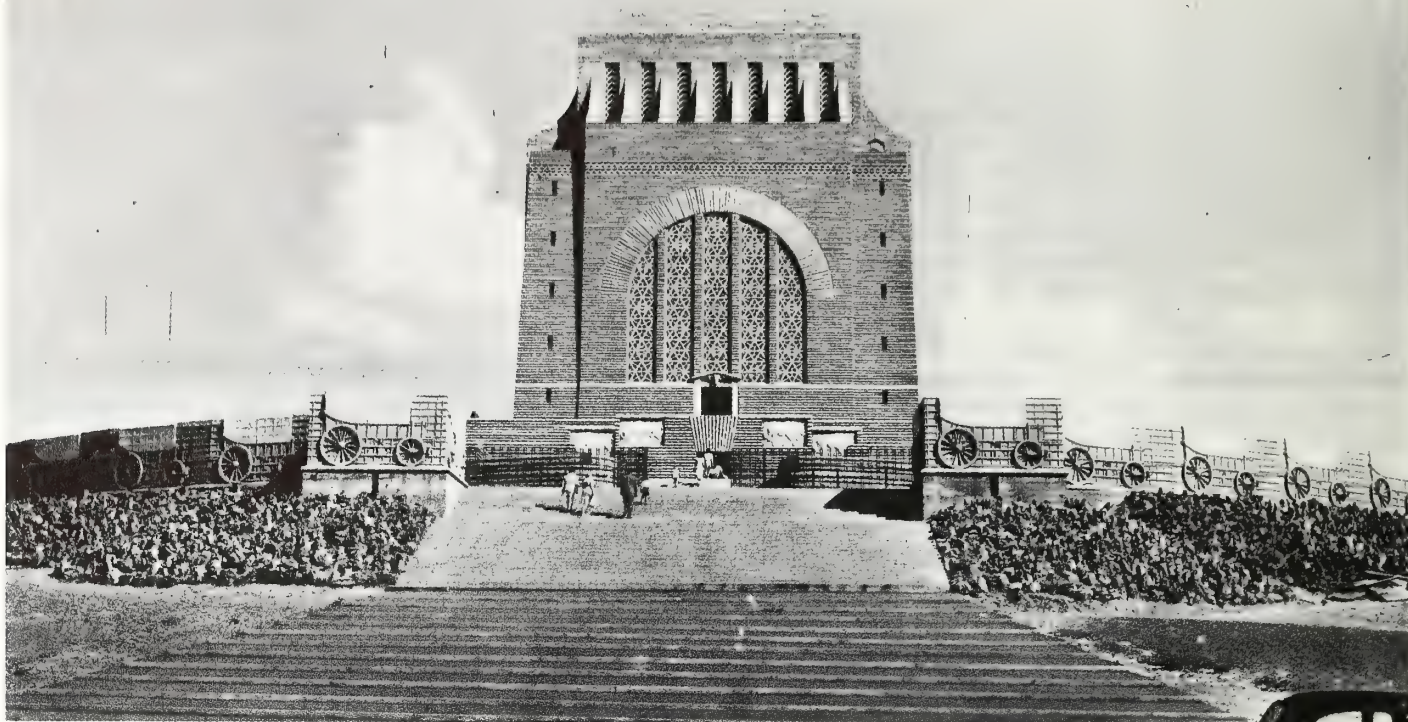
without the laws and traditions that have given us identity for thousands of years?"

Jesus assures them (Mt. 5:17-20) that the law and the prophets are not being discarded but are being "filled full." He is himself the Moses-predicted prophet who "was to come." The Mosaic law is finding its ultimate fulfillment in the royal law of Love. The new kind of righteousness shown by the new kind of citizens supersedes the keeping-the-law kind of righteousness they have known. Kingdom citizens will experience a kind of righteousness that surpasses that of the careful-to-teach-the-law scribes and the careful-to-keep-the-law Pharisees of their day.

Then to illustrate in real-life situations what he is proclaiming, Jesus sets in contrast the new way and the old. Six "for instances" are used to help the disciples begin to grasp radical Christian discipleship (Mt. 5:21-48): Unrepented hatred of a

(continued on page 22).

Everett G. Metzler is pastor of Park View Mennonite Church, Kokomo, Indiana.



The Voortrekker Monument on a hill outside Pretoria, South Africa. It is in honor of those who made the great trek in search of land and freedom.

South African legacy: an Old Testament oriented Christianity

Background information to help explain the tragedy of racial oppression in South Africa.

by William Keeney

In South Africa descendants of the original Dutch settlers are largely members of the Dutch Reformed Church and call themselves Afrikaners. They have developed a form of Christianity which seems more in the spirit of the Old Testament than of the New, especially drawing on the books of the law and of history rather than from the later prophets.

The Dutch settled in Capetown in 1652 to set up a provisioning station for ships sailing around the Cape of Good Hope for the East India Trade. Gradually they expanded into the countryside, conquering the Khoisan (in English often called Hottentots) and the San (often called Bushmen.)

In the late 18th and early 19th centuries the British conquered the Dutch and took control of the Cape Province. About a fifth of the Dutch settlers then made the great trek north and east in search for land and freedom. They had an experience which they saw as comparable to that of the Hebrew people in the Old Testament. With great difficulties they traveled through the South African wilderness in ways somewhat like

the travels of Moses and the Hebrew people through the wilderness of Sinai.

The Dutch encountered many African peoples who for various reasons moved down from central and east Africa. These people were warring among themselves as they sought to establish their territory. The Dutch colonists had one notable battle which they looked upon as a divine deliverance. One person had gone to see a Zulu chief and thought he had worked out an agreement. But then on the last day while celebrating an agreement about land distribution the leader was betrayed so that he and his party were massacred. Only one person survived to return and tell the story.

Another party went out to retaliate. They met the Zulus in December 1838 at a place then known as Ncome River but now called Blood River. With a force of 400 men they drew their wagons, similar to the Conestoga wagons of the American West, in a circle, chained them together, and stuffed thorn bushes in the openings.

With guns against spears they withstood the onslaught of about 10,000 Zulu warriors. Only three of the Afrikaners were wounded and none was killed. The victory is celebrated yet on December 16 as the Day of the Covenant.

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They believed that God had delivered them. The Afrikaners believe that God had delivered them to maintain their white and Christian culture. They drew on Old Testament passages to justify their victory by conquest and developed a doctrine that each nation of peoples is given a place, but that they should be separated.

Later the Afrikaners had conflicts with the British, especially after gold and diamonds were discovered in the inland territory where the Afrikaners had gone in search of farmland. Until the discoveries, the interest of the British was primarily along the coast to support trade with the Far East.

The conflict over the newly discovered resources led to the Boer Wars of 1899-1902, which the Afrikaners lost at a great price. One has sympathy for the Afrikaners when reading about what they endured, especially about the women and children who suffered and died in concentration camps. In three years about 26,000 died in the camps.

Out of the settlement of the Boer War the Afrikaners received concessions whereby they could participate in a political process in which the government was determined by vote with only the white settlers having power. Even though the Afrikaners were defeated, they eventually outgrew the British in numbers and forged a unity among themselves which in 1948 gave them control of the government.

The Afrikaners have since put into practice their Old Testament derived doctrines. They have tried to place restrictions on marriage to keep the race pure, somewhat as was attempted in the time of Ezra and Nehemiah after the exile in the Old Testament period. At times it has had the harshness against which the book of Ruth protested.

The Afrikaners have also tried to set up Bantustans (Homelands) for each of the tribal group among the blacks. They have had a problem knowing what to do with those from India and China and with the colored who resulted from intermarriage between blacks and whites earlier in South African history before racial policies emerged.

Hewers of wood and drawers of water. The Afrikaners have also tried to keep the other racial groups in inferior positions economically. They have needed cheap labor to exploit the country. So they have used Old Testament passages which suggest that certain peoples were intended by God to be "hewers of wood and drawers of water" (See Joshua 9:21, 23.) They have identified these with specific racial groups in their own country.

The system in South Africa is rife with oppression and injustice as the Afrikaners have drawn selectively from the biblical passages to enforce a system where they are dominant. It seems little tempered even by the prophetic call of persons like Amos who said, "But let justice roll down like waters, and righteousness like an ever-flowing stream" (Amos 5:24).

They show even less awareness of New Testament teachings that "God has made all persons of one blood" and that "Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all" (Col. 3:11; cf. Gal. 3:28.) The theme of reconciliation has been cheapened to mean that the blacks and browns should be submissive to the situation of discrimination rather than that they should be accepted as brothers and sisters as Paul admonished Philemon to receive back his former slave, Onesimus.



Sunday morning meditations

by Ida Mae Leatherman

... I do like to get to church early enough to have a few moments of quietness before the service begins. It's nice and cool in here—thank goodness for air-conditioning—and the flowers are lovely this morning. I wonder who made the arrangement. It would be more balanced if that dark red rose was lower. And I'd leave out the blue delphinium. But it's very nice....

"Let us begin our worship by singing hymn number 621. The Lord Is in His Holy Temple."

... I'm glad he selected that; it's so inspirational.... I hear someone singing off-key. I guess it's a "joyful noise unto the Lord".... Why can't those children be quieter? Don't they realize they're in church? They should think of the words we're singing....

"2 Samuel 7:18-29."

... Second Samuel—is that before or after Kings? Joshua, Judges, Ruth, First and Second Samuel....

"Who am I, O sovereign Lord, and what is my family, that you have brought me this far?"

... Oh, there come Bob's. I'm glad to see that Rosie is feeling better. I wonder whether I should ask them along for dinner today—they're such good company.

"Now be pleased to bless the house of your servant, that it may continue forever in your sight; for you, O sovereign Lord, have spoken, and with your blessing the house of your servant will be blessed forever."

"Please turn to hymn number 603. God of Our Life."

He's going to say, "Please stand".... I knew it! I wish Paul would let us sit and sing. We're not trying out for a chorus. Singing does sound good in here. I hope we never lose our four-part a cappella singing... (who's that strong bass back of me?)

"Who am I, O sovereign Lord... that you have brought me this far?" when we meditate on God, his greatness, his power and glory, do we remember that it is he who has brought us here? King David was keenly aware of his worthlessness before a loving and caring God. In Psalm 8 he exclaims, 'What is man that you are mindful of him, the son of man that you care for him?'"

Bruce is an excellent speaker. His sermons are so uncluttered. This *New International Version* does use language that is easily understood. But for beauty and real meaning I still like the old King James. I reckon I'm old-fashioned.

"Do we truly realize that every day of the year should be a day of thanksgiving for all the blessings of the Lord?"

Tomorrow I must put up those cucumbers before they get too large. The rain this week certainly did help the garden.

.....

"Now unto him that is able..."

I must speak to Marty before she gets away. We must decide something about the next fellowship meal.

"... and to present you faultless before the presence of his glory... be glory and majesty, dominion and power, both now and ever. Amen."

Amen. The close of another good service. I must tell Bruce how much his sermons mean to me. It's a shame that so many people decide to sleep in on Sunday morning. They don't know what they're missing.



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brother is equated with murder. The nurturing of lustful thoughts is equated with adultery. Quick and easy divorces violate God's intention in marriage. Speech should be absolutely honest and trustworthy. The law-of-the-claw is superseded by cheek-turning, second-mile generosity. I suspect that Jesus meant these examples only to illustrate what he was setting forth as a new way of relating to one's self, one's neighbor, and one's God. The text we are focusing on is the last of this series of examples of the new way (Mt. 5:43-47).

Jesus says in effect, "If you are really citizens of my kingdom you will not have *any* enemies! Others may consider you their enemy, but you will view them differently." Contemporary mores called for loving your countrymen and hating the enemy, anyone who was not Jewish. Jesus tells incredulous ears that all people are your neighbors/countrymen, so all people are to be the objects of your love. He goes further to state that this is to be true not just for theoretical or distant enemies: Caesar, or "the Gentiles," or "the pagans," but it also encompasses active, next-door enemies who make life difficult through their persecution of you. You are, Jesus says, to overcome their animosity and hatred by praying, not for their destruction but for their welfare!

While his disciples' ears are ringing with these words, and while their imaginations are struggling with visions of prayers for Roman soldiers, "dog" Samaritans, and traitor tax collectors, Jesus follows up the command with a statement of unanswerable logic. In the Christ-ruled kingdom that he has come to es-

tablish you are no longer Abraham-fathered children who could on the one hand pray to Yahweh and on the other slay your wicked enemies. Your father is now God who is completely impartial in his love, sending rain and sun, blessings and benefits on all mankind. He is not selective in whom he loves. It rains in Rome, Corinth, and Alexandria as well as in Galilee and Judea!

Jesus seems to be saying, "Like Father, like sons and daughters." Your conduct is to mirror that of your heavenly Father. Your love may not be bound by the artificial barriers of politics, economics, language, or skin color. For that is the way God is. After all, he adds, being good, moral, upright people is not any evidence of kingdom citizenship. The despised tax collectors love and respect each other and atheistic Romans are civil to each other. But your relations with all other people should mirror what you see in your Father who is perfect in his love and compassion.

I wonder if we will try to translate Jesus' words today. Who are our enemies? Are they liberal humanists, Bible-thumping fundamentalists, flag-waving conservatives, atheistic communists, exploiting capitalists, the affluent rich, or the ghetto-dwelling poor? Can we catch a vision of a mankind-loving God whose sun shines as warmly on Moscow as it does on Washington? Can we begin to be as loving and understanding as is he who sends refreshing rains on Tripoli as well as Toledo, on Ho Chi Minh City as on Hesston?

Jesus calls us today to acts of the will, like praying for our enemies. It is thus that we give evidence that we are his children. In refusing to have enemies we mirror the perfect one whom we call "our Father."



Two urban church planters

by Richard Showalter

"Nearly all the people in our neighborhood are Roman Catholics, and I'm discovering some special points of contact which we Mennonites have with them." Allen Roth turned his helmeted head slightly as he spoke, allowing me to catch his words as we jounced through Managua on his motorcycle.

"For example, we have a strong emphasis on the home, and that's something that makes sense to them. We were converted to Christ in our families, and they also all come to Christ more readily as families.

"Furthermore, our understanding of the relation between faith and works is one which has a special appeal to them. The evangelical position which focuses on justification by faith but which doesn't have a clear picture of how good works are related to salvation is quite foreign to our Managuan friends. The Mennonite understanding of discipleship linked to salvation by grace is one which they can more readily receive. We avoid unnecessary polarization.

"One of the first questions we are asked during home visitation is, 'Do you believe in Mary?' I've learned to answer by saying, 'Yes, I believe in Mary,' and then I open the Bible to show them *what* I believe. They are satisfied with my answer and I am able to share the gospel."

Richard Showalter teaches at Rosedale Bible Institute, Irwin, Ohio.

Moments later we turned to ride through the poorest part of the city. "We've got to focus on the church as our primary point of contact with people," Allen observed as we glimpsed the makeshift shanties along our route. "We begin by living among people on their level, finding their point of need, and sharing the good news. We're concerned about poverty, but more important than material quality of life is spiritual life."

When put that bluntly, such words ring harshly on many ears, but I knew that Allen was speaking words that we materialistic North Americans desperately need to hear and understand. And I knew that his life matched his words.

Across town in *Villa Libertad* he and his family had chosen a life of voluntary poverty quite consciously. They owned no car, no refrigerator, no telephone. The floors of their simple cement block dwelling were part concrete, part dirt. House by house they made friends with their neighbors and shared the gospel where they could. A new congregation had been planted.

Back on the motorcycle, we continued our tour until we reached the old center of Managua, now largely destroyed by the earthquake of the past decade. We walked into the ruins of the central cathedral. "I feel akin to the Anabaptists," Allen said, reflecting on the commissioning of a Nicaraguan leader for the new congregation at *Villa Libertad*.

Allen had begun his life as a missionary with the Northern

Light Mission based at Red Lake, Ontario, in Canada. He served at the residential school at Poplar Hill for three and a half years—there he met his wife, Carolyn. Later he attended Rosedale Bible Institute, then moved to Nicaragua as a missionary.


The congregation which the Roths had pioneered at *Villa Libertad*, the Managuan suburb where they lived was nurtured in the fire storm of the Nicaraguan revolution of 1978-79. One day the Roths and their neighbors were refugees at the Red Cross center due to heavy fighting in their vicinity. Allen went from room to room counseling and encouraging people, reading the Word and praying publicly. A neighbor, Rene Alvarez P. observed Allen's courage (he stood unafraid while others were seated for protection). Today Rene Alvarez gives pastoral oversight at *Villa Libertad*.

But there's more to planting an urban congregation than voluntary poverty, or political revolutions, or commissioning new leaders. Allen put it this way, "We began as a family visiting families, stating clearly what we were about, when asked—to help people come to know Jesus Christ as Savior and Lord, and form a group of such persons. I focused on reaching men as heads of families.

"We first invited people to come to our home for services. No response. So we took the Bible to their homes. In that step I asked whether they would like a Bible study. Upon beginning this I encouraged them to invite their neighbors and friends.

"As people accepted Christ—no pressure, no campaigns, but loving, persistent, forthright efforts to bring persons to a decision—I was forced to seek in the Bible to find on what basis the early church received new believers. Two and a half months after the first decision for Christ was made, with nine others following, we proceeded with baptism." Today there are approximately 25 members in the young congregation.

What is Allen's vision as a church planter? He answered succinctly, "Start as many urban churches as possible as fast as possible! This includes a stronger emphasis on aggressive evangelism two by two, beginning small groups in homes with men taking more leadership sooner, and forming a team that includes Nicaraguan brethren."

In the fall of 1981 Allen and Carolyn were back in Managua after a short furlough, beginning all over again. The congregation in *Villa Libertad* is alive and growing, and the Roths plan to begin other churches in other parts of the city. If the Lord raised up one congregation in their first missionary term, why not two or more in their second! 

Hear, hear!

Take care of the body

I am both angry and saddened by the comments I have been reading in the *Gospel Herald* recently concerning the use of tobacco and alcohol (or just that one beer)! After all, let's be temperate! In fact, I woke up this morning with this on my mind. After lying there for a while thinking, I came down to my study to reread 1 Corinthians 3:16ff.; 6:15ff., and 2 Corinthians 6:16ff. I read them out of various versions, just to make sure I wasn't reading into Scripture something my own prejudice might be injecting. Read these Scriptures before proceeding with this writing, please.

Yes, there it was very clear: our bodies are the temple of the Holy Spirit. We are responsible to keep them "clean," free from anything that would "defile" or "destroy" the Spirit's dwelling place. We are to remember that our bodies are "limbs and organs of Christ" (NEB).

I think we all understand the scriptural sense in which the word "holy" is used. So, I don't think I need to define it now. Let's be honest with ourselves and with our children (and with the brother/sisterhood) and accept what the Scriptures are saying to us. We have children who are listening, or reading, what we are saying. Let's help them understand that our bodies are not to be used for anything that will destroy them.

When I read on a package of cigarettes (or an advertisement) a warning given by the surgeon general of the United States that smoking is injurious to the health, and read elsewhere that a smoker may end up with cancer in numerous organs of the body, then I remember that my body is to be kept "holy" and not to be "destroyed" by using tobacco in any form. Statistics, alone tell us the same about the use of intoxicating drinks. They are injurious to the body! Of course the Scripture told us that a long time ago (Prov. 20:1; 23:31-35), but we didn't want to believe it. Now medical science is telling us just like it is. We could say the same about illicit sex. Sexual activity outside of marriage is taking "from Christ" that which is rightfully his (because he bought us and redeemed us), yes, "his bodily parts," and are making "them over to a harlot" (NEB).

Can God continue to ignore my actions and not conclude that I am more interested in my own selfish "fun" than belonging to him whom I profess to have made Lord over my life? Scripture says that if we persist in wrongdoing to our bodies, "God will destroy anyone who defiles his temple" (our bodies). And, that's heavy!

A very solemn advice follows that clear and shocking statement: "Let no one be under any illusion over this (NEB says 'make no mistake about this'). If any man among you thinks himself one of the world's clever ones [wise], let him discard his cleverness that he may learn to be truly wise. For this world's cleverness is stupidity to God" (Phillips). Stupidity to God, but cleverness to us! Did I hear right?

So, if anyone who reads this is allowing the Spirit to speak to his soul (i.e., mind, emotions, and will), then take the scriptural admonition to "come ye out from among them and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty" (2 Cor. 6:17, 18, Phillips). The strong invitation of a loving and wise Father is to "come out from among them". Who is "them"? Verse 14 says who they are: the "unbelievers"—that compromising lot! Because, "what common interest can there be between goodness and evil?" (Phillips), God asks. The contrasts couldn't be clearer: "goodness (righteousness) and evil (unrighteousness)," "light and darkness," "Christ and the devil (Belial)," "idols and the temple of God."

Remember: your children are listening to what you are saying. If tomorrow they are found to be on the downward trail (I trust this will never be the case), and your heart is heavy and saddened because they are not honoring nor serving Christ, try to recall what you had been saying in the past. They heard you! They followed your reasoning! And now, they are linked up with unbelievers! How sad! And yet, who do they have to blame?—Lester T. Hershey, Fort Ashby, W.V.

Mennonite women interpreted, a research project for the tri in '83

Mennonite women are making their own special contribution to the church's tricentennial in 1983 in the form of a volume, sponsored by the Women's Missionary and Service Commission. The projected book has as a working title, *Mennonite Women, a Story of God's Faithfulness—1683-1983*. Elaine Sommers Rich, Bluffton, Ohio, has been chosen as author. She has drawn from documentation supplied by WMSC groups across Canada and the U.S., as well as from dozens of women and men who have responded with stories and episodes about Mennonite women, covering three centuries of life, culture, and faith.

The volume is already well underway, with a recently completed second draft only in need of some editorial touching-up. Rich writes in an easy, interpretive style. Her art of storytelling captures the reader's interest from the beginning and provides the grist for a deeper level of critique and interpretation of the movement of Mennonite women through the centuries—especially through the decades of the twentieth century.

The working titles of the chapters include: In Search of Mennonite Women; Mennonites in the New World; Wives; Mothers; "Aunts" [Single Women in the Church]; In the Local Congregation; Education; In Overseas Missions; Women in Home Missions and Service Institutions, Publications; Health Care Ministries; WMSC and Its Forerunner; Since World War II; Mennonite Women Looking Toward the Future.

A major turning point within Mennonite history was reached in 1928/30, according to the book, which transformed the Mennonite scene qualitatively from the earlier years of considerable freedom for women into decades which stand in stark contrast to earlier years, on the one hand, and more recent years on the other. Elaine Sommers Rich handles this motif well—with restraint, yet out of heart-felt conviction.

One of its strengths lies in the assumption that the qualities of Christian discipleship apply equally to men and women, who are responding to God's leading as active participants in the kingdom.

The WMSC Advisory Committee for the project is: Alice W. Lapp, Jocele Thut Meyer, Emma Richards, Leonard Gross (representing the Historical Committee), and Barbara K. Reber (executive secretary of WMSC), chairperson.—Leonard Gross, for the Historical Committee



The structure on the left is one of seven for the elderly in Winnipeg

Canadian church health care at crossroads, new goals to be ch

A gathering in Winnipeg, Man., on Jan. 21, to be held just before the annual meeting of Mennonite Central Committee (Canada) will try to chart new goals for the burgeoning health care efforts of Canada's more than 70,000 Mennonites.

Participating will be moderators and secretaries of many of the provincial and national Mennonite bodies, administrators of Mennonite-run homes and hospitals, and board members and staff of MCC.

The impetus for the consultation has grown out of the concern of administrators that there is an increasing distance between the homes and the hospitals and the church communities which spawned them.

Mennonite and Brethren in Christ churches across Canada have a history of wide involvement in the health care field. During the last

fifty years, literally scores of care facilities for the aged, senior citizens' complexes, treatment centers for the mentally handicapped or emotionally ill, and hospitals have emerged. Much of the involvement is, in fact, quite recent.

The result is that by now some 60 or 65 homes and hospitals exist across Canada, all in some way tied to Mennonite and Brethren in Christ church communities. At least 40 to 45 of them are directly tied into congregations or groups of churches. They may employ some 2,500 people and serve perhaps ten thousand people in a year. Their budgets probably top \$60 million annually.

The consultation has been billed as an attempt to "rediscover the place of the church in health issues" and will take place at the Morrow Gospel Church, in St. Vital in Winnipeg, Jan. 21.

church news

Educational resources available for the mentally retarded

On Nov. 21, the board of directors of the Mennonite Mutual Aid Association, Goshen, Ind., upon recommendation of their fraternal activities committee, granted The Foundation Series publishers \$15,652 for the purpose of developing educational resources for the handicapped. The grant was in response to a proposal by The Foundation Series publishers that educational resources be prepared to assist congregations in understanding and meeting the needs of the mentally handicapped among them.

Since 1977, The Foundation Series publishers, who include the Brethren in Christ, Church of the Brethren, General Conference Mennonite, Mennonite Brethren, and Mennonite churches as publishing partners or cooperative users, have discussed the need to provide resources for the mentally handicapped. However the cost of providing specialized resources for a small number of potential users has made it impossible for them to proceed without funding from outside sources. The Mutual Aid grant will now allow such development to proceed.

The dimensions of need for resources among the publishers' constituent bodies was confirmed in a 1980 survey of congregations and families. The survey indicated that of the 503 congregations which responded, 72 percent have handicapped persons among their families. In these churches were found 454 physically and 517 mentally handicapped children, youth, and adults. Their ages ranged throughout the whole life span. While 76 percent attend church services, 43 percent indicated that the meetinghouse was inaccessible.

Seven percent indicated that the educational needs of the handicapped were primarily provided through the regular programs but that

materials were generally not available to improve the quality of that educational experience. Three percent attended specialized or community classes and 20 percent received no educational service. When asked to state what assistance would be of the greatest help in their congregational programming, 55 percent felt that awareness-building resources were needed and 23 percent requested specialized curriculum materials. Twenty-three percent desired specialized training for their teachers.

Response to the survey of families, with a member(s) having some type of disability, paralleled the congregational survey. Eighty-six percent stated that if Sunday school teachers received specialized training, they would send their children to a regular Sunday school class. They also indicated that some type of Sunday school curriculum would be helpful. Parents reflected a strong concern that their children be prepared for baptism; that more help be provided in the Sunday school; that other adults share some responsibility for their children; and that more activities be provided for them.

Advising the publishers regarding the nature of resources to be developed was a special task force on developmental disabilities. Representing the churches on the task force were Frieda Dirks, General Conference Mennonite Church; Ivan Maust, Conservative Mennonite Conference; Jackie Driver and Mary Hothum, Church of the Brethren; David Haarer, Mennonite Church; and John Unger and Dennis Becker, Mennonite Brethren. In addition, Dean A. Bartel, consultant for developmental disability services with the Mennonite Central Committee Mennonite Mental Health Services, participated as well as Foundation Series staff members Edna Dyck, Helmut Harder, and James E. Horsch.

Items projected for publication during 1983 include: (1) An adult elective study which will explore a variety of issues related to understanding the needs of the mentally handicapped and ways the congregation can incorporate them into its full program of life and witness. (2) A supplement for teachers of the Grades 3 and 4 Foundation Series curriculum. (This resource is already being produced quarterly and is now available to the churches beginning with the first quarter of the 1981-82 Sunday school year.) (3) A teacher training unit designed to assist teachers in their work with the mentally handicapped in the regular classroom setting. (4) A study unit for youth designed to assist them in being understanding, sensitive, and accepting of themselves and of the experiences and needs of the mentally handicapped.

Additional resources to be developed, include an annotated listing of resources which pastors, leaders, teachers, parents, and others may use in their ministry with the mentally handicapped.



Ilene and Doyle Miller

Des Moines church appoints resettlement coordinator

Ilene Miller, a member of the Des Moines (Iowa) Mennonite Church, was commissioned on Nov. 1 to a one-year assignment as coordinator of the congregation's refugee resettlement program.

This action was taken in response to the tremendous influx of Southeast Asian peoples into the Des Moines area and Des Moines Mennonite Church the past three years. Nearly half of the 7,400 Southeast Asians who have resettled in Iowa since 1975 are now in the Des Moines area. Of these 3,350 persons more than 1,000 are of Laotian (Thai Dam) heritage.

Nearly 100 of the Thai Dam people are now associating with the Des Moines Mennonite Church. Eleven have been baptized into membership; scores of others are regular attenders. The Des Moines congregation (membership 39 as of one year ago) is "officially" sponsoring 20 persons in five families. Yet the relatives and friends of those 20 persons are welcomed with open arms as well—and frequently receive assistance within the Mennonite church family.

Doyle and Ilene Miller have been deeply involved with resettlement ministries since November 1978 when the Ha and La Baccam family arrived in Des Moines. For three years Doyle, an elementary school principal, headed up the church's resettlement program, including a 2½-year stint as chairman of the congregation's refugee resettlement committee.

Active with her husband and other Des Moines church members in the resettlement work, Ilene worked as a bookkeeper in an accountant's office till her appointment on Nov. 1 as full-time resettlement coordinator. Her job includes the following areas of involvement with the Thai Dam people: food, clothing, shelter; employment; education; transportation; health and advocacy services. Ilene also serves as a congregational liaison between the Thai Dam people, the pastor and Sunday school superintendents in spiritual ministries.—Dan Shenk, correspondent

Winnipeg meeting

"We hope that the January meeting will result in churches and those of us involved in Mennonite-run institutions saying that we want to relate to health care with greater understanding," says Helmut Klassen, who is administrator of Donwood Manor, a senior citizens complex in northeast Winnipeg.

"There have to be closer ties between Mennonite churches and their institutions, even if the funds are assured," says Klassen, who also acts as executive director of the Canadian Mennonite Health Assembly. He hopes the January meeting will chart a way to bring about a more integrated Christian approach to health care.

Canadian Mennonite health care stands at a crossroads, he feels, and much of the future direction will be influenced by the path chosen at the gathering.—Harold Jantz



Oscar and Bessie Weaver admire anniversary quilt given by children

Weavers celebrate 50th

For their 50th anniversary, Oscar and Bessie Weaver, Goshen, Ind., received a quilt filled with symbolism of the past 50 years. The quilt was made by their children. It depicts aspects of life at Yellow Creek Farm, where the family lived and worked. Each child is shown in the foreground participating in an activity at the farm. Highlighted in the background is the Yellow Creek Mennonite Church which was a solid cornerstone in the budgeting of the family's time, finances, talents, and energies.

A dove hovering in the cloud represents God's blessing, protection, and the presence of the Holy Spirit in the children's upbringing. The durability of the union is represented by the knot at the top of the quilt. The eggshell skirt is a modern facsimile of the fabric of Bessie's wedding gown. The maple leaves quilted into the skirt are a reminder of the huge old hard-maple trees that provided dense shade for the large old farmhouse. The farm scene is framed by three Scriptures.

Oscar and Bessie Weaver were married on Oct. 31, 1931. Anniversary festivities included a pig roast for Oscar's and Bessie's brothers and sisters and their families, held on Oct. 31, and a public open house the following day. The couple's children are: Deloris and Wilbur Babcock, Ft. Collins, Colo.; Truman and Elnora Weaver, Goshen, Ind.; Melba and Dick Martin, Goshen, Ind.; Rodney and Shirley Weaver, Goshen, Ind.; Leona and Marvin Schmucker, Hesston, Kan.; Owen and Pat Weaver, Goshen, Ind.; and Judy and Kenneth King, Hutchinson, Kan.—Lee Schmucker

Board of Ed to sponsor church census in 1982

There was a time when Mennonite families were larger than the average in Canada and the U.S. Is this still the case? The North American population as a whole is getting older. Is this true also for the Mennonite Church? Is the number of Mennonite youth declining as rapidly as the general American youth population?

Various Mennonite Church agencies need answers to questions like these in order to know how to plan to meet the needs of the church. Chief among these is the Mennonite Board of Education, which has a special interest in obtaining an accurate estimate of the number of Mennonite youth and children for use in planning by the church schools and colleges (and yearly conducts a census of high school age youth for this purpose). It is for this reason that MBE has agreed to sponsor a churchwide census—especially for the schools, but also for the broader church.

"The Mennonite Church conducted churchwide censuses in 1950 and 1963," notes MBE executive secretary Albert J. Meyer. "We are now approximately a generation removed from the latest of these, since children born in 1963 have now turned 18 years of age. In addition, some parts of the church—particularly black and Hispanic congregations—have had tremendous growth in just the past five to ten years. We need accurate, up-to-date information in order to know how to plan for the future."

The project in 1982 will be a population sample rather than a complete census. Sociology professor Michael Yoder of Goshen College has been named project director.

"A sample of 10 to 15 percent of Mennonite Church congregations," he explains, "is being scientifically selected so that the congregations and persons will be representative of the entire Mennonite Church. Pastors of congregations selected in the sample will be asked to designate volunteer census takers for their congregations."

"Only selected congregations will receive questionnaires, but everyone in those congregations will be counted in the census. Gathering the information will be the responsibility of the congregational census takers; individual families will not receive mailings directly."

There are several things the census is expected to provide:

1. A more accurate picture of the Mennonite Church population in terms of age, sex, marital status, and educational and church or military service experience.
2. More complete, up-to-date knowledge of the characteristics of the changing Mennonite population in terms of racial/ethnic origin, residence, occupation, church background, etc., through com-

parison with earlier surveys.

3. A basis for estimating the potential students for Mennonite Church schools, as well as potential new members for Mennonite congregations, based on the number of children presently in the church.

The census will include those groups affiliated with the Mennonite Church General Assembly. Care has been taken to select the sample in such a way that estimates of total size and composition of the Mennonite Church will be accurate for the various geographical regions and for the minority membership of the church.

The 1982 census of the Mennonite Church is parallel and complementary to a recently completed census conducted in the General Conference Mennonite Church by Leland Harder. The respective directors are attempting to gather similar information on the two Mennonite bodies, and they have agreed to cooperate fully in making the results available for comparison purposes.

The Schowalter Foundation, which also supported the General Conference census, has provided a \$7,000 grant to fund the project.

Peace to be MCC theme

The Mennonite Central Committee (Canada) annual meeting, to be held in Winnipeg on Jan. 21-23, will take place in the Morrow Gospel Church on St. Anne's Road.

The first session will begin on Thursday, Jan. 21, at 7:00 p.m., with morning and afternoon sessions on Friday and Saturday.

All meetings will be accessible to the physically handicapped; there will be a signing service for the hearing disabled. Tapes of the annual report will also be made available.

Helmut Harder, instructor at Canadian Mennonite Bible College, Winnipeg, will be presenting a devotional each morning. His messages will highlight the "peace" theme since 1982 is the 40th anniversary of the MCC Peace Section.

A public program is scheduled for Friday evening, Jan. 22, at 7:00 p.m., location to be announced later. The program will feature the Mennonite Children's Choir and a panel discussion by persons knowledgeable about MCC and food aid policy, besides providing information through various displays and audiovisuals.

Two youth coffeehouses will be held, one at the Portage Avenue MB Church, Winnipeg, on Friday evening and one in the Bergthaler Mennonite Church, Winkler, on Saturday night.

Prior to the annual meeting, the moderators and secretaries of the Mennonite and Brethren in Christ conferences will meet with MCC (Canada) to discuss the topic "Rediscovering the Place of the Church in Health Issues." This meeting will be held on Jan. 21, morning and afternoon sessions, also in the Morrow Gospel Church.



Mennonite church volunteers

Overseas calling still strong, volunteers stepping up

Mennonite Central Committee oriented 35 workers in Akron, Pa., Nov. 3 to 13. Twenty are serving overseas in twelve different countries, including four who volunteered for one-year terms under the SALT (Serve and Learn Together) Program, a short-term program for young people aged 18-22. Fifteen are serving at MCC posts in North America.

Mennonite Church volunteers and their locations are as follows (left to right): Jerry Keiper and Susan Diehl of Toledo, Ohio, a three-year teaching assignment in Nigeria; Peggy Froehlich of Gulfport, Miss., a three-year term of service in Vangia, Zaire; Brenda Hurst from Lititz, Pa., a two-year term of service as administrative assistant to the Peace Section at MCC, Akron, Pa.; Marguerite Kenagy of Corvallis, Ore., a one-year term with SALT international in Botswana under MCC; Rhonda Yoder, Kalona, Iowa, a one-year assignment with the SALT program of MCC at a rehabilitation center for the blind in Mochudi, Botswana.

Food bank future discussed

The evaluation and discussion surrounding the future of the food bank has led to the conclusion that the food bank concept must be developed on a larger scale to meet Third World food needs in the decades to come.

The MCC (Canada) executive committee and food bank board met in Winnipeg on Dec. 11 and agreed that a much larger interchurch food bank should be formed. The committee then formulated a recommendation which is to be presented to the annual board meeting later this month.

The recommendation will call for a larger-scale grain banking system, which is to be called the Canadian Food Bank. Canadian church groups and agencies, desiring to work together with MCC (Canada) will be encouraged to become partners in this ministry.

Church announces change of support plan for MCC

The Mennonite Church will be following a new procedure for support of Mennonite Central Committee in 1982. MCC will not be included in the Mennonite Church average giving guide through Mennonite Board of Missions, Elkhart, Ind. This decision was made at the recommendation of the Mission Board by Mennonite Church General Board during its quarterly meeting, Nov. 12-13, in Lombard, Ill. It will take effect on Feb. 1.

This decision puts the Mennonite Church in step with the practice of other member bodies of MCC, such as the General Conference Mennonites and the Mennonite Brethren.

In 1981, the General Board asked congregations to give \$63.00 per member to Mennonite Board of Missions. Of that amount, \$3.60 was to be given to MCC.

In recent years, however, gifts earmarked for MCC from Mennonite Church congregations have exceeded the average giving guide. So, in fact, Mennonite Board of Missions has been forwarding to MCC significantly more dollars than budgeted without using general contributions to MBM.

Members of the Mennonite Church support MCC in a variety of ways beyond their congregational offerings—such as relief sales, thrift and self-help shops, and regional cam-

paigns. Also, in each of the conferences there is a wide variety of ways in which MCC is supported; the procedure is especially different in the Canadian conferences.

It is suggested that contributions for MCC from congregations or individuals in the U.S. be sent by way of the conference treasurer, who in turn should send them to MCC, 21 S. 12th Street, Akron, PA 17501. (There is no change for Canadian contributions; they will follow the channels already established.) MCC will report contributions according to the conference to the General Board office.—Ivan Kauffmann

Tour group enjoyed Latin fellowship

The Latin America Fellowship Visit sponsored by Mennonite Board of Missions (Elkhart, Ind.) concluded on Dec. 3 in Miami, Fla., without a hitch. "Everything went beautifully," said co-leader Simon Gingerich of the MBM Church Relations staff. Simon remained temporarily in Florida, however, because of back trouble which flared up on the last leg of the journey. The other leader of the three-week visit was John Koppenhaver, former missionary in Argentina and Paraguay. Participants in the visit, traveling at their own expense, enjoyed fellowship with local Christians and MBM workers in Brazil, Argentina, Bolivia, and Uruguay.

mennoscope

Roger Pierce was licensed and commissioned at Salem (Ore.) Mennonite Church, on Nov. 1. The licensing was in charge of Harold Hochstetler, conference minister, and the commissioning service in charge of Robert Nice, president of the Pacific Coast Conference mission board. Roger will be serving in this church-planting effort by the mission board as pastor of a new congregation named New Covenant Community Mennonite Church. Roger attended Eastern Mennonite Seminary this past year. He and his wife, Jan, are members of Salem Mennonite Church. They and their two children live at 10690 SW Fairhaven, Tigard, OR 97223; phone (503) 520-7396.

Mary Epp Kerbs was named communications manager for Mennonite Mutual Aid, Goshen, Ind., Dec. 14. She had supervised the four-person department since the manager position was vacated in August. Among her responsibilities are overseeing the development of print pieces, news releases, audio-

visuals, and publications. A native of Henderson, Neb., Kerbs joined the MMA staff in September 1979 as an underwriter for health membership and life services. She worked in communications part time then full time since July 1981.

The Home Bible Studies school for individuals, of media ministries, has been transferred to the Harrisonburg (Va.) Mennonite Church, effective Jan. 1, reports David D. Yoder, of Mennonite Board of Missions. The transfer means that the congregation has begun handling the grading and counseling for all free and paid course activities that cannot be processed by local congregations or conferences. To enroll, write the church at 1552 S. High St., Harrisonburg, VA 22801. For information on quantity discounts, write MBM Media Ministries, 1251 Edom Road.

Maple Grove Mennonite Church, Atglen, Pa., announces its winter Bible school for Jan. 18-29. The teachers will be Leon Shirk and Charles Good, Atglen, Pa.; Dale Stoltzfus, NYC; and Amos Bontrager, Bart, Pa. Clair Leamon, Gap, Pa., will be the music director and Herman Glick, Atglen, principal.

Sixteen new Voluntary Service projects were begun in 1981, Dave Dyck, VS director, reported to the MCC (Canada) executive committee meeting on Dec. 11 and 12 in Win-



Mary Epp Kerbs

Hispanic peace team hits the road good reception among the churches

"Seeds were planted on fertile ground" is one assessment of the trips made by the eight students in a fall Hispanic peace team course at Goshen College. The course was born out of discussions among a Hispanic peace committee, the Hispanic leadership education program at the college, the General Board office of Latin concerns, and the Mennonite Board of Congregational Ministries.

The purpose of the course was to study the biblical bases of the Anabaptist peace position, to prepare class members to present peace programs in Hispanic Mennonite churches, and hopefully to begin training congregational peace counselors. In addition to the biblical studies the students looked at current issues and trends—including the role of the military in American society, the just war theory, liberation theology, and conscientious objection and draft developments—and worked at basic principles and techniques in presenting their programs. Atlee Beechy, Goshen College psychology and peace studies professor, taught the course with assistance from other resource persons.

Sessions during their programs focus on peace in the Old and New Testaments, peace in the home, the arms race and the military,

active versus passive peacemaking, and the draft status and alternative service. Dramatizations, audiovisuals, and group discussion aid the presentations.

In groups ranging in size from three to the entire eight class members, the peace teams have visited or will visit Hispanic Mennonite congregations in Davenport, Iowa; Defiance, Ohio; New Holland, Pa.; Corpus Christi and Brownsville, Tex.; and possibly Chicago, Ill., a wide geographical representation.

It was a learning experience for the team members, as well as those who came to hear them. Several times the team members were faced with difficult questions, especially relating to how peacemaking applies to practical issues such as the home, the attraction of the military and its benefits (and what does the church offer that is better?), defending oneself, jobs which bother one's conscience, and the relationship between pacifism and the *machismo* of Latin culture.

"There is a real need for peace education in the Hispanic Mennonite Church," states Salomón Leiva, one of the class members. The response has been very positive, with participants covering a range of ages and around 120 present at one program. "They were eager

to be there," observes Frances Eash. "We all thought it was important but they showed it was for them too." Héctor Vásquez felt that one important element was that team members were also Hispanic. "The youth were able to identify with us. It wasn't that there was some sort of barrier."

Now that they are becoming more aware of the need, Eliel Núñez is certain that Hispanics "will continue emphasizing the need for peacemaking in our churches." One pastor suggested that they should get all the Hispanic Mennonite pastors together to hear the presentations. Noting the requests they received and the general lack of peace education materials in Spanish, Elías Acosta points out that as a result of taking the class there is the possibility that "we can write and produce our own materials." The other class members were Ramiro Hernández, Art Montoya, and Rogelio Rada.

Should the peace team be repeated? The agreement seems to be unanimous from both the class members and persons in the congregations in which they visited, who wished for something similar in the future with more emphasis on peace issues and participation from more in their congregations.

"Something was initiated that will continue long after we're gone," says Eliel Núñez. "Seeds were planted on fertile ground."

nipeg, Man. However, seven projects were phased out, some because volunteers were not available. A total of 129 volunteers are presently serving in assignments in Canada. A specific goal for the coming year is to promote local Voluntary Service. LVS is intended to provide a service opportunity for people who want to serve on an assignment for several years, but who do not have the option of leaving their home community to do so.

Called as church founders to Cedar Falls, Iowa, Steven D. and Nancy R. Reschly and Dan and Vera Smucker Shenk began their work on Sept. 1. They are supported on a part-time basis by the mission board of the Iowa-Nebraska Mennonite Conference. On Sept. 1, Shenk also began work as youth minister for the same conference. The new address and phone numbers are: The Reschlys—1721 Washington St., Cedar Falls, IA 50613 (319-268-0768). The Shenks—1721 Washington St., Cedar Falls, IA 50613 (319-268-1329).

Richard and Jewel Showalter and children, Chad, Rhoda, and Matthew, are planning to leave their Mechanicsburg, Ohio, home in early 1982 to relocate in Thika, Kenya, a community near the capital city of Nairobi. Richard, under the auspices of the Regions Beyond Ministries (RBM) missions agency, is assigned to a leadership team engaged in evan-

gelism, church planting, teaching, and leadership training.

Lyle Martin was installed as pastor of First Mennonite Church, McMinnville, Ore., on Sept. 13. He began serving the congregation as pastor in August. Lyle and his wife, Jenny, and their two children moved to McMinnville from Sarasota, Fla., where Lyle served as minister of evangelism for Ashton Mennonite Church. Their address is: 2302 North Evans St., Apt. 14, McMinnville, OR 97128; phone: (503) 472-0120. The installation service was in charge of John Willems, north cluster leader.

Sanford A. King was licensed for the ministry at Crest Hill Church, Wardensville, W. Va., on Dec. 20. The commission was given by Earl R. Delp and Linden M. Wenger, bishops of the northern district of Virginia Mennonite Conference. J. Otis Yoder, of Breezewood, Pa., preached the sermon. King's address is R. 10, Box 84, Harrisonburg, VA 22801, telephone: (703) 434-2983.

West Fallowfield Christian Day School, Atglen, PA 19310, is seeking a principal with responsibilities beginning the summer of 1982. Interested persons should contact Robert Engle, board chairman, at the school address, or call (215) 932-5731.

A junior high math and science teacher is needed for September 1982. Applicants may

contact Miss Zehr, principal at Linville Hill Mennonite School, 295 S. Kinzer Rd., Paradise, PA 17562, or call (717) 442-4447 or 394-9510.

Mennonite Central Committee U.S. workers in Miami have been joined by volunteers from its related agency Mennonite Disaster Service (MDS) for seven months. Haitian "boat people" are the most dispossessed of Miami's population. Consequently the MCC unit has focused on their needs in recent months, in contrast to the dual emphasis on Cubans and Haitians MCC had following the immigrant influx of spring 1980. Only one fifth of the 65,000 Haitians in Miami have a job. Houses in "Little Haiti" often have 20 to 30 people sleeping in them. Only one in 10 Haitians can speak English.

A reassessment of the role of the victim-offender ministries (VOM) office of the Mennonite Central Committee (Canada) has begun since the resignation, in July 1981, of Edgar Epp, consultant to the office. Epp resigned to become executive director of MCC (Saskatchewan). The reevaluation comes in light of the fact that the provincial offices of MCC are taking a stronger role in the ministry to victims and offenders. At its December executive committee meetings in Winnipeg, MCC (Canada) recommended the appoint-

readers say

I write particularly in response to your editorial in the November 24 *Gospel Herald*. In the next to the last paragraph you make this statement: "It is appropriate for those who believe in violence to take a day to honor the ones who gave their lives for a system they considered worth their support." While I endorse the point you make in that editorial, I feel that you might have chosen your words a little more carefully in the sentence I am quoting. I am sure that most of the people who take part in what used to be "Armistice Day," and is now known either as "Veterans Day" or "Remembrance Day," would deny that they "believe in violence." In fact my experience reveals that they regard the necessity for violence tragic. To state that those who mark such a day believe in violence is an unfortunate statement since it presumes to make the judgment that all do. I know many who "remember" and mark November 11 who despise violence. They feel strongly that it must be used only when all other means fail. Surely, we can not hope to gain support for a peace position if we characterize everyone else as believing in violence.—Cyril K. Gingerich, Selkirk, Ont.

I have as much difficulty relating to such terms as "acts of loving Christlike nonviolent resistance and noncooperation" (Open Letter, from some 50 persons regarding action against nuclear armaments, as abbreviated, Nov. 17, 1981) as I do to posters of Jesus carrying a submachine gun and to that great hymn of World War II, "Praise the Lord and pass the ammunition." Certainly I recognize a vast difference of degree between those positions. But down in the guts of this old Mennonite, the first clashes as acutely with the logic of the gospel and the ethics of

the kingdom as do the others.
It is not that I depreciate the threat of nuclear destruction nor the imperative of Christian action to call our nations and the world to repent of their nuclear, as well as other military and materialistic, idolatry. (But wouldn't the placing of nuclear disarmament first in one's life also be a form of idolatry? Isn't ends-justify-means always idolatry?)
It's simply that my Mennonite innards keep sending up vibrations which seem to say such weird things as "Love your enemies," "Do good to those who persecute you," "Do not set yourselves against those who would do evil," "Overcome evil with good," "If someone forces you to 'X', do '2X'," and so forth. Of course, most Christians (including those who insist that all Scripture is literally true) ignore these passages when it comes to making personal decisions.
My study of the Bible, which actually on occasion includes reading it, finds New Testament commands for Christian resistance to be limited to such as the devil and temptation. And leads me to conclude that the call to Christ's followers has not changed—to make flesh of that momentous mystery by responding to evil with good.—D. R. Yoder, Atlanta, Ga.

May I respond to George Stoltzfus' unhappiness with Archie Penner's article? (*G.H.*, Nov. 10, Dec. 22).
I think his difficulty rises from confusing irony with sarcasm. Irony is a literary device involving saying the opposite from what is meant. It may be used for humor, rhetorical effect, derision. Sarcasm is a matter of the attitude of the author; he intends to deride, taunt, or ridicule. Irony may be used for sar-

casm but not necessarily.
As a former colleague of Archie Penner's and a continuing friend, I must insist that he did not use the irony of his article for the purpose of sarcasm. He is not that kind of person.—L. A. King, Malone College.

After reading Readers Say in the December 18 *Herald* I feel moved to write also. The average person can hardly conceive the awfulness of a nuclear war. I find comfort in the words of Christ when he said, "Fear not him who can destroy the body, but fear him who can destroy soul and body in hell fire."
Christ said to Pilate, "My kingdom is not of this world, else would my servants fight," teaching us that world kingdoms fight. Romans 13 teaches us they were ordained for our good. Let us not think they always follow God's direction; neither does the church always.
The psalmist says, "Blessed is that nation whose God is the Lord." In Israel's time when they sinned God brought judgment, and when they repented God brought deliverance and sometimes from a natural standpoint when the odds were all against it. Low morals always brings judgment, and as we look at our nation today, with the high divorce and remarriage rate and homosexuals our nation is ripe for judgment if history teaches us anything.
If we want to save our nation, let us get them back to God. This is the church's mission and not the state's. Christ commands, "Go ye into all the world, and preach the gospel to every creature," which the apostle Paul says "is the power of God unto salvation to every one that believeth." Just as handguns put

ment of Dave Worth to serve as the VOM resource person for 1982 on a quarter-time basis. Worth serves as VOM coordinator for MCC (Ontario) in the Kitchener office.
Eastern Mennonite College and Seminary will sponsor its fifth Bible Lands Pilgrimage on Mar. 31 through Apr. 13. The tour to Israel, Jordan, and the West Bank will be led by EMC&S President Richard C. Detweiler and his wife, Mary Jane. Further information is available from Peggy L. Reusser at EMC, phone (703) 433-2771, Ext. 201.
Anna Kreider Juhnke will lead the Goshen College community in meditations on "The Exodus Theme and the Modern Imagination," Jan. 18-22. Juhnke, associate professor of English at Bethel (Kan.) College, was chosen several months ago to deliver this year's Staley Distinguished Christian Scholar Lectures. Within her four 30-minute chapel presentations, Juhnke will try to capture humanity's eternal longing for freedom. The lectures, entitled "The Exodus as Inspiration," "The Exodus as Liberation," "The New Exodus Through the Wilderness," and "The Exodus as Salvation," will draw on the post-World War II Mennonite exodus from Russia, black experience, and Scripture.
Lancaster Mennonite High School is seeking applications for a full- or part-time teacher

of learning-disabled students and a full-time librarian beginning September 1982 or before. Qualified applicants may contact J. Lester Brubaker, Supt., 2176 Lincoln Highway East, Lancaster, PA 17602, (717) 299-0436.
A three-day workshop for persons interested in developing writing skills is scheduled for Bluffton (Ohio) College, Apr. 16-18. It is sponsored by General Conference and Mennonite Church organizations. This workshop will provide opportunities for both beginning and advanced writers. Keynote speaker and leader of writing for children will be Barbara Smucker, Waterloo, Ont., author of *Days of Terror* and other children's books. Workshops on poetry, news writing, special features, photography, and others will also be a part of the weekend. For other details, write Bernie Wiebe, 600 Shaftesbury Blvd., Winnipeg, Man. R3P 0M4, or call (204) 888-6781.
John Drescher, Rudy Wiebe, and Marjorie Waybill will be the featured speakers at The People's Place writers' conference, Jan. 22-23. Drescher, of Harrisonburg, Va., will give a lecture on "How an Article Became a Book—The Saga of *If I Were Starting My Family Again*." "How to Capture Adventure" will be the Edmonton, Alta., writer Wiebe's topic. And Waybill, of Scottsdale, Pa., will talk about "An Editor's Wish for Children—Periodicals and

Books." For a detailed program and additional information, write to the People's Place, Main Street, Intercourse, PA 17534, or call (717) 768-7171.
New members by baptism: Banthom and PhongPhanh Luangamath, Landa Lepley, and Joy Zimmerly at Crown Hill, Rittman, Ohio. Homer Gilmore and Deanna Bouloy by confession of faith at Martins, Orrville, Ohio. Sheila James, Carmen Miller, Wendy Troyer, Lisa Benner, Angela Ford, Anna and Darrell Miller, and Lee and Melissa Kuhns by baptism and Eugene, Sarah, Dale, and Robert Miller, Marlene Wade and Ed and Emma Miller by confession of faith at Sharon, Plain City, Ohio. Randall Ledyard at Kingview, Scottdale, Pa.

\$255,743

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$255,743.54 as of Thursday, December 31, 1981. This is 34.1% of the total needed. Contributions have been received from 333 congregations and 148 individuals. Individual gifts represent \$48,350.40 of the total.

Goal: \$750,000

obituaries

away do not solve the murder problem, as there are knives or clubs to be used to commit murder, likewise if all nuclear weapons were put away, there are other means to stage a war. I would again say, "Blessed is that nation whose God is the Lord." Let us work toward this end.

In this *Herald* the women also spoke, even discounting the teaching of some plain Scriptures. I do not believe we have to break some plain Scripture to keep another one. Let us go back to the "very good" of the beginning and see the purpose of her creation—"an help meet for man." This is the role she is best fitted for and I believe God will bless those who strive to fill this place. To the men I would say, how can woman fill her place if man does not fill his? To get America back to God we need to start in the home and women have gifts along this line far above men.—**Titus Martin**, Bird-in-Hand, Pa.

births

Bender, Robert and Gladys (Shantz), Baden, Ont., second daughter, Suzanne Catherine, Nov. 28, 1981.

Cressman, Bruce and Esther (Witmer), Kitchener, Ont., first child, Andrew Allen, Dec. 2, 1981.

Dettweiler, Paul and Candy (Rounds), Cambridge (H), Ont., second daughter, Sarah Ann, Nov. 30, 1981.

Detweiler, Donald and Eileen (Shellenberger), Elverson, Pa., second child, Keri Denine, Sept. 15, 1981.

Froese, David and Carol (Holsopple), Cheraw, Colo., second child, Catherine Elizabeth, Oct. 26, 1981.

Gingerich, Paul and Nancy (Shantz), New Hamburg, Ont., second daughter, Jeanette Pauline, Dec. 9, 1981.

Graham, Marlon and Sharon (Wagler), Bright, Ont., first child, Holly Veronica, Sept. 23, 1981.

Grieser, Ron and Ruth, Stryker, Ohio, second child, Lisa Nicole, Nov. 2, 1981.

McCullough, Earl and Lori (Roth), Friend, Neb., fourth child, first son, Jamie Lee, Nov. 27, 1981.

Miller, Donald and Virginia (Zimmerman), Milford, Neb., third son, Jathan Ammon, Dec. 14, 1981.

Shenk, Keaton and Betty (Holsinger), Luray, Va., first child, Nathan Holsinger, Dec. 8, 1981.

Troyer, Tony and Terri (Sampson), Haven, Kan., first child, Jennifer Kathleen, Dec. 15, 1981.

Wilson, Robert and Patti (Miller), Bedford Hts., Ohio, first child, Melissa Joy, Dec. 16, 1981.

Yoder, Sanford and Barbara (Zehr), Morton, Ill., first child, Aaron John, Nov. 30, 1981.

marriages

Erb—Countryman.—Lyle Erb, Tavistock, Ont., Steinman cong., and Sherry Countryman, Streetsville, Ont., United Church of Canada, by Fred Lichti, Nov. 21, 1981.

Hange—Heaney.—Charles Phillip Hange, Perkase, Pa., Line Lexington cong., and Gwen Frances Heaney, Telford, Pa., Zion Fellowship Church by Richard Heaney and Kenneth Seitz, Nov. 21, 1981.

Pletcher—Bachman.—Rodney C. Pletcher, Eighth Street Mennonite Church, Goshen, Ind., and Marianne L. Bachman, College cong., Goshen, Ind., by Leland A. Bachman, uncle of the bride, and Arnold Roth, Nov. 7, 1981.

Simpson—Kaufman.—Roscoe Simpson, Lytton, Iowa, Presbyterian Church, and Teresa Kaufman, Fonda, Iowa, Manson cong., by Irvin Nussbaum, Dec. 19, 1981.

Alwine, David C., son of Romanus and Catherine (Berkey) Alwine, was born in Somerset Co., Pa., Mar. 2, 1908; died in Windber Hospital, Somerset Co., Pa., Dec. 16, 1981; aged 73 y. On Aug. 27, 1927, he was married to Edith Thomas, who survives. Also surviving are 7 sons (Merle, Clair, Dean, Harold, Sanford, Carl, and Daryl), one daughter (Dorcas—Mrs. Harold Zook), 19 grandchildren, 8 great-grandchildren, one sister (Edith Eash), and one brother (Clarence). He was ordained to the ministry in July 1943, and served congregations at Walsal, Carpenter Park, Pleasant Grove, First Mennonite, Kaufman, and Tressler. He was a member of Stahl Mennonite Church, where funeral services were held on Dec. 19, in charge of Sanford Shetler, Curtis Godshall, and Millard Benner; interment in Stahl Cemetery.

Carver, Carl, son of Samuel M. and Adella (Houser) Carver, was born in Camden Co., Nov. 17, 1902; died of cancer at Smithville Convalescent Home, Smithville, Mo., Dec. 19, 1981; aged 79 y. On Dec. 10, 1926, he was married to Bessie Mae Croy, who survives. Also surviving are one son (Carl D.), one daughter (Mrs. Hazel O'dell), 4 grandchildren, 2 great-grandchildren, 4 brothers (Samuel, Alfred, George, and Herbert), and 4 sisters (Mrs. Mary Kincaid, Mrs. Ruby Davis, Clara Miller, and Rebecca Staker). He was preceded in death by 2 sons, 3 brothers, and 2 sisters. He was a member of the Mennonite Church. Funeral services were held at Kidwell-Garber Funeral Chapel in charge of Leroy Gingerich; interment in Garber Memorial Cemetery.

Gehr, Herbert F., son of Harry and Ada (Frees) Gehr, was born at Adamstown, Pa., Dec. 14, 1906; died at Ephrata, Pa., Dec. 17, 1981; aged 75 y. In March 1929, he was married to Lydia R. Whitman, who survives. Also surviving are one grandchild, one great-grandchild, 6 brothers (Paul D., Edwin B., Charles L., Luther C., Arthur W., and Mark R.), and 3 sisters (Bessie—Mrs. Isaac Burkholder, Louella Firestone, and Ada—Mrs. Arthur Mohn). He was preceded in death by one daughter (Mary Jane Gehman). Funeral services were held at Stradling Funeral Home, Ephrata, Pa., Dec. 21, in charge of Wilbert Lind; interment in Steinmetz Cemetery.

Graber, Emma, daughter of Jonas and Mattie (Yoder) Smucker, was born at Smithville, Ohio, Oct. 31, 1895; died at Smithville, Ohio, Nov. 30, 1981; aged 86 y. She was married to Benjamin Rohrer, who died in 1927. In 1967 she was married to Edward Graber, who died in 1974. Surviving are 2 sisters (Effie Miller and Katie—Mrs. David Steiner). She was a member of Oak Grove Mennonite Church, where funeral services were held on Dec. 3, 1981; in charge of Walter Dyck and Elsie Miller; interment in Maple Hill Cemetery, Wadsworth, Ohio.

Ruth, Linford, son of Charles and Rosa (Moyer) Ruth, was born at Line Lexington, Pa., Dec. 16, 1895; died at Annville, Pa., Nov. 25, 1981; aged 85 y. On Mar. 29, 1922, he was married to Mary Ann Ruth, who survives. Also surviving are 2 sons (Merle and Russell), 3 grandchildren, one great-grandchild, one brother (Winfield), and 2 sisters (Edna—Mrs. Paul Hunsberger and Cora—Mrs. Levi Hange). He was a member of Line Lexington Mennonite Church, where funeral services were held on Nov. 28, in charge of Kenneth Seitz; interment in Line Lexington Mennonite Cemetery.

Schultz, Clara, daughter of George and Mary (Spencer) Poole, was born in Mornington Twp., Ont., Sept. 22, 1911; died at Stratford General Hospital on Dec. 9, 1981; aged 70 y. On Nov. 1, 1933, she was married to Gordon Schultz, who died on Jan. 10, 1970. Surviving are 4 sons (Melvin, Norman, Harold, and Glenn, one daughter (Mary Ann—Mrs. David Lichti), 14 grandchildren, 3 brothers (Norman, John, and Lorne), one sister (Emma—Mrs. Elroy Schultz), and her stepmother (Mrs. Leah Poole). She was preceded in death by one grandson and 2 brothers (William and Roy). She was a member of Poole Mennonite Church, where funeral

services were held on Dec. 12, in charge of Amsey Martin; interment in church cemetery.

Short, Raymond, son of Simeon and Barbra (Beck) Short, was born in Henry Co., Ohio, Oct. 1, 1899; died of cancer at Bryan Nursing Care Center, Bryan, Ohio, Nov. 20, 1981; aged 82 y. On Sept. 15, 1921, he was married to Alta Ann Amstutz, who preceded in him in death. Surviving are 2 sons (Robert and James), 3 daughters (Mary—Mrs. Ned Stipe, Delores—Mrs. Willard Frey, and Emogene—Mrs. James J. Frey), 18 grandchildren, 15 great-grandchildren, and 2 sisters (Mrs. Dorie Schrock and Cora—Mrs. Orval Kauffman). He was a member of Lockport Mennonite Church, where funeral services were held on Nov. 23, in charge of Keith Leimbach and Charles Gautsche; interment in Pettisville Cemetery.

Stauffer, Sterling U., son of John and Sophia (Eicher) Stauffer, died on Dec. 11; aged 75 y. He was married to Ida Stutzman, who survives. Also surviving are one son (Orlin), one daughter (Zona—Mrs. Vilas Steckly), 6 grandchildren, and one sister (Goldie). He was preceded in death by one brother (Floyd). In 1950 he was ordained to the office of deacon at East Fairview and served for 25 years. Funeral services were held on Dec. 14, in charge of Oliver Roth and Herbert Yoder.

Zuercher, Emma, daughter of John J. and Sarah (Steiner) Lehman, was born at Kidron, Ohio, May 13, 1897; died at Dunlap Hospital, Orrville, Ohio, Dec. 17, 1981; aged 84 y. On Aug. 10, 1919, she was married to Isaac Zuercher, who preceded her in death on Aug. 12, 1972. Surviving are 4 sons (Orren, Ellis, Arlin, and Clayton), one daughter (Ada—Mrs. Elvin Burkholder), 20 grandchildren, 13 great-grandchildren, and 2 brothers (Amos and Melvin Lehman). She was preceded in death by one daughter (Mary Irene—Mrs. Albert Schlabach), 2 grandchildren, and 5 sisters. Funeral services were held at the Kidron Mennonite Church on Dec. 20, in charge of Bill Detweiler, Glenn Steiner, and Joe Gerber; interment in the church cemetery.

P. 20 by Jan Gleysteen, p. 24 by Helmut Klassen.

calendar

Conrad Grebel College, school for ministers, Waterloo, Ont., Jan. 18-22

Eastern Mennonite College and Seminary ministers' week, Harrisonburg, Va., Jan. 18-22

Moderators/secrearies consultation, Morrow Gospel Church, Winnipeg, Man., Jan. 21

MCC (Canada) board meeting, Morrow Gospel Church, Winnipeg, Man., Jan. 21 (evening)-23

Pastors' Week, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 25-29

Mennonite Central Committee annual meeting, Henderson, Neb., Jan. 29-30

Mennonite Board of Education board of directors, Feb. 5-6

Mennonite Board of Missions board of directors, Feb. 11-13

Mennonite Publication Board, Feb. 12-13

Inter-Mennonite Conference (Ont.) annual meeting, East Zorra Mennonite Church, Tavistock, Ont., Feb. 13

Conservative Conference ministers' fellowship, Arthur, Ill., Feb. 15-19

Illinois Evangelism Conference, Mennonite Church of Normal, Normal, Ill., Feb. 26-27

Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Mar. 11-12

Ohio Conference annual meeting, South Union Mennonite Church, West Liberty, Ohio, Mar. 11-13

Mennonite Health Association, Louisville, Ky., Mar. 12-16

Lancaster Conference assembly, Mellinger, Lancaster, Pa., Mar. 18

Lancaster Conference annual meeting, Lancaster Mennonite High School, Mar. 20-21

Franklin Conference mission meeting, area churches, Mar. 24-28

Comite Administrativo, Chicago, Ill., Mar. 26-27

Atlantic Coast Conference assembly, Ridgeview, Gordonville, Pa., Mar. 26-28

Joint Ontario and Western Ontario Conference annual meeting, Rockway Collegiate Kitchener and Waterloo-Oxford School, Baden, Mar. 26-28

1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8

'Supermarket psychics' unblemished failures tainted by a 'near hit'

The "supermarket psychics" whose predictions are emblazoned in bold headlines in national tabloids have had a superb record during the five years Religious News Service has been keeping an informal log—none has ever predicted anything. Now one has, if not broken that unblemished string of failure, at least bent it a little.

"Pope John Paul II could be the object of an assassination attempt and will be confined by a serious health problem," one Laurie Brady was quoted as saying in the May 3, 1981, issue of the *Star*. It was a cover-all-bets prediction but the closest yet to a psychic "hit" found in five years of monitoring the supermarket seers. None of her other 10 predictions panned out, including a heart attack for President Reagan, remarriage for Sen. Edward Kennedy, and the United States on the brink of war.

The linking of celebrity names with looming misfortune is a mainstay of the psychics' art, but the 1981 prediction track-record has again turned out to be less than impressive.

Church wants the 'scraps' from Reagan banquet table to help feed the homeless

The head of a local shelter for homeless people "in sight of the White House" has appealed to President Reagan for leftovers from state banquets. John Steinbruck, pastor of Luther Place Memorial Church, first raised the issue at a White House briefing last summer for heads of local and national charities and church groups.

He challenged the White House to set an example of voluntarism for the nation by giving to local charities. Specifically, he requested of a White House liaison for public affairs that he be allowed to take the leftovers from state occasions to feed the hungry at Luther Place. Asked recently whether the request for leftovers had been taken seriously, one White House spokesman said, "I hope not; (the idea) sounds disgusting to me."

Global population growth charted slight downturn during decade just ended

World population growth dropped slightly during the last decade, from an average annual rise of 2.1 percent a year in 1970 to about 1.7 percent by the end of the decade. In 1981, China remained the most populated nation in the world with 1,042 million people, said the new report by the U.S. Department of Commerce Census Bureau.

China was followed by India with 708 million, the Soviet Union with 268 million and the United States with 230 million people.

Other countries in the "top 10" list ranked by population size are: Indonesia, 154 million; Brazil, 125 million; Japan, 118 million; Bangladesh, 91 million; Pakistan, 90 million; Nigeria, 80 million.

Suit threat ends prayer

After being threatened with a lawsuit by Pennsylvania education officials, the Juniata Valley (Pa.) school board has halted the yearlong practice of having recitation of the Lord's Prayer in public schools. The prayer has been recited each morning in the local elementary and high school until the practice was challenged by Martin L. Bard of Manheim.

In a letter to Education Commissioner Ronald H. Lewis, Mr. Bard charged that the prayer recitation in the schools was "unfair to Jews, agnostics, atheists, and other minority religious views."

Holocaust survivors study shows that mental health is better than was thought

A study of 52 Jewish survivors of the Nazi Holocaust has found they are mentally healthy and that 47 of their children are warm, sound, secure people. The findings by University of Minnesota researchers contrasts sharply with the scientific literature on survivors and their children, which usually describes many survivors as severely troubled, depressed, fearful, alienated, and neurotic, and some of their children as feeling alienated and isolated.

U.S. religious groups urge Argentina's new president to free political prisoners

Some 120 representatives of the American religious community have appealed to the new president of Argentina to resolve promptly the cases of political prisoners held without trial in his country. In a letter to Gen. Leopoldo F. Galtieri, the representatives said they were using "the holy occasion of Christmas" to urge him to settle the more than 700 cases of political prisoners being held without charges, trial, or due legal process at the disposition of the National Executive Power.

"By taking such measures," said the letter, "we believe that you would do a great service to your country, heal long-standing wounds, and restore, in great measure, the peace and tranquillity which so many Argentine citizens ardently desire."

Gun owners' unit asks Christmas 'counterattack' against unfriendly clergy

A Christmas "counterattack" on religious groups which have supported gun control was

urged by the Citizens Committee for the Right to Keep and Bear Arms. A committee publication, *Point Blank*, said that instead of putting money into the collection baskets of "anti-gun churches," gun-owners "should put in a message stating you're not giving any more until they renounce their anti-gun positions."

The publication included a suggested coupon that gun-owners could put in their collection envelopes. It states: "Millions for charity, not one cent for gun-grabbing clergymen. It is high time for America's 60 million law-abiding firearms owners to counterattack—at the collection basket," the publication said.

Attempted slaying of pope leads religion writer list of 1981 top stories

The attempted assassination of Pope John Paul II, along with religious reactions to the shooting of President Reagan, constituted the "most significant" development in religion in 1981, according to a poll of the Religion Newswriters Association. The association has about 140 active members—men and women who report the news of religion for newspapers, news magazines, and wire services. Forty-seven of them responded to the poll conducted for the association by William Thorkelson, *Minneapolis Star* religion editor.

The investigation into the financial affairs of Cardinal John Cody, archbishop of Chicago, was picked as the year's second most significant development.

Ranking next in the balloting were:

—Rising Muslim fundamentalism typified by the shooting of President Anwar Sadat in Egypt following sectarian strife there and the continuing executions of Baha'is and others in Iran.

—The growing religious opposition to the nuclear arms race, evidenced by statements of many denominational leaders and groups in this country and by huge peace rallies abroad.

—Arkansas requires teaching of "creation science" in its public schools if evolution is taught and a court challenge results.

Women account for bulk of enrollment increases at Methodist seminaries

Enrollment at the 13 United Methodist seminaries increased by about 4 percent in the last year, with women accounting for the bulk of the rise and minorities showing the biggest percentage jump. Total enrollment in the academic year which began in September was 4,875, an increase of 168 or 3.6 percent. Master of divinity enrollment was 2,744, a rise of 107 or 4 percent, says the United Methodist board of higher education.

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Humor and the human condition

"He that sitteth in the heavens shall laugh" (Ps. 2:4).

"What went ye out into the wilderness to see? A reed shaken with the wind?" (Mt. 11:7).

The problems of an era or an area can often be read in its humor. For example, a story making the rounds goes something like this. An unemployed car salesman in the U.S. was walking down the street. He kicked a brick and he kicked at a can. Then he kicked a bottle and a genie popped out.

"Thanks," says the genie. "For that you may have one wish."

"I wish," says the salesman, "to be a foreign car salesman in a big city."

Presto! it is done. He becomes a Chrysler dealer in Tokyo.

A more desperate story comes out of El Salvador. It concerns two policemen who find a drunk on the street fifteen minutes before curfew. One of them shoots him and the other says, "Why did you do that?"

"Oh, I know that fellow," says the shooter. "I know where he comes from. He would never have gotten home in 15 minutes."

A cartoon on Poland portrays two shoppers in front of a store with nothing to sell. But the picture is crowded with soldiers and one shopper remarks, "Socialism does not mean a shortage of everything."

Art Buchwald comments regularly on social and political problems, sometimes with considerable bite. A recent column purports to tell about Santa Claus in the White House responding to requests for Christmas gifts from various cabinet secretaries. Among two of Santa's responses are an abrupt refusal of the request by the secretary of Human Resources to continue Head Start, but promising the secretary of Defense everything he asks, for as Santa remarks, "I can't stand to see a little secretary of Defense cry."

Some humorous remarks are less time bound, as for example, the one-liner from Will Rogers who said, "When the Congress is in session the American people are in danger." A similar point of view was expressed by Alfred P. Sloan, Jr., chairman of General Motors when he said, "It's a good thing we don't get all the government we pay for." And there is a kind of wry acceptance of the facts in an observation once made concerning John D. Rockefeller. Someone noted that he probably did not break any laws, but a lot were made because of him.

It becomes apparent that the humor in many of these situations is not far removed from pain. Indeed laughter and tears are often close together. My father occasionally mentioned a situation which he said "would be funny if it weren't so serious."

Sometimes reports of current events are like this. For

example, Religious News Service reports that Bishop Roger Mahony of Stockton, California, observed recently that "in sheer tonnage, there is more explosive material on earth today than there is food. The world is presently spending \$550 billion dollars a year on arms . . . we are spending . . . at the rate of one million dollars every minute. Four hours of such spending could eradicate malaria from the earth. Less than 10 hours of such spending would solve the entire world's hunger problems." Less than 10 hours! Should one cry or laugh?

This over preparation for war is encouraged by various countries' stereotypes of one another. For example, there seems to be a common understanding in the U.S. that we are behind the Russians militarily. In fact some probably view the Russian soldiers as supermen. What a shock for such people should they learn from the Center for Defense Information that some three fourths of Russian draftees are unable to drive and must have driver training along with instruction on how to handle a gun.

Another sadly amusing bit of data from the CDI is that in the event of a nuclear interchange between the U.S. and the Soviet Union, U.S. submarines would be able to continue firing missiles into Russia for three months. What a cruel joke. Though civilization would be essentially destroyed in the first few hours, the U.S. subs could continue firing missiles for three months. Where would they go in the end to get away from their own radiation?

Humor is probably more culturally conditioned than any other form of communication. For example, a person unfamiliar with the challenge to the U.S. auto industry provided by well-made cars from Japan would miss the point of the story at the beginning of this essay. Also, as I have written before, humor is difficult to translate from one language to another.

As a weapon, humor is not always precise. It may victimize groups or individuals unable to withstand its attacks. Even the safest kind of humor, that turned against oneself, may boomerang at times and hit someone else. Yet this is useful to help avoid taking oneself too seriously.

For example, I just got news that a massive second-class postal rate increase is probably upon us and that if it is sustained it will raise our *Gospel Herald* second-class postage expense by more than 78 percent. We have become hardened to inflation, but what shall we do with this? Such news gives an editor a feeling of desperation and he wonders, shall I commit hara-kiri today or wait until tomorrow? Humor provides a way of coping—of relating to the problem—while we seek a solution.

May God grant all of you a sense of humor along with developing faith, hope, and love in 1982.—Daniel Hertzler

Gospel Herald

January 19, 1982

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Jesus healing a blind man. Art by Barbara Sahli

Priorities for the Mennonite Church in the 1980s, p. 34

Priorities for the Mennonite church in the 1980s

At General Assembly in 1979 nine priorities, recommended by the Council of Faith, Life, and Strategy, were set for the church in the following decade. Their purpose is to stimulate the conviction and action of the entire church and to help set a common direction for the many congregations, conferences, and agencies. This document is an expanded statement of the priorities to create continuing awareness and to encourage reflection on specific responses from each one of us.

1. Christology

Christology refers to our understanding of Jesus Christ and his place in faith experience. Our beliefs about Christ are crucial because he is the center point of our faith holding all else together, and in Christ we find the guiding light and the enabling strength for right practice of faith.

Jesus Christ is the fullest revelation of God; the basis of spiritual benefits through the cross, resurrection, and present lordship; and the concrete example for us of the new life in God's will.

Specific issues for today can be identified. Salvation is in no other name and comes as an ever new gift in relationship with the Lord Jesus Christ. Any other form of good standing in our congregations is false. Confession of the full divinity and full humanity of Jesus is essential to a whole gospel of full redemption of our humanity, body as well as soul. The norms for living must be set by nothing other than and nothing less than Christ's life. Conformity to him needs to motivate nonconformity to the world; peace living and doing in his name must complete nonresistance to evil. The Word of Christ is the guide for interpreting Scripture rightly as direction and sustenance for the people of God.

This is the Christ who saves us and in whom we believe. He is also the one whom we proclaim. We, like the apostles, proclaim Jesus Christ the Son of God and Savior of the world.

Christology revisited

by Richard A. Kauffman

There is ferment in the Mennonite Church on the issue of Christology: who Jesus was and is, what his mission was and is, and what is an authentic response to him on the part of would-be followers. When the Council on Faith, Life, and Strategy asked church leaders for issues facing the church in the eighties, Christology was the number one issue of concern. And that despite the fact we tend to be a pragmatic people who are being pressed by more practical issues such as divorce and remarriage, affluence and the use of power, and the loss of young people to other faiths or to secularism.

Why Christology? Has something been lost that needs to be recovered? Are we already recovering once lost insights or gaining new ones which demand a Christology update? Has our experience changed so much that old confessions of faith seem irrelevant? Just what is the motive behind this new interest in the person and work of Christ?

Whatever the reasons—and we will likely disagree among us as to what they are—the CFLS has provided the Mennonite Church with a document for the church's study, reflection, and dialogue. The comments which follow are offered with the hope they will lead to discussion on the issues.

True God. The statement says that *Jesus Christ is the fullest revelation of God*; it further affirms the *full divinity* of Jesus as being necessary, along with his full humanity, for the *full redemption of our humanity*. To make such statements about Jesus in relation to God has radical implications for our doctrine of God, implications not drawn out by the writers of the statement. To affirm the full divinity of Jesus Christ is, in the first place, a statement about God.

In the early centuries of the church, Christianity came under the influence of Greek thought. Theologians, not being fully converted to Christian ways of thinking, adopted a Greek notion of God as being changeless, immutable, impassable, and so forth. This created problems of the first order for Christology. How could a changeless, immutable, and impassable God take on flesh and enter into history? How could that which is immortal become mortal? How could the divine assume human nature with its passions, suffering, and death?

The starting point for Christology in this context was a non-Christian view of God; Jesus, as they viewed him, was altered to

fit this preconceived notion of God. Both divinity and humanity were reduced to philosophical abstractions. In reading the Chalcedonian creed, the classical statement on Christology, one wonders whether the church "fathers" were speaking of Jesus of Nazareth or of an abstract principle.

The revelation of God in Jesus Christ shatters this Greek notion of God; for that matter, it shatters all human notions about God. Without losing his divinity, God revealed himself as person in Jesus Christ, entering into our humanity, sharing with us our life, our sufferings, and our death. A Christocentric theology views God from the perspective of the Gospel story of Jesus the Christ: Jesus humbled himself, taking upon himself the role of servant, offering his life and death to the poor, the outcasts, the lame, the sinners—all of us, in other words. Since this is the God Jesus reveals to us, then all we say about God must be tested in the light of the Gospel portrait of Jesus of Nazareth.

Jesus Christ, *the center point of our faith*, is not a center without an axis, however. Jesus Christ is not independent of God. Jesus Christ, as revealer of God, points beyond himself to God. For this reason the New Testament always makes faith in Jesus Christ interdependent with faith in God (see especially John 5:19ff). Jesus *the center* opens up for us God—his nature and will, his love and grace. Jesus Christ does not simply make God known, but God makes himself known through the life, ministry, teaching, death, and resurrection of Jesus Christ.

Thus, Jesus is for us true God.

True man. The statement affirms that Christ is *the guiding light and the enabling strength for right practice of faith, the concrete example for us of the new life in God's will*. He sets the *norms for living*, which involves *transformity* (sic) to him and *nonconformity to the world*. The statement might have concluded, as it did of God, that Jesus Christ is the fullest revelation of authentic humanity.

Adam, being created in the image of God, was free to love in relationship to God. He chose to exercise his freedom, however, in the pursuit of his own self-interest. Pursuing his own cause, apart from God's cause, was his downfall. His sin was the exercising of his freedom, in disobedience to God.

All humans, like Adam, sin. Perhaps it isn't necessary to do so, but inevitably we do. It's a matter of historical record. Sin came into the world through one person, but we are all guilty of sin (Rom. 6:12; compare 3:23).

Jesus, by entering our humanity, showed to us the real state of our humanness. He took on flesh, yet he knew no sin.

Despite his sinlessness, he faced the brunt of our sin, death on the cross. Because of his obedience, even in the face of this gross injustice—the innocent suffering for the sins of the guilty—Jesus showed us not only what we really are—sinners—but what we might become again if we but turn from pursuit of our own cause and follow after him. "Because of his measureless love," said Irenaeus, "he became what we are in order to enable us to become what he is."

By our sin and disobedience to God we show ourselves to be in solidarity with the first Adam. But by our turning from sin, placing our faith in Jesus Christ, and following after him—obeying his teachings—we show ourselves to be in solidarity with the second Adam, the new humanity. What was lost with the first Adam—God's image in us—is now restored through the second Adam. The union of the divine and human in Jesus Christ, which is a volitional and filial relationship in the New Testament, means we too can be reunited with God.

This statement shows the genius of the Anabaptist understanding of Christianity by bringing together faith and discipleship. Solidarity with Christ is not simply mystical union with him or intellectual assent to theological claims about Jesus. Solidarity with Christ means following him in all of life. The Anabaptist Leonhard Schiemer put it this way: "As soon as a man wants to begin to live as a Christian he will experience exactly those things that Christ experienced. . . . That is the lot of all Christians for the disciple is no greater than the master." And Hans Hut drew this out even further: "If a man is to come to the knowledge of the living Son of God he must await the work of God through the cross of Christ which we must carry and follow in the footsteps of Christ." The cross of Christ is not merely the source of our salvation, but a pattern for Christian living.

Further, as the statement makes clear by its emphasis on Jesus as *the guiding light and the enabling strength for the right practice of faith*, salvation and Christian living are part of a whole experience. Jesus is the source of our salvation, as well as the *norm for living*. He redeems us from our sinful humanness, effecting growth toward his image and likeness (Rom. 8:29; 2 Corinthians 3:18). Anything short of this life-changing transformation is not genuine salvation or redemption.

This new life is *an ever new gift in relationship with the Lord Jesus Christ*. I interpret that to mean that salvation is not simply a gift "up front" (a conversion experience), but it involves a continual, gifted relationship. Living the Christian life is itself an experience of grace, not just entry into it. What seems humanly impossible—following Jesus in all of life—is made possible by Christ's *enabling strength*. Protestantism has tended to emphasize the atoning and forgiving aspect of grace.

Grace is sometimes portrayed almost as though it were merely a well of forgiveness that one can return to time and again when one has sinned. But grace is not only forgiving, it is also transforming in nature. Even Augustine, who has had a great influence on the Protestant interpretation of grace, said in connection with Romans 6:1: To praise the benefits of medicine does not imply that the disease which medicine heals is profitable. Grace does not treat the symptoms only, it heals the disease.

In sum, Jesus' life, death, and resurrection is, for us, the revelation of our true humanity. By turning from our solidarity with sinful humanity to solidarity with him in a life of discipleship, we find that God's purpose for us is our purpose too.

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Gospel Herald Volume 75 Number 3

Too many people have Jesus so well labeled they do not need to wrestle with his person or their relationship to him.

Through Jesus, the true human being, our true humanity is also restored.

A question. To say that Jesus is *the fullest revelation of God* does not necessarily mean that he is the exclusive or final revelation. It can mean instead that Jesus is the definitive and unsurpassable revelation of God; that is, all other revelations must be tested in the light of Jesus; and in comparison with Jesus, other revelations are only partial revelations. Does the statement intend to leave open the possibility of other revelations of God besides his revelation in Jesus Christ? I hope so.

In the first place, though it was said earlier that Jesus shatters all human perceptions of God, this does not mean that the God Jesus reveals is a new God. The God of Jesus is none other than the God of Abraham, Isaac, and Jacob, of the children of Israel, and of their prophets Isaiah, Jeremiah, and Amos. True, we Christians interpret the Old Testament in light of the New, but we cannot rightly interpret the New without the Old, either.

We can only understand Jesus rightly if we place him in his Jewish context, seeing him in the light which God's covenant people already had. God spoke to the ancestors of old through the prophets, then he spoke through his Son (Heb. 1:1-2). In both cases it was the same God speaking.

Second, the confession of the uniqueness and fullness of Christ's revelation should not limit the freedom and power of God to reveal himself in times, places, and ways which it is his will to do. Should we close ourselves off to the possibility that God still has more of himself to reveal to us? And what about those people who have lived and died without ever hearing of Jesus Christ? Or those who have heard about him, but because of their social and religious conditioning are predisposed to rejecting what knowledge they have of Christ?

Has God left himself without witness among such people? Our zeal in being faithful to the revelation of God in Christ, and in sharing that knowledge with others, should not seal our minds off from others' claims for knowledge of God. Sharing the good news of Jesus Christ most effectively with others may mean, first of all, listening to others' claims about God.

Some conclusions. I find the CFSL statement on Christ a good beginning point for discussion among Mennonites in the nineteen-eighties concerning who Jesus is and what it means to call him Lord and Savior. I would like to take my editorial pencil to it at several places. Nowhere can I find the word "transformity," not even in an unabridged dictionary. (Of course one might say it's a clever word coinage to correspond with nonconformity.) Second, try as I might, I find nonsensical the statement in the third paragraph, "peace living and doing in his name must complete nonresistance to evil." Is the meaning here that nonresistance involves not only a passive response to evil, but positive acts of peacemaking? The CFSL will have to clarify that for me, if not for others.

Nevertheless, this statement helps us to wrestle with the question which troubled Bonhoeffer when he was imprisoned by Hitler near the end of World War II: Who is Jesus for us today? That question was Jesus' question too. He asked his disciples, Who am I?

It is typical of human experience to want to coin, borrow, employ, but above all, apply labels: to products, to people, to movements, to groups. It is no less true in dealing with the question of Jesus' identity. If we can label him the Son of God or Christ or Son of Man, then all we need to do is consult a reputable Bible dictionary on these titles in order to discover Jesus' true identity. Then we no longer have to wrestle with his person and his mission, or his ongoing significance, or our relation to him. If we can pin a role on him, then our response to him is made all that much simpler. And if we "know" him, need we follow him?

On the contrary, the question of Jesus' identity is left somewhat open-ended in the New Testament. In Mark, our oldest Gospel, Jesus never really tells us who he is. He poses the question, "Who am I?" But he doesn't answer his own question, nor does he even confirm the answers of his disciples. Jesus tells Peter to keep his answer to himself, and then he proceeds to talk about the Son of man in the third person. The witness of Mark's Gospel is that the whole of Jesus' life, death, and resurrection is an answer to the mystery of who Jesus is. To know this Jesus, then, is to explore his person and mission as portrayed in the Gospel story.

Ultimately, to know Jesus is to follow him, as Hans Denck pointed out (compare Jon Sobrino, *Christology at the Crossroads*, Orbis Books). Christology isn't purely speculative activity. Rather, it is reflection on the question Jesus posed, "Who am I?" based on our experience as his disciples. Jesus did not raise the question of his identity when he first called his disciples. Rather, he called them and they followed. It was only when he began to face opposition that the question of his identity became poignant.

Who Jesus was and is cannot be raised in the abstract; that question can only be raised in the context of discipleship. To be a disciple of Christ is to follow the path Jesus followed: the way of identification with the outcasts and the impious; the way of challenging the religious and political establishment; the way of forming a community of loving, caring disciples as an alternative to both the establishment and the revolutionaries; the way of suffering, nonretributive love; the way of the cross.

Reflection on who Jesus was and is, is for the purpose of more faithfully following the path he blazed for his disciples. ☞

Sun and snow

The snow fell slowly, softly, silently
Covering the scarred sod.
The wind sculptured a snowy monument
Covering the earth's wound.
Tomorrow's sun will take away the shroud of beauty,
But its rays will warm the soil
And God's gifts of sun and snow
Will heal the land with green grass again.

—Erma Wenger

What we do for people

by Ray M. Geigley

"Lay up . . . treasures in heaven" (Mt. 6:20).

Jesus begins his Sermon on the Mount by describing the distinctiveness of Christian character (Mt. 5:1-16). Then he contrasts the moral behavior and the religious piety of his disciples with the hypocritical, pretentious religion of the scribes and Pharisees (5:17—6:18). Beginning with 6:19 and concluding in 6:34, Jesus focuses his critique on the materialism of the world and how his disciples are different from this.

In his critique, Jesus gives us four reasons why the Christian must be separate from the materialism of the world. (1) Materialism is by its very nature a philosophy of despair (19-21). (2) Materialism darkens men's lives (22-23). (3) Materialism is inconsistent with Christian discipleship (24). (4) Materialism is a major cause of human anxiety (25-34). It is in this context that we find Jesus' admonition and our text in verse 20, "Lay up for yourselves treasures in heaven."

It is important to understand that Jesus is not teaching a completely negative attitude about money. He is not advocating poverty as a Christian virtue. He is not saying that money is evil. The key word is treasure. Verse 21 clarifies the difference between money and treasure. Money becomes our treasure when it captures our affection. It is the love of money that is the root of all evil (1 Tim. 6:10).

The focus of Jesus' concern is about distinctive Christian priorities. What matters most in your life? He makes this focus clear in 31-33. And if we are sincerely praying for and truly seeking the kingdom of God we will be serious about accumulating treasure in heaven.

According to Jesus, materialism is madness on two counts. First, the materialist is closing his eyes to the fact that there is a law of thermodynamics called entropy built into the universe that declares time will reduce things to dust. Moth and rust consume them. Second, the materialist refuses to believe that there are thieves in the world, that men are moral failures, or that his wealth is vulnerable to them.

Do I hear you saying that you have perfected a way to invest in material things that avoids the above risks as well as provides you pleasure and security? I remind you that there is one corruption you can never resist. There is one thief you can never lock out. Death. All the wisdom and all the riches cannot buy immortality. Ecclesiastes is about a man who tried materialism and came very close to total despair. Listen to him in 2:17-21.

Materialism is indeed a philosophy of despair. How much better is Jesus' advice to "lay up . . . treasures in heaven."

But how do I make this investment? What is the treasure? One young man asked Jesus that very question. Hear Jesus' response in Matthew 19:21. In essence, Jesus says, "Be my disciple and use whatever wealth I give you to help other people. You want to inherit a heavenly treasure, then you must invest in people; for heaven is made up of people not gold and silver things."

Jesus never tires of telling us that our treasure will be there in heaven in the faces of those we have blessed out of our substance—out of our caring relationships. A few additional verses will help us see this emphasis! Luke 12:32-33; 14:13-14; Matthew 10:42; 25:34-45.

His own life underscored his teaching that people are *always* more important than things. In the account of the Gadarene demoniac being healed (Mt. 8:28) Jesus seems oblivious to the loss of property occasioned by sending the evil spirits into the herd of pigs. Despite the fact that the owners suffered a considerable loss in a few minutes, Jesus' concern was that a broken and confused man should be healed and restored to society.

By teaching and by example, Jesus proclaimed that it is what we do for people that counts. Relationships with people and not riches in things are the only treasures that heaven holds as our investment and inheritance.

Modern man has greatly diminished his thoughts of heaven. Everywhere economic expediency determines judgments and choices. Everywhere progress and success is mated with material prosperity. As individuals and as nations we have excluded heaven from our priorities and have glued our eyes to material things for pleasure, for security, for purpose and meaning. We have propagated the myths of materialism quite successfully around the world. And in its wake follow the deadly perils of anxiety, despair, and neurosis.

I pray that although the noises of materialism are deafening, we will tune our ears to hear Jesus' words of eternal inheritance. Invest in people. Invest your wealth and your life in people.

These are Jesus' words following his parable of the dishonest steward. "I tell you, use worldly wealth to gain friends for yourselves, so that when it is gone, you will be welcomed into eternal dwellings" (Lk. 16:9, NIV). Invest in caring relationships. What a consuming challenge. But better to be consumed in this manner than by the stranglehold of love for things.



The professional Christian

by Katie Funk Wiebe

Sloppy agape. The term isn't mine. I heard someone quip that it's the kind of love sometimes practiced where Christians who are professionals in some area of church work aggregate—like a church board, agency, or institution. Sloppy agape slips in when Christian professionals become professional Christians.

Church institutions employ many more workers today than a generation ago. Some Christians spend their entire adult life associated with church-related institutions. They admit it's a good life with many rewards, but it also has its hazards. Sloppy agape is one—the idea that professional Christianity allows one to neglect the stance of servanthood in positions of churchly authority.

Because workers are well-educated and have much experience, some gradually accept they are the only ones “truly committed to the church and its mission.” Aren't they giving their life and sacrificing large salaries in the secular world for the sake of their ministry?

Because they are professionals, they believe they know all the problems connected with their institutions. Possibly they do. Because they are professionals they believe they also have all the answers. Possibly they do. Because they spend much time with others who also have the same education, experience, and goals, when they listen to the amateurs—the lay people—it's with only half an ear. Therein lies the danger.

One church administrator said, “People in church institutions are tempted to yield to the first commandment syndrome. Instead of submitting to God and worshiping him, they identify with him and his power.” They become the professional Christian, performing the way they would want God to act if he were in their place, instead of loving as God loved through Jesus Christ as servant-intercessor.

Sloppy agape usually includes a lot of vigorous flag-waving for one's own little piece of ecclesiastical turf, until what was supposed to be a unified body of workers resembles a little League of Bodies. Each person is convinced his or her particular area of work is the whole gospel, which must be protected from harsh criticism, and particularly, from being wiped out by fiat of some uninformed church body.

The professional Christian would like to see the constituency have more “ownership” (a term borrowed from the business world) in the ministry of their office, but not so much ownership that it might interfere.

Sloppy agape becomes most visible when the professional, out of a desire to see the cause succeed, pushes a fellow worker into the trash bin with the wastepaper, because he or she doesn't quite fit the master plan. In this system, if someone wants to move up, someone else must move down.

When sloppy agape moves in, a sense of community moves out. A large backwash of fear, timidity, lack of trust develops as workers focus on each other's inadequacies rather than on their strengths, affirming one another.

There's another side to the matter, however, which should be mentioned, church workers say. Some of the pressure to turn a good Christian worker into a professional Christian, forced to use heavy-handed political means, comes from the constituency when it demands results at any price—or else.


Often church workers are hired for their positions because they were involved in productive positions in the secular professional world. At first they are told by their board to push ahead: “Don't be afraid to stretch us. We need it. The sky's the limit.”

When the worker pushes, causing some painful stretching in an encouragement to reconsider old goals and concepts, that same board asks, “Will the new program cost us money? How can you keep the budget down? Can't you find a few shortcuts to get the same ends?”

Idealism for the task dissipates and the once-inspired church worker becomes a paper-pusher, spending time standing around a duplicating machine, adding more printed matter to the growing torrent of literature flooding the constituency.

One church administrator said at a workers seminar he felt like the tip of an inverted pyramid with everyone on his back because of their high expectations of quick success through him. Pressure to produce was tremendous. The mouths of the poet-priests had to be silenced because prophetic words might damage the image of the institution politically.

How can one remain a follower of Christ and a servant of the church in an institutionalized setting? Is it possible to be free in a church institution? was the agonized question of one administrator. He was hired because he was a professional and then criticized for the same reason.

Obviously there will always be tensions and pressures wherever human beings work together. The promise of a spirit of love, power, and courage is also for the church institution (2 Tim. 1:7). When Christ's love for individuals is replaced with love only for the institution, everyone loses—the persons concerned, the institution or agency, and the constituency. 

Katie Funk Wiebe teaches English at Tabor College, Hillsboro, Kansas.



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Workers to remain in Poland

Word has been received via two sources that volunteers of Mennonite Central Committee in Poland are safe and planning to remain. Direct contact with the workers has not been possible since the Dec. 13 news blackout.

Polish trainees look home

Eighteen Polish agriculturists are now living in Canada and the U.S. as participants in Mennonite Central Committee's Polish Agriculturist Visitor Exchange Program (PAVE) and two Polish women are in Pennsylvania through the International Exchange Program.

The trainees are concerned about their families in Poland and for the fate of their country. Some have tried, without success, to telephone family members in Poland and apparently none has heard directly from within the country since the blackout.

One trainee, Maria Dzierzon, whose assignment is in Leola, Pa., told the Lancaster (Pa.) *Sunday News* that her sponsoring family and friends are very supportive but "at the same time, I am so frightened for my family. It is not just that I can't get information out of Poland, but there is no way to let my parents know I am okay. There is no information getting through to them that they (the people of Poland) are not alone during these terrible times."

Some of the trainees left spouses and children in Poland. Jan Danilczuk, working on a dairy farm at Peach Bottom, Pa., is the father of two. He tends to believe the situation is not life-threatening, but is concerned about the economic needs of his family.

He reported: "A friend wrote a postcard and sent it on Dec. 11, two days before the trouble. She told me to be doing all the buying I can for my children. There is no clothing."

The current group of PAVE trainees is scheduled to return to Poland on Mar. 2. MCC staff members do not know whether the group will have difficulty returning to Poland or whether a new group of agriculturists will be allowed to come to North America.

Only three months ago, staff had discussed recessing the PAVE program for a time, since it was difficult to find sponsors and since economic difficulties in Poland contributed to trainee dissatisfaction at being unable to earn more money during the trainee year, as well as a few cases of participants attempting to settle illegally in North America.

But at that time the Executive Committee urged staff to continue the program if at all feasible in order to continue as many channels of communication as possible with the people of Poland during a difficult time.

On Dec. 24, Dr. James Will, of Garrett Evangelical Seminary in Evanston, Ill., contacted MCC by telephone to say he saw each of the team December 20 in Warsaw, that all are well and are planning to stay in Poland.

The team includes Phyllis Krabill of Crawfordsville, Iowa, now in her fourth year in Poland, and Julie and Paul Keim and their two-year-old daughter, Anna Beth, of Phoenix, Ariz., who have been in Poland since 1980.

Will said Krabill and the Keims had discussed leaving after the government imposed martial law on Dec. 13 and had in fact purchased departure tickets, but now felt it was not necessary to leave. He said the safety of the team is in no way being threatened, and that food is more regularly available than before the imposition of martial law. Presently, there is no way to know how reduced rations announced on Dec. 29 will affect the food situation. Will, who left Poland by train on Dec. 22, said mail is moving, but telegraph and telephone service was still off.

A message was also received Dec. 22 from the U.S. State Department: "Phyllis Krabill wants family and MCC to know that she is safe and well and plans to remain. She sees Paul and Julie Keim regularly and they too are well."

Krabill is a student at the Protestant Academy in Warsaw. Paul Keim is a student at the University of Warsaw and Julie Keim is a half-time English teacher.

Plans have been set for Sam and Doreen Myovich of Fresno, Calif., and their infant son, Samuel Peter, to join the others in Warsaw in 1982. They plan to teach English at the Methodist English Language School there. They are planning to be in the January orientation, but it is uncertain whether they will be able to begin their assignment in February, the beginning of a new school term.

Mennonite Central Committee Boards to meet in Nebraska,

Mennonite communities of Henderson and Milford in southeastern Nebraska will host the annual meetings of Mennonite Central Committee and Mennonite Central Committee U.S. during the last few days of January.

The MCC U.S. meeting will be at Bellwood Mennonite Church in Milford on Jan. 28. Bellwood is one of four Mennonite Church congregations in the town. The MCC body will meet on Jan. 29 and 30 at Bethesda Mennonite Church in Henderson. Bethesda is a General Conference Mennonite congregation of over 1, 100 members. Henderson is also the home of Mennonite Brethren and Evangelical Mennonite Brethren congregations.

At the MCC U.S. public meeting, Howard Zehr, of the Office of Criminal Justice, will



Aid is getting through to the Polish people

A 15-ton Mennonite Central Committee shipment of clothing, dried apples, laundry soap, bedding, and dried meat sent to Poland along with a larger Church World Service (CWS) shipment, docked in Poland on Dec. 6.

Paul F. McCleary, executive director of CWS, confirmed that materials "were turned over to the Polish Ecumenical Council. While there are messages being carried out from Warsaw to Geneva, I have yet to hear from the council as to the distribution. Nonetheless, I am sure that it was safely in their hands prior to the closing of the border."

He said CWS has been assured that material

will speak on "The Church and Criminal Justice: Key Issues in the 80s." Chairman Paul Landis will deliver a sermon on "The Overflowing Cup: In the Name of Christ."

For the general public meeting William T. Snyder has asked Frank Epp, chairman of the Peace Section, which celebrates its 40th anniversary in 1982, to give what he hoped will be a "clarion call." Snyder believes that MCC and its constituent churches must take the numerous crises on the current world scene as a challenge for Christian witness and action.

Similarly, MCC U.S. interim executive secretary Paul Longacre surveys the U.S. domestic situation. "We face a growing number of people in need because of growing unemployment and reduction in social pro-

Angolan Christians chart areas of future cooperation

The needs of Angola are great, but political and logistical barriers continue to frustrate attempts to respond.

That bleak observation comes from Menonite Central Committee secretary for Northern and Central Africa Tim Lind, who visited Luanda in October. Based on talks with International Red Cross and church and government officials he notes, "The logistics of moving food and other relief supplies from place of entry to points of greatest need are almost impossibly difficult."

Lind was in Angola to continue discussions with the Council of Evangelical Churches of Angola (CAIE) and the Reformed Evangelical Church of Angola on ways his organization could become involved in the country. A previous delegation had visited Angola in June, and two leaders from the Reformed Church had visited Canadian headquarters in 1980.

Accompanying Lind on the current trip were Southern Africa disaster response coordinator Steve Houston of Lucky Lake, Sask., and Zaire worker Marc Hostetler, of Harrisonburg, Va.

The "points of greatest need" Lind refers to include much of Central and Eastern Angola, where an ongoing guerrilla campaign against the ruling Popular Movement for the Liberation of Angola has disrupted the countryside and displaced hundreds of thousands from their homes. In Southern Angola, continued incursions by South African troops attacking Namibian guerrillas have also caused many Angolans to flee into the bush or to population centers in the north.

For some, however, fleeing is not an option. Two medical missionaries working in the south lamented that "the injured and sick are dying where they are because movement from place to place is not possible."

Serious needs also exist in the north, although there is only sporadic resistance to the government there, and many Angolans are trying to return to a normal way of life. Lind reports they saw almost no food stores open for business in Luanda, the capital city. The menu for the city's top hotel offered only canned frankfurters, rice, cabbage, and fish. Some ships carrying nonmilitary cargo had been waiting in the harbor for off-loading for five or six months.

Due to the chaos in much of the country and an inability to distribute aid through non-government channels, Lind rules out an immediate material aid response. But in talks with church leaders he came to an agreement on other ways the church could respond.

Subject to executive committee approval, MCC will attempt to place two teams of two to four workers in Northern Angola in 1982. The teams will offer assistance in health, agriculture, and other areas specified by local communities.

But, according to Lind, the primary emphasis

will be on building relationships. He notes that the invitation to MCC comes from previously exiled Angolan church leaders who had become acquainted with volunteers and missionaries in Zaire. Lind believes that Angolan Christians are eager to cooperate and form ties with other Christians.

In anticipation of workers coming, the Reformed Church had already constructed temporary housing for them. One of the proposed community development teams will relate to the church.

After several days of frank discussions Lind and church and CAIE leaders agreed that while MCC would give special consideration to Reformed Church programs, its primary partner in Angola would be the CAIE, of which the Reformed Church is a member.

Explains Lind, "To relate directly to one council member and indirectly to all others is an obviously divisive approach. I believe it is important to make as sure as possible that we are setting up relationships which we and our partners can live with."

Lind is sensitive to the concern of some over the CAIE's close alignment with the government. But he notes, "I see little question that it is the only viable interchurch body in Angola, and I am convinced that if we have any criticism to voice of it, it should be voiced from a position of fundamental support and not from the sidelines."

Tijerina to serve Mathis on interim assignment

Pastor Guillermo Tijerina, pastor of Good Shepherd Mennonite Church, Archbold, Ohio, has received a call from the South Central Conference of the Mennonite Church to serve as interim pastor of Calvary Mennonite Church at Mathis, Tex., for a period of six months.

Good Shepherd Mennonite Church has responded to this request and has agreed to share their pastor with the congregation in Texas for this interim period. During his absence at Good Shepherd, the local congregation's leadership will carry the responsibility for the pastoral ministry until pastor Tijerina returns.

The Good Shepherd congregation has been sensitive to the leadership needs in the Spanish Mennonite Church and have contributed personnel to a number of congregations. In addition to their own pastor serving in various places, others from Good Shepherd have gone to serve: Armando Calderon is now at Mathis, Conrado Hinojosa at Brownsville, and Jacob Tijerina at Corpus Christi, all in Texas.

Pastor Guillermo and Louisa Tijerina left Archbold on Jan. 11 and plan to begin their work in Mathis on Jan. 17, returning to the Archbold area in late June.—Charles Gautsche



Above: Phyllis Krabill, a student at the Protestant Academy in Warsaw; and left: Anna Beth, Julie and Paul Keim, also living and studying in Warsaw. Plans are for them to continue their programs.

assistance sent on Polish vessels "will continue to arrive and be delivered. I am awaiting some word from the ecumenical council as to the specific kinds of items they now need. I am sure that the supplies we sent were of unusual helpfulness to the churches in the light of tense situations immediately following their arrival."

Although there are no firm plans for another shipment of goods, there is a strong likelihood of a further shipment in cooperation with CWS when specific needs and channels for delivery can be discerned.

Walter Sawatsky, secretary for Europe, is monitoring the situation in Poland as he is able from his office in Germany. Future programs involving either personnel or material aid will depend on recommendations from Sawatsky.

of guard

grams. Coupled with this is the transfer of a major amount of resources to military program."

The MCC annual meeting will mark a transition for various people long associated with MCC. William T. Snyder will be stepping down from his post as executive secretary, although he is not retiring from MCC staff work for at least a year.

The meeting will witness the installation of Reginald Toews as executive secretary. Toews, formerly of Steinbach, Man., has served at MCC's Akron headquarters since 1977.

Receiving special recognition along with Snyder will be Atlee and Winifred Beechy, and Peter and Elfrieda Dyck. A special dinner will honor the Beechys and the Dycks.



Savanick, Stoltzfus challenge deaf ministries leaders

"There is nothing we cannot do in the congregation," Ed Stoltzfus told 40 deaf ministries leaders during a retreat, Dec. 5-7, in Harrisonburg, Va.

Held on the campus of Eastern Mennonite College, the retreat was sponsored by EMC and Mennonite Board of Missions, Elkhart, Ind. Coordinators of the event were Wanda Rohrer, an EMC senior from Lancaster, Pa., and Pam Dintaman Gingrich, director of MBM deaf ministries.

The resource persons were Reuben Savanick, pastor for deaf persons in Scottdale, Pa., and Ed Stoltzfus, professor at Eastern Mennonite Seminary.

The weekend began Friday evening in the basement of the EMC Chapel. There was an informal time to meet new friends and catch up on news from other areas.

The input sessions began Saturday morning. The first session was led by Reuben, who talked about understanding and interpreting the Bible. "The Bible and God's people go together," he said. "We understand the Bible as a group."

The second session was conducted by Ed. He entitled his presentation "Getting Involved in My Congregation." He said that God has given each person special gifts. Ed challenged retreat participants to actively seek ways to become involved in their congregations.

Reuben led the third and fourth sessions on Saturday. He talked about how the Mennonite Church is different from other denominations and which beliefs are shared with other groups.

Reuben also gave guidelines to help understand the Bible and ways to improve Bible study habits. He shared some basic background materials about the Bible and explained how the Bible was developed.

Sunday morning, retreat participants attended the campus worship service. Four women from First Deaf Mennonite Church in Lancaster, Pa., shared a song through sign language with the congregation. EMC campus pastor John Drescher preached on the subject of forgiveness.

Greetings from Soviet Christians

In the letter to the "Christians of the world," a copy of which was sent to the Mennonite Church General Board offices in Lombard, Ill., Christians in the USSR sent the following.

Let us build confidence and choose peace and life. The time has come to look at our planet, which bears the great blessing of God, in a new way. Our earth has taken in Jesus Christ's blood, which now calls not for vengeance, but for forgiveness and reconciliation with God and each other.

Let us, together with all the other champions of peace, dispel suspicions among nations, let us prevent militaristic circles from unleashing a new world war, and let us support state leaders, who stand for negotiations, mutual understanding, and confidence among peoples.

We appeal to Christians of the world to pray for the successful outcome of the second special session of the UN General Assembly on Disarmament and for the Moscow conference of Religious Leaders for Preservation of the Sacred Gift of Life from Nuclear Catastrophe.

May God continue to bless you all, dear brothers and sisters beloved by the Lord, in the forthcoming year 1982!

Let us congratulate you and wish you Merry Christmas and Happy New Year! —AUCECB Presidium, Moscow, Dec. 25, 1981.

Winter seminars focus on faith and nuclear threat

What would happen if a one megaton nuclear bomb exploded over Lancaster's Penn Center one mile in the air on a spring evening after a warning of only a few hours? What would happen, in Donald Kraybill's words, "If 'push' comes to 'shove.'"

This scenario has become the springboard for a series of 13 Keystone Bible Institute seminars led by Kraybill, author of *The Upside-Down Kingdom*. Begun in October, the series, "Nuclear War: A Matter of Christian Faith," continues through April 1982 in Philadelphia, Blooming Glen, and throughout the Lancaster County, Pa., area.

The seminar leader, a sociology professor at Elizabethtown (Pa.) College, collaborated last summer with a fellow professor of chemistry to bring home present nuclear realities. The professors noted that the Federal Emergency Management Area designates Lancaster as a high risk area.

Twenty-eight persons registered for the third of the seminars, held on Dec. 5 at Marion Mennonite Church, Chambersburg. Minutes away lies a munitions depot.

Nuclear war issues are especially urgent now, Kraybill said. Missiles are more accurate and selective, more difficult to detect, and

there is presently no treaty limiting arsenals.

Deepening international fear and suspicion have led leaders to seriously and openly consider the possibility of using nuclear force, and nations with little to lose are gaining bomb technology.

As described, the explosion over Lancaster would be 37 seconds of intense blast and heat. Temperatures would reach 27 million degrees Fahrenheit—"like the center of the sun." Winds 500-700 mph would create drastic pressure effects. Fallout and other radiation would depend on wind patterns, height of explosion, and other factors. And what the electrical-magnetic pulse might do, nobody could predict.

While such a relatively "minor" airburst would kill nearly half of Lancaster County's population, surprisingly, the other half would survive. They would need to deal with incredible disruption of communication, services, and social fabric. Massive burns and infectious diseases would be rampant. Uncertainty about radiation levels and effects would breed fear.

readers say

I must agree with Mary Beth Lind ("Eat, Drink, and Take a Pill?" Dec. 1) that there is much abuse, fabrication and misunderstanding in this area. But let us not be guilty of throwing the baby out with the bath water. I am not a "vitamin salesperson," but I am a diligent and faithful user. I have seen results in my life from a greatly increased resistance to colds, and illnesses, to a decreased incidence of allergies, to healthier nails and hair, to a cessation of aches and pains from old athletic injuries among other things and I was healthier than most.

These cannot be documented, but I know because I lived with them. Coincidence, maturation, normal healing? Yes, it is possible, but that they all seemed to occur in conjunction with my initial use of food supplements suggests a legitimate parallel.

My parents have both experienced dramatic, profound recoveries from heart attacks. My mother's was bad enough to force her into medical disability from her job of 24 years. For most of a year she suffered as only a fraction of her former self, failing to recover in any significant way. Then a "vitamin salesperson" showed up. My mother didn't have the physical or mental strength to say "No." Besides she was ready to try anything that offered a possible return to health. Four months later, her words were "... cannot explain the sudden improvement. . . ." But the damage was done. She grew up, believed, and lived by . . . a normal person eating a well-balanced diet will receive all the vitamins and minerals he/she needs." I might add, she almost died by it, too.

Today, eight years later she is over 90 percent returned to health, but can feel a difference immediately when she misses her food supplement. Documentable? The heart attack and return to health are, but I doubt that the role of the food supplements is. It only suggests the same parallel in a stronger fashion. I wonder if the heart attack would have ever happened if she had started taking supplementation 20 years earlier. I could offer many similar testimonies from trusted, reliable personal acquaintances. —David B. Amstutz, Sarasota, Florida.

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Thank you for having the courage and wisdom to

MBM newsgrams

Paul and Ferne Savanick and their sons Reuben and Eli are the recipients of the 1981 James and Rowena Lark Home Missions Award, given annually by Mennonite Board of Missions, Elkhart, Ind. Paul and Ferne (Hernley) are both natives of Scottdale, Pa.; both are hearing-impaired. They pioneered deaf ministries in their community and in the Mennonite Church. Eli and Reuben—neither of whom is deaf—were the first and second directors of MBM deaf ministries. Eli is currently director of International Center for Deafness in Washington, D.C., and Reuben works full time in deaf ministries for his congregation and community in Scottdale.

James and Judith Miller, new workers, went to India on Dec. 15 for a three-year assignment at the Kodaikanal school for missionary children. They are from Michigan and are members of Fairview Mennonite Church. The Millers have three children: Rachel (16), Amy

(14), and Kevin (10). Millers' new address is Kodaikanal School, Kodaikanal 642 101, Tamilnadu, India. (OM10)

Frank and Anna Byler, longtime workers in Latin America, arrived in Argentina on Dec. 17 for a one-year assignment in leadership training with Argentine Mennonite Church. They had returned to North America in 1980 after 33 years of service in Argentina and Uruguay. Bylers' new address is c/o Jose Bonifacio 4252, Buenos Aires 1407, Argentina. (OM3)

Willard and Elizabeth Barge, workers in England since 1978, arrived in North America on Dec. 10 for a three-month furlough. Willard is a maintenance worker and Elizabeth is hostess at London Mennonite Centre. The Barges' furlough address is c/o Bernell Barge, Box 659, Hesston, KS 67062.

John and Bonny Driver, longtime workers in Latin America and Spain, returned to North America in mid-December for a one-year fur-

lough following their most recent assignment in Argentina. Most of their just-completed four-year term was spent in Barcelona, Spain. The Drivers' furlough address is 114 S. 6th St., Goshen, IN 46526.

\$265,481

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$265,481.24 as of Friday, January 8, 1982. This is 35.4% of the total needed. Contributions have been received from 337 congregations and 155 individuals. Individual gifts represent \$55,025.40 of the total.

Goal: \$750,000

publish Mary Beth Lind's article "Eat, Drink, and Take a Pill?" (Dec. 1, 1981). It is unfortunate that Mary Beth's credentials were not included when the article was printed. Those of us who are acquainted with her know her not only as a credible and valuable source of nutrition information but also as a person who attempts to practice the philosophy and facts she explained in the article.

The letter response to the article shows how sensitive we Americans are when our health and diet habits are questioned. In contrast to one letter which asked for no more of this type of article, I ask that you continue to help us look at every aspect of our lives, especially where consciousness and stewardship are involved in the very basics of life.—Gloria L. Lehman, Singers Glen, Va.

I would like to commend Mary Beth Lind for her well-prepared article, "Eat, Drink, and Take a Pill?" In my practice I see many individuals wasting their money on these unnecessary "drugs" and exposing themselves and their families to harm. There is an increasing incidence of children being overdosed by well-meaning parents with vitamins, causing serious illness.

I have special concern for the morality of Christians "pushing" these "drugs" on individuals who in their ignorance waste their monies on something of no benefit. This new cult of vitamin pushers has really become almost a religious order and one cannot use sound scientific knowledge to counter their beliefs. It is perplexing that we Mennonites seem particularly gullible to this new fad.

I trust we can come to our senses, eat the good foods God gave us, and not continue to support the increasingly prosperous vitamin racket.—Herbert E. Myers, M.D. Jackson, Miss.

I am writing in regard to the article by Mary Beth Lind, "Eat, Drink, and Take a Pill?" and also to her reply letter. I will not take the time or space to respond to the many innuendos, half-truths, and outright falsehoods in the article.

My concerns are for you, fellow reader. Please

take the time to read some of the current literature available from people who by their training and background are qualified to advise us on matters of nutrition.

Some suggestions: (1) *God and Vitamins* by Marjorie Holmes (2) *Vitamin C and the Common Cold* by two-time Nobel Prize Winner Dr. Linus Pauling, (3) *Nutrition Against Disease* by world renowned scientist, Dr. Roger Williams, (4) Report No. 2 *Benefits from Nutrition Research USDA*, (5) *Food Facts and Fallacies* by Dr. Carlton Fredericks.

Mrs. Lind, you stated in your reply letter that in all the books you had studied, and in all of the textbooks you used, you found the answer to be that one could get what is needed nutritionally from food. I ask you, "Why do you choose to ignore all of the work by these learned men, whose training goes far beyond that of a degree in nutrition or a registered dietitian?"

I would like to conclude with one example. For a person to get the USDA of B-Complex vitamins, one would have to eat *daily* 22.6 pounds of liver, or 667 eggs, or 10.6 pounds of salmon. These are the foods that have the most naturally occurring B vitamins. Sound reasonable?—Carolyn Ely, R.N., St. Johns, Mich.

I appreciated the article "Eat, Drink, and Take a Pill?" I wholeheartedly agree with the author on the misuse and overuse of vitamins in our diets. By the sound of some of the letters sent in response to this article, advertising has fulfilled its purpose. To say that vitamins are a necessity as a supplement to our diets is what American advertisers are trying to sell the public.

While I do carry moderately priced vitamins in my store, it is because of demand rather than my belief. If a customer wants a vitamin, I will always discourage the buying of a natural vitamin and instead encourage the buying of a synthetic vitamin which is just as effective and much less expensive.

One of America's foremost researchers in nutrition, Roslyn Alfin-Slater, PhD, professor of nutrition at UCLA, states that there is nothing basically wrong with the average American diet except that too much

salt and sugar are used. Dr. Alfin-Slater also says that vitamin supplements in our diets do achieve one glaring fact—it gives Americans the most expensive urine of any people in the world!—Marlin Miller, pharmacist, Kalona, Iowa

Regarding the report on the marriage of MIBA and MEDA and the new MEDA's expressed desire for a closer relationship with the church (G.H., Dec. 1):

1. If MEDA wishes to hold out an olive branch to the church's institutions, I suggest avoidance of such loaded, if not derogatory, labels as "church bureaucrats."

2. It would have helped to have a clearer definition of "church." The article seemed to define "church" as "bureaucracy." Not a very biblical definition.

3. The article implied that the "church" (e.g., bureaucrats, I suppose) and business persons talk past each other because the "bureaucrats" have their heads stuck in the New Testament which addresses questions relevant only to the "individual entrepreneur" and not modern corporations. Would not large and powerful landholders which have a history of thousands of years be somewhat analogous to present-day corporations? Hiring out one's labor to a large and powerful entity is not just a recent development.

4. The article suggests the "church" exploits its employees with low wages. This question depends on who one compares oneself with. I worked for a Mennonite institution for 14 years and felt I was paid quite well, not in comparison to my North American peers with equal training and experience, but in comparison to my Third World colleagues. Certainly, some of our institutions, especially our schools, have notoriously low wages. But the injustice here is that the church (now broadly defined to include the business community) supports these schools in such a way that it asks the teachers to educate our children at wages very few, if any, would tolerate.

5. A concluding note: At least in the past, MEDA has been known as the Mennonite rich man's club.

The House Church Retreat, for all persons participating or interested in the house church movement, will again be held at Laurelville Feb. 12-14. The theme will focus on worship in the house church setting, and will include workshops on song, drama, and dance. Leadership will draw on the resources and experiences of many house fellowships. The weekend will also include reports and group worship sessions. For more information, write to Laurelville Mennonite Church Center, Route 5, Mt. Pleasant, PA 15666, or call (412) 423-2056.

The deadline for *With* magazine's 1981-82 creative arts contest is Feb. 1, 1982. All entries must be postmarked on or before that date. To qualify, entrants must be between the ages of 13 and 22 on that date. In the literary field the following will be accepted: fiction (short stories and drama, up to 2,000 words); nonfiction (articles, essays, up to 2,000 words); and poems

(any form, up to 50 lines). In the visual arts the following will be accepted: photos (preferably black and white; no slides will be accepted); photo essay (1,000 words and 8 photos maximum); artwork (any medium; pencil drawings must be dark); and cartoons. There are no limits on the number of entries each person may submit. Write the following on each entry: your name and address, age, and the title of the entry ("untitled" is acceptable). Send your entries to Creative Arts Contest, 616 Walnut Ave., Scottsdale, PA 15683. Persons who wish to have their entries returned should include a self-addressed stamped envelope with the proper amount of postage for its return.

A new filmstrip on the plight of El Salvadoran refugees who have fled into neighboring Honduras is available from Mennonite Central Committee audiovisual libraries on a free-loan basis. *Grave of an Unknown*

Salvadoran Refugee tells of a church worker's firsthand encounter with the kind of terror the refugees face as they seek safety in Honduras. It shows how the murder of one refugee is a microcosm of the conflicts in Central America that are creating refugees and their terror. The 28-minute filmstrip comes with cassette and leader's guide. To borrow the filmstrip or to receive *The Face of Change in Central America*, write to MCC, 21 South 12th Street, Akron, PA 17501, or MCC (Canada), 201-1483 Pembina Highway, Winnipeg, MB R3T 2C8.

Junata Mennonite School has an immediate opening for a grades 5-7 language arts or social studies teacher. For information, call J. Robert Kauffman, principal, at (717) 463-2001 or 463-2898, or write him at the school, R. 1, Box 32, Thompsontown, PA 17094.

After 20 years of ministry among the Navajo Indian people of northern Arizona, Nas-

readers say

The extent to which MEDA can overcome that image in a genuine way will certainly help reduce the supposed tensions with the poor "church bureaucrats."—Ray Brubacher, Elmira, Ont.

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Your recent editorial and Richard MacMaster's front-page article favoring a Mennonite celebration of Advent (Dec. 1) caught my eye. I'm glad that we are not hesitant to acknowledge, appreciate, and even borrow from the Lutherans in an area where they have much to teach us. We may be pleasantly surprised to discover their openness to Anabaptist worship insights as well.

Allowing the "Christian year" or church year to provide the basic framework for creative emphasis in our homes and churches could be a valuable asset to our worship. The term refers to special seasons and days which have particular significance for Christians. It dates back to the early church and encompasses a great spiritual heritage belonging to all Christians and is one of the valuable possessions of the living church. God moved dramatically in revealing himself through the Lord Jesus Christ. If the corruptions of the secular calendar are to be abated, the events of the life of Christ such as his incarnation, baptism, miracles, crucifixion, resurrection, ascension, and the outpouring of the Holy Spirit at Pentecost need to be focused more clearly and creatively. Many families and congregations in our denomination are working at this, and discovering far richer and more meaningful involvement in worship.

Our strong discipleship emphasis must follow. After the central core of the message has been proclaimed and experienced anew, and people invited to become disciples, they are led to reflect on the meaning of his lordship and the implications of his gospel. The first half of the Christian year, Advent through Pentecost, is often referred to as God's half year and the latter half as the church's half year, or "the days of Pentecost," where the focus is on instruction and spiritual growth.

That early Anabaptists saw no need for special days or seasons and placed little emphasis on formal public worship or ceremonies is not surprising. Having just radically broken with a religion where the

harmful effects of excessive symbolism and corruption within had misguided its people, symbols were repugnant to their minds. Extreme persecution which made even countryside meetings difficult and often dangerous, gave added support to this basic attitude. They were literally on the run for their lives and the sake of the gospel and their whole families were involved. The major concern for these spiritually devout people was to seek the will of God from his Word and daily help one another to high levels of discipleship.

Our persecution today takes a much more subtle form but is equally as threatening and devastating. As a church we need to employ the most creative means possible whereby our children, our congregations, and our world may encounter and experience afresh the living Christ in their lives. Our Anabaptist forefathers responded to that challenge in their time and place as faithful followers and profoundly witnessed to the truth of the gospel through it. An enriched worship for us will grow out of the spiritual experiences of those who lead and those who participate.

Thank you for provocative and spiritually stimulating articles and teaching in the *Gospel Herald*.—Darrell Jantzi, Kitchener, Ont.

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I appreciate your editorial on the back page of the Dec. 15 issue of *Gospel Herald* titled "We Can't Go Back." I do have a problem with "going forward" if there is evidence that we are not going in the right direction. If we are to arrive at the destination we want we must be sure that we are headed in the right direction.

Yes, I remember the church of 30, 40, 50, or even 60 years ago, for I am now 73. I know the concerns of my minister father and of those who labored in the church of that time. I well knew the biblical standards of the church of that time. I have the booklet of Standards of General Conference and the booklet of the standards of life and practice of district conferences. Now very little or no heed is given to those scriptural standards. I have the books. *Conservative Viewpoint* by Daniel Kauffman, *The Doctrines of the Bible* also by Daniel Kauffman, the

Great Doctrines of the Bible by Evans, the *Predicted Departure from the Faith* by Oscar Burkholder, and many, many other books and booklets that were published to strengthen the convictions of the members of the Mennonite Church. It is my observation that there are constant departures and violations of things that we formerly saw to be scriptural. And Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." There needs to be more positive preaching in our day on repentance, new birth, sanctification, the holiness of God, self-denial, nonconformity to the world, nonresistance, and the destiny of the lost. The ordinances of the church need to be taught, for they are scriptural.

We need to get going in the right direction before we say, "Go forward."

A few days ago a woman said to me, "Preachers just preach to tickle the ears of the people." Now this doesn't apply to all but I feel sure it does to many. God knows hearts.—Leroy Gingerich, Versailles, Mo.

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"Women in the New Testament Church" by Ruth Martin (Dec. 29) presents thoughts worthy of careful consideration. Truly within the blessings of redemption God has purposed that all members of the "bridal party" share his grace for mutual good, and for his glory. But, since Jesus is Lord, we will know his best blessings only as we seek to live within the revelations of his will, and are guided by the "off-limits" bounds he has decreed.

Ruth, you have well said that to accept this selfish world's bill of goods on self-assertion is to call "either a fool or a liar the one who said: 'Deny yourself, take up your cross, and follow me.'"

The charge of such guilt must be borne not only by the self-assertive woman, but also by the male "leader" who encourages and professes to bless her in the "name of the Lord."

I believe your analysis of the two major "hang-ups," and the application of biblical truth in respect to each, is well stated. For each to accept with joy God's purpose for his life, and to serve Christ with

wood Burbank and his family have moved to Phoenix, Ariz. Naswood became the first Navajo pastor in the Mennonite Church in 1960 and has served the Black Mountain Church since that time. During these years he has been a speaker on the *Navajo Gospel Hour* radio broadcast, sponsored by Mennonite Media Ministries, and has been invited to speak and share in many churches around the reservation. His wife, Bertha, has served as a nurse and mission home hostess, as well as being actively involved in the life of the church. Their two sons, Mike and Tim, are presently attending Arizona State University. John Charley is serving as interim lay leader until Henry Smiley completes Bible school training when he will assume pastoral leadership at Black Mountain.

Lowell Detweiler of Akron will begin a new half-time assignment as staff person for Mennonite Central Committee East Coast in

summer of 1982. He has been secretary of Personnel Services for MCC since 1973. With Detweiler transferring positions, MCC is seeking a new secretary of personnel services. For information about that position, write to Reg Toews, MCC, Akron, PA 17501.

Household leaders are needed in the following cities by Voluntary Service of Mennonite Board of Missions: Indianapolis, Ind. (as soon as possible); Elkhart, Ind. (as soon as possible); Tucson, Ariz. (May); and Champaign, Ill. (June). Interested persons may contact Kathy Weaver at MBM, Box 370, Elkhart, IN 46515; telephone (219) 294-7523. Urgently needed by Voluntary Service of Mennonite Board of Missions: Director of program for the elderly in La Junta, Colo.; nurse or medical technologist for Pearl River, Miss.; maintenance worker for Tucson, Ariz.; carpentry foreman for Philadelphia, Pa.; bookkeeper/child care worker for Tucson, Ariz.; directors of four programs

for the elderly in Eureka, Ill.; nursing home orderly in Fort Dodge, Iowa; home economist assistant in Pearl River, Miss.; day care aide in Champaign, Ill.; day care teacher in Mashulaville, Miss.; church workers (family) in Spencer, Okla.; and an aide, orderly, registered nurse, and licensed practical nurse for retirement community in Eureka, Ill. Write or call MBM for other opportunities.

New members by baptism: Joan Diller and Janette Duncan at Trinity, Glendale, Ariz. DiAnna Cooper, Jon Horsch, and Jefferson Spicher at Scottdale, Pa. Gary Wittmer by baptism and Joan Baker by confession of faith at Valley View, Spartansburg, Pa.

Change of address: Cecil Ashley from Paris, Ill., to Trinity Evangelical Divinity School, Box 333, 2065 Half Day Road, Deerfield, IL 60015. **Naswood and Bertha Burbank** from Chinle, Ariz., to 10004 North Central Ave., Apt. A, Phoenix, AZ 85020.

diligence and self-denial is a standard of truth we dare not lose.—**Landis Martin**, Burr Oak, Mich.

I read "Women in the New Testament Church" written by Ruth Martin with much interest and want to say a hearty amen to it. I suggest all women and men in the Mennonite Church would read her article very prayerfully, seeking the Holy Spirit's enlightenment, that we might be able to see and willingly obey what God is telling us. I appreciate very much that the article was written by a sister and not by one of our brethren. Certainly it carries more weight thus. I am glad for the many sisters Martin mentioned showing how God used women in their ordained place as well as men. One cannot fill the place of the other but we are helpers together with the Lord.

She mentioned the prayer veiling which has been so much discarded in our day. This is a very sad situation. The Lord says in his inspired Word that a woman should have power on her head because of the angels (1 Cor. 11:8-11). It seems to me if there was ever a time God's Holy Spirit power was needed, it certainly is today. Please, dear brethren and sisters, let us walk humbly before our God in obedience to his Word that we may receive his full blessing.—**John F. Kreider**, Hannibal, Mo.

The article "Women in the New Testament Church" by Ruth Martin (Dec. 29) is a winner! This is one of the most sensible, reasonable, and scripturally sound presentations I have read on this subject. This is a beautiful example of what women can be and do in the church in obedience to the divine order set forth in the Scripture.

One is puzzled at the way in which some Mennonite leaders seem to be echoing and endorsing the myths of the radical exponents of the women's lib movement.—**George R. Brunk II**, Harrisonburg, Va.

What a delightful and refreshing article is Ruth Martin's "Women in the New Testament Church." She seems to have a real respect for herself as a

woman, in addition to a genuine respect for the role of the male or man in the church. She speaks of the woman's role in the church as an opportunity rather than a restriction. How positive and powerful! And the word she chose to describe some passages—for "protection." What a warm and safe and beautiful word! I would love to "rub elbows" with this lady and learn from her. Even though I don't know her personally, I am glad to know there is such a lady in the church who not only voices such beautiful discoveries but who serves as a model for me, another woman. From what she has written, she's a lady I'd like to emulate!—**Sue Dunn**, Berlin, Ohio.

Thanks for a very good editorial—"Cannon Fodder" (Dec. 29, 1981).—**Ed Metzler**, Mennonite Board of Congregational Ministries, Elkhart, Ind.

The *Gospel Herald* is full of articles on the nuclear power systems and the nuclear weapons in the defense department. The Mennonite Christian should be nonresistant. But our government's duty is to protect its citizens including nonresistant Mennonites. If the government feels it needs nuclear weapons to do that, it's their business, not ours.

We also need nuclear power stations. Power produced by nuclear plants is cheaper than any other. Let us save all we can. If we want to help let's get all oil-burning power stations to use coal. Let's also use the American fuel-efficient cars to save gas also. Get our country to cut down the use of oil so we will not need to get any from the Middle East. Let us try and save more so we can give more.

As to nuclear power stations, I live within 15 or 20 miles from one. It does not worry me at all. I try to live so if my God wants to take me from this world by a nuclear accident it is all right by me.

Our Mennonite people are in much more danger every day from drunk drivers. Now those people who are always talking about the nuclear power and weapons could really do some good by trying to help the drunken drivers. Think of all the families who lose their breadwinner, or the mother of the family, or some of their lovely children. Let us all try and

curb the drunk driver. Think of all the money wasted by property damage and hospital care caused by the drunk driver. Could this not be used to carry the gospel to the lost? Let each one of us put our efforts to projects that help our fellow man.—**R. Kenneth Yoder**, Newport News, Va.

births

Ashlock, Billy and Stephanie (Huck), Protection, Kan., second child, first daughter, Deserae Milay, Dec. 2, 1981.

Bair, Lauren and Joyann (Mummert), Hanover, Pa., first child, Lori Ann, Dec. 10, 1981.

Byler, Glen and Ramona (Marnier), Belleville, Pa., first child, Natalie Joy, Dec. 19, 1981.

Carper, Donald and Janice (Stoltzfus), Lititz, Pa., fourth child, third son, Matthew Dean, Dec. 29, 1981. (One son deceased.)

Dintaman, Steve and Betsy (Halteman), Perkaskie, Pa., second child, first daughter, Anna Elizabeth, Dec. 17, 1981.

Hartzler, Dwain and Jean (Rufenacht), Goshen, Ind., second child, first daughter, Alisa Joy, Dec. 19, 1981.

Miller, Larry and Eleanor (Miller), Maurice, France, third child, first son, Alexandre Daniel, Dec. 10, 1981.

Ritchie, Alan and Marianne (Perrin), Harrisonburg, Va., third daughter, Denay Marie, Dec. 27, 1981.

Rutschman, Tom and Disa (Andersson), Barcelona, Spain, second son, Daniel Andreas, Dec. 11, 1981.

Schaefer, Robert and Carol (Quay), Phoenix, Ariz., second child, first son, Timothy Ryan, Dec. 29, 1981.

Stoltzfus, Lowell and Charlene (Beechy), Goshen, Ind., first and second children, Patrick Lee, born on Feb. 18, 1973, and Kenneth Jeffrey, born on Oct. 14, 1974; both adopted on Dec. 18, 1981.

Westerbeek, Carl and Barbara (Hershberger), Goshen, Ind., second child, first son, Christopher Carl, Dec. 28, 1981.

marriages

Blosser—Lehman.—Harvey Blosser and Wilma Lehman, both of North Lima, Ohio, Midway cong., by Ernest D. Martin, Nov. 7, 1981.

Emmert—McNair.—Roger Emmert, Sweet Home, Ore., Sweet Home cong., and Angie McNair, Springfield, Ore., Community Church, by Eugene Garber, Nov. 28, 1981.

Friesen—Fenton.—Gregg Friesen, Hesston, Kan., Hesston cong., and Joanne Fenton, Pea Ridge cong., Palmyra, Mo., by Paul Friesen, father of the groom, Oct. 4, 1981.

Grab—Martin.—Patrick M. Grab, Harrisburg, Pa., and Valery D. Martin, Morgantown, Pa., Akron cong., by Harvey Z. Stoltzfus, Dec. 26, 1981.

Helmuth—Kuhns.—Stanley Helmuth, Scottsdale, Pa., Beech cong., Louisville, Ohio, and Pamela Kuhns, Scottsdale, Pa., White Cloud cong., White Cloud, Mich., by Jake Schrock, Nov. 28, 1981.

Johnson—Wiebe.—Stephen Johnson, First Mennonite cong., Kitchener, Ont., and Dorothy Wiebe, First Mennonite cong., Aberdeen, Idaho, by Robert

N. Johnson, father of the groom, Nov. 28, 1981.

Kauffman—Emmert.—Pete Kauffman, Mollala, Ore., Nazarene Church and Jodi Emmert, Sweet Home, Ore., Sweet Home cong., by Eugene Garber, July 11, 1981.

Martin—Roggie.—John A. Martin, Croghan, N.Y., Croghan Cons. cong., and Kathy Roggie, Lowville, N.Y., Lowville cong., by Richard Zehr, Julius Moser, and Milton Zehr, Nov. 6, 1981.

Miller—Briggs.—Rickey Dean Miller, Lennex, Calif., Protection cong., and Pamela Sue Briggs, Bufalo, Okla., Baptist, by Robert Troyer, Dec. 22, 1981.

Miller—Ruth.—Russell Miller, Spartansburg, Pa., and Elizabeth Ruth, Corry, Pa., Valley View cong., by Arland Miller, Nov. 21, 1981.

Miller—Swartzentruber.—Keith Miller, Goshen, Ind., and Daisy Swartzentruber, Greenwood, Del., both of Mt. Joy cong., by Mark Swartzentruber, father of the bride, Nov. 28, 1981.

Schroeder—Miller.—James W. Schroeder, Canton, Kan., Alexanderwohl Church and Janice H.

Miller, Hesston, Kan., Hesston Inter-Mennonite Fellowship, by Waldo E. Miller, father of the bride, Oct. 24, 1981.

Schultz—Emmert.—Paul Schultz, Jefferson, Ore., Plainview cong., and Charlene Emmert, Sweet Home, Ore., Sweet Home cong., by Eugene Garber, June 13, 1981.

Sullivan—Coblentz.—Richard Sullivan, Townville, Pa., and Karen Coblentz, Townville, Pa., Valley View cong., by Arland Miller, Sept. 26, 1981.

Vendrelly—Snyder.—Douglas A. Vendrelly, Goshen, Ind., College cong., and Jane Snyder, Goshen, Ind., Orrville (Ohio) cong., by Arnold C. Roth, Dec. 19, 1981.

Weathers—Lindgren.—Steve Weathers, Sweet Home, Ore., Sweet Home cong., and Traci Lindgren, Sweet Home, Ore., Sweet Home cong., by Max Yoder, Dec. 5, 1981.

Zimmerman—Sipes.—Myron Zimmerman, Rock Hill, S.C., Protection cong., and Debra Sipes, Salina, Kan., by Robert Troyer, Dec. 19, 1981.

obituaries

Bachman, Vickie Lynette, daughter of Weldon and Arline (Young) Bachman, was born in Newton, Kan., May 30, 1959; died at Wesley Hospital, Wichita, Kan., Dec. 23, 1981; aged 22 y. Surviving are 2 brothers (Larry and Randy), maternal grandmother (Anna Young), and paternal grandmother (Ella Bachman). She was a member of Hesston Inter-Mennonite Fellowship, where funeral services were held on Dec. 26, in charge of Waldo E. Miller and Jerry Weaver; interment in West Zion Cemetery.

Beachy, Mose, son of Ben and Anna (Kauffman) Beachy, was born in Holmes Co., Ohio, Sept. 4, 1882; died at the Pleasantview Home, Kalona, Iowa, July 18, 1981; aged 98 y. On Feb. 4, 1904, he was married to Eliza Hochstedler, who died on June 29, 1955. On Nov. 4, 1956, he was married to Barbara Swartzendruber, who survives. Also surviving are 2 daughters (Fannie—Mrs. Elmer Hershberger and Viola—Mrs. Daniel Miller), 3 grandchildren, 8 great-grandchildren, 2 stepsons (Lester J. and Paul W. Miller), 13 stepgrandchildren, and 8 step-great-grandchildren. Funeral services were held at Fairview Conservative Mennonite Church; interment in the Fairview Cemetery.

Burkholder, Mary, daughter of David L. and Emma (Hess) Burkholder, was born in Eden Twp.; died at Mennonite Home on Dec. 18, 1981; aged 81 y. Surviving are 2 brothers (David L. and Clarence A.). She was a member of Mellinger Mennonite Church. Funeral services were held at the Mennonite Home on Dec. 21, in charge of Elmer Hertzler and Ralph Ginder; interment in Hammercreek Cemetery.

Highland, Silas, son of Sam and Elsie (Logland) Highland, was born in Cornell, Ill., Feb. 7, 1904; died at Saint Francis Hospital, Peoria, Ill., Dec. 26, 1981; aged 77 y. On June 17, 1929, he was married to Mildred Beck, who survives. Also surviving are one son (Wayne), one daughter (Evelyn—Mrs. James Crim), 8 grandchildren, 3 great-grandchildren, one brother, and 2 sisters. He was preceded in death by one daughter and 6 brothers. He attended the Pleasant Hill Mennonite Church. Funeral services were held at Schmidt Memorial Chapel on Dec. 29, in charge of James Detweiler and Terry Rediger; interment in Row Cemetery.

Miller, John S., son of Daniel and Rebecca (Stull) Miller, was born in Somerset Co., Pa., Sept. 13, 1896; died at Lee Hospital on Dec. 12, 1981; aged 85 y. He was married to Emma Jane Gindlesperger, who preceded him in death. Surviving are 4 daughters (Beatrice—Mrs. Earl Dunmyer, Pauline—Mrs. Russell Bennett, Edna—Mrs. Felix Mancini, and Dorothy—Mrs. Lester Keyser), one son (Paul),

22 grandchildren, 24 great-grandchildren, and one brother (Minnie Keim). He was preceded in death by an infant son (William), a daughter (Rebecca), 5 sisters, and 5 brothers. Funeral services were held at First Mennonite Church, Johnstown, Pa., in charge of Philip King; interment in Stahl Cemetery.

Neff, Ella R., daughter of Christian and Lavana (Shaub) Neff, was born in Paradise Twp., Pa., Mar. 4, 1900; died at the Mennonite Home, Lancaster, Pa., Dec. 17, 1981; aged 81 y. Surviving are one sister (Katie E. Neff) and one brother (Paul D. Neff). She was a member of Paradise Mennonite Church, where funeral services were held on Dec. 21, in charge of Clair Eby, Harold Book, and Ralph Ginder; interment in Paradise Mennonite Cemetery.

Showalter, Lizzie Ola, daughter of Cyrus and Lydia (Wenger) Showalter, was born in Rockingham Co., Va., Dec. 18, 1885; died at Harrisonburg, Va., Dec. 21, 1981; aged 96 y. On June 23, 1907, she was married to Noah D. Showalter, who died in 1948. Surviving are one daughter (Edith), 7 sons (Oliver D., George, Aaron, Elmer, Paul, Timothy, and Omar), 38 grandchildren, 90 great-grandchildren, 2 great-great-grandchildren, 3 sisters (Nellie Horst, Clara Cooperider, and Laura Stahl), and one brother (John Showalter). She was preceded in death by one daughter (Esther). She was a member of Lindale Mennonite Church, where funeral services were held on Dec. 23, in charge of Linden M. Wenger, Lynn Miller, Menno S. Brunk, and Richard S. Weaver; interment in Lindale Cemetery.

Staker, Peter N., son of Andrew and Maggie (Ripper) Staker, was born in Tremont Twp., Apr. 13, 1909; died of cancer at Pekin Hospital, Pekin, Ill., Dec. 25, 1981; aged 72 y. On Feb. 19, 1936, he was married to Lydia Knapp, who survives. Also surviving are one daughter (Phyllis Staker), 2 grandchildren, 2 sisters, and one brother. He was preceded in death by one brother. He was a member of First Mennonite Church, Morton, Ill., where funeral services were held on Dec. 28, in charge of James Detweiler; interment in Pleasant Grove Cemetery.

Snyder, Sadie, was born in Goshen, Ind., Oct. 19, 1897; died at Americana Healthcare Center, Elkhart, Ind., Dec. 19, 1981; aged 84 y. On Sept. 6, 1916, she was married to Charles Snyder, who died on Sept. 15, 1956. Surviving are one daughter (Esther—Mrs. Dan Hostetler), 2 sons (Harold and Paul), 17 grandchildren, 24 great-grandchildren, 3 stepgrandchildren, 7 step-great-grandchildren, 3 sisters, and one brother. She was a member of Waterford Mennonite Church. Funeral services were held on Dec. 22, in charge of Yoder-Culp Funeral Home, in charge of Del Click and J. Robert Detweiler. Interment in Yellow Creek Cemetery.

Thaler, Harry, was born in Waterloo Twp., Ont., Nov. 9, 1898; died at the K-W Hospital on Dec. 15, 1981; aged 83 y. He was married to Martha Rudy, who preceded him in death. He was later married to Fannie Bender, who survives. Also surviving are one foster-daughter (Evon—Mrs. Larry Walker), 3 grandchildren, 2 brothers (James and Hubert), and 3 sisters (Mrs. Marie Frey, Mrs. Ella Cole, and Mrs. Alice Gingerich). He was preceded in death by one son (Arthur), 3 brothers, one sister, 3 half brothers, and 3 half sisters. He was a member of First Mennonite Church, where funeral services were held on Dec. 18, in charge of Glenn Brubacher; interment in First Mennonite Church Cemetery.

pp. 40, 41 by Jim King.

calendar

Conrad Grebel College, school for ministers, Waterloo, Ont., Jan. 18-22
 Eastern Mennonite College and Seminary ministers' week, Harrisonburg, Va., Jan. 18-22
 Moderators/secretaries consultation, Morrow Gospel Church, Winnipeg, Man., Jan. 21
 MCC (Canada) board meeting, Morrow Gospel Church, Winnipeg, Man., Jan. 21 (evening)-23
 Pastors' Week, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 25-29
 Mennonite Central Committee annual meeting, Henderson, Neb., Jan. 29-30
 Mennonite Board of Education board of directors, Feb. 5-6
 Mennonite Board of Missions board of directors, Feb. 11-13
 Mennonite Publication Board, Feb. 12-13
 Inter-Mennonite Conference (Ont.) annual meeting, East Zorra Mennonite Church, Tavistock, Ont., Feb. 13
 Conservative Conference ministers' fellowship, Arthur, Ill., Feb. 15-19
 Illinois Evangelism Conference, Mennonite Church of Normal, Normal, Ill., Feb. 26-27
 Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Mar. 11-12
 Ohio conference annual meeting, South Union Mennonite Church, West Liberty, Ohio, Mar. 11-13
 Mennonite Health Association, Louisville, Ky., Mar. 12-16
 Lancaster Conference assembly, Mellinger, Lancaster, Pa., Mar. 18
 Lancaster Conference annual meeting, Lancaster Mennonite High School, Mar. 20-21
 Franklin Conference mission meeting, area churches, Mar. 24-28
 Comité Administrativo, Chicago, Ill., Mar. 26-27
 Atlantic Coast Conference assembly, Ridgeview, Gordonville, Pa., Mar. 26-28
 Joint Ontario and Western Ontario Conference annual meeting, Rockway Collegiate Kitchener and Waterloo-Oxford School, Baden, Mar. 26-28
 1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8

Giving to churches rises, but rate of 1980 increase was slower than inflation

While giving to mainline Protestant churches rose by about 9 percent in 1980, it fell short of the 12.4 percent inflation rate, says the National Council of churches.

Theodore Hesburgh, president of the University of Notre Dame, has told Catholic Relief Services directors that they must find some way to vividly impress upon Americans the severe hardships under which many people live, and how a "helping hand" can give inestimable help. He said Americans tend to take for granted such essentials as regular meals and a roof over their heads which many millions don't have, and most spend more on liquor, entertainment, or beauty parlors than they give to charity.

U.S. government figures support that view, indicating that while religion rates high as a charity, Americans don't give much to any kind of charity. In 1980, nearly twice as much was spent on liquor (\$42.8 billion) as for religious and welfare (\$23.3 billion) purposes. Americans also consumed \$20.4 billion worth of tobacco and spent \$106.4 billion for recreation in 1980.

'Poker-parlor' pastor loses

A mail-order minister of the Universal Life Church who claimed that poker games he conducted in his "church" in Louisville, Ky., were for charity has been convicted on gambling charges. Raymond Hughes, who has been skirmishing with authorities for months over his poker-parlor "church" contended that his activities were no different from bingo games sponsored for years by Roman Catholic parishes.

But a Jefferson County District Court jury thought otherwise and recommended that Mr. Hughes be sentenced to a year in jail for violating state laws against gambling. Two co-defendants were also convicted. Police said they were concerned that if Mr. Hughes had been found innocent, other gambling houses would begin to operate in the area, claiming that the proceeds were for charity.

Government cuts back summer food program serving poor children

Two out of three poor children who got government-subsidized meals in a food program last summer will be dropped next summer, under proposed Agriculture Department regulations. Many inner-city churches and private, nonprofit service organizations, such as the YMCA and 4-H Clubs, would be

ineligible to participate.

The proposed cuts result from a \$44 million reduction in the Agriculture Department's budget for next year. More than 1.2 million of the 1.8 million children who benefited from the program last year would no longer be eligible.

Sanctions against Soviets greeted mostly in silence by U.S. religious groups

With one exception, the religious community took no immediate stand on President Reagan's decision to impose sanctions against the Soviet Union for its role in the Polish crisis. The exception was Christian Voice, a religious New Right lobby that complained the sanctions were not harsh enough.

"The effort to extinguish the flame of freedom in Poland clearly has a 'made in Moscow' label," declared the lobby's chairman, Robert Grant. "President (Reagan) should make the Soviets pay severely . . . and let the Kremlin know that the old way of doing business is over."

Spurning joint hymnal, Missouri Synod issues its own worship book

After spurning a joint Lutheran hymnal as theologically suspect, the Lutheran Church-Missouri Synod has now published its own. Entitled "Lutheran Worship," the book incorporates many of the hymns and some new communion settings taken from a 1978 hymnal published cooperatively by three Lutheran denominations, called the "Lutheran Book of Worship."

The Missouri Synod elected not to endorse the interdenominational hymnal on the grounds that it contained some hymns "not comparable with Lutheran theology," language changes which "alter Scripture and creedal statements," and prayers with pagan and universalistic concepts.

N.C. crime panel staff proposes raising the age of legal drinking to 21

North Carolina Gov. Jim Hunt's Crime Commission staff has proposed that the legal drinking age in the state be raised from 18 to 21. Persons 18 through 20 now are allowed to buy beer and wine in the state, but cannot buy hard liquor.

Gordon Smith, N.C. Crime Commission director, said a new Michigan study shows that accidents resulting in death or injury among young people fell 28 percent after the legal drinking age was raised to 21 for beer and wine.

Interfaith group praises Reagan on draft, and asks him to abolish it entirely

An interfaith group of religious leaders, commending President Reagan for his decision to suspend prosecution of those who failed to register for the draft, asked him to go a step further and abolish the program. "In this holy season we call on you to issue an executive order abolishing the draft registration program," said a letter to Mr. Reagan from Clergy and Laity Concerned.

"We call on you to issue an unconditional amnesty for those young men who refused to register. This would avoid the painful, divisive, and arbitrary prosecution of more than 800,000 of our young men. Such a holiday message would help heal the divisions in our land. Such a message would move us closer to a world of peace and good will toward all."

Polish relief aid, refugee resettlement concern church agencies

In response to the worsening crisis in Poland, U.S. religious agencies have stepped up a two-pronged relief effort—emergency food shipments and resettlement of Polish refugees. Both programs face many obstacles, but church agencies are proceeding on the assumption that food aid will continue to be allowed. Agencies also hope the U.S. government will expand its refugee quota to admit more Polish refugees.

Catholic leaders and other officials of voluntary agencies have appealed to the government not to hold up humanitarian relief to Poland, and were given assurance that such aid will continue so long as it doesn't fall into the wrong hands.

Action asked on schools

Maine officials have asked a federal judge to close four Christian schools until they show that they have eliminated alleged violations of the state's fire and health regulations. The attorney general's office has filed papers with U.S. District Judge Conrad Cyr asking him to close the schools in Athens, Farmington, Gardiner, and Monmouth.

The request is part of a counterclaim to a suit filed against the state by the Maine Association of Christian Schools which contends the state has no right to force the fundamentalist schools to comply with state standards.

The health regulation infractions alleged by the state include not having wells analyzed, refrigerator temperature violations, the lack of mixing valve in a lavatory, and not having a lunch program.

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On behalf of creationism: one hand clapping

Half a cheer for the creationists. They have pressed their issue hard enough to get some attention. As *Christianity Today* magazine editorialized, the situation is not unlike it was at the time of the Scopes trial in 1925, but "the shoe is now on the other foot." The editorial writer observes that "scientists who maintain faith in evolution . . . are not willing to face creationism on its own merits, but want to stop the arguments for it from reaching public school students." They should learn, says the writer, as did fundamentalist Christians after Scopes that they cannot "obliterate a disagreeable idea simply by having it banned from academic discussion."

A good point as far as it goes. Further, to object to one view as religious and insist that the other is not is to fail to acknowledge that science like the government may become in essence a form of religion. When this happens, other devils move in and as Jesus said, "The last state . . . becomes worse than the first."

But why only half a cheer? Because in my opinion the creationists, having gotten to the top of the hill quickly, will soon slide down the other side. If to turn science into faith is an error, as they point out, the attempt to turn the faith into science is just as dangerous. The late Reinhold Niebuhr summarized the problem when he wrote of certain Christians who "have at least one characteristic in common with most scientists. Neither can understand that poetic and religious imagination has a way of arriving at truth by giving a clue to the total meaning of things without being in any sense an analytic description of the facts."

Since I have no clear idea of what is to be taught in schools as "creationism" I need to be careful. But if the intent is to teach Genesis 1 as a scientific account of how the world began, the seven devils are moving in by the side of the creationist.

Consider, for example, that in Genesis 1, light is created well before the sun. No self-respecting scientist could write that, but God and a poet could. Why? Because they have a point to make that is not served by bald, literal facts. If the creation accounts in Genesis are to provide a much needed critique of scientism, they must be read as the statements of faith in God which they are. Also the implicit critique of science in Genesis 3 may be noted.

Only God can save the world, not science. At certain times in the last several centuries it seemed that science was about to save the world. Then something happened to prove its promise false. The twentieth century began with great scientific

promise. Then came World War I, complete with scientific horrors. World War II followed—more scientific horrors. Then came The Bomb!

Now we know for sure that science cannot save the world. If it is to be saved, salvation must come from above and beyond. This story of salvation is found in the Bible and the creationists are right that our children should know it. But they must handle it with care.

In an article explaining why Catholics have not joined the creationist campaign, Stephen C. Doyle points out that "the truth that the inspired author is trying to convey is not the 'how' of creation, but the 'who' of creation. The author was using the language, symbols, and figures of speech of his time to insist that the Lord God is Creator." This account, says Doyle, was written to encourage his people at a time when they were tempted to give up the worship of God for the worship of Marduk, the god of the Babylonians, who was also held to be the creator and whose honor was proclaimed at each new year.

The good news is that at least some of this writer's people remained true to the Lord God. In time there was born among them one we have come to call Lord and Savior, the essence of God himself. People who joined his band came to be known as people of "the way" perhaps because they were hard to classify.

Now the truth is that I am less concerned about how the creationists teach Genesis 1 than about whether or not they teach the way. For if there really is no "way," if there is no Christian community, no people of God, no creative prophetic minority, the game is not worth playing anyhow. And some of those who shout "creation" the loudest, in the next breath shout "death to our enemies." As the author of James wrote in a classic understatement, "This ought not to be so" (Jas. 3:10).

How the world came to be is a subject of scientific investigation. Some of the scientists who study this will be people of the way. Others will not. When those who do not believe in God use their position to teach atheism, this should be challenged.

What God has done, is doing, and seeks to do for the world is a subject for study and proclamation by the people of the way. Those with the most to contribute to an understanding of this will likely be poets and prophets—visionaries—more than scientists and administrators. The poet-prophet who wrote Genesis 1 was such a person. If I may, I would like to borrow in his support a phrase used later about the Lord Jesus: "Hear ye him" (Mt. 17:5).—Daniel Hertzler

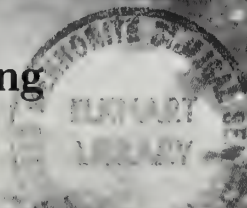
Gospel Herald

January 26, 1982

JAN 25 '82

The Christian case for giving

by Bruce Yoder



Identity, security, and power are offered to us by Jesus.
But money offers the same things.

The Christian case for giving

by Bruce Yoder

Last spring, we agreed to be one of twelve Mennonite churches in the United States and Canada to participate in the Money and Economic Issues Project sponsored by Mennonite Mutual Aid. We are a bit like rats in a laboratory except that John Rudy and Daniel Kauffman, overseers of this study, will not be giving us large doses of money to see if it causes hardening of the heart or blurring of the vision of human need. Rather, we will be given a chance to learn about money—its value and danger, its uses and abuses—and in the process learn about ourselves. The cross and the dollar sign are both a part of our life. In what ways do they or should they fit together?

Second Corinthians 8 and 9 address the issue of church finances head on. Let us allow Paul's writing to focus our thoughts in this common topic that taps uncommonly strong emotions. The first fifteen verses of this part of the letter are a well ordered argument for generous and sacrificial giving. But before we grapple with Paul's logic, let's bring to mind the familiar story of the poor widow whose two copper coins in the temple treasury were worth more than the big bills of the rich folks. As Jesus said, "They all gave out of their wealth; but she, out of her poverty, put in everything—all she had to live on" (Mk. 12:44). And let us keep in mind, as well, that this story follows the discussion of the most important commandments: "To love him with all your heart, with all your understanding and with all your strength, and to love your neighbor as yourself is more important than all burnt offerings and sacrifices" (Mk. 12:33). In the light of this expression of the Christian faith and the story of the poor woman, we will walk through Paul's rationale for giving. It is my hope that this walk will lead us more fully into the light of God's grace.

Good examples who gave. Paul holds up the churches in Macedonia, that is, the Thessalonians and the Philippians, as good examples of believers who gave to his work and to the support of the Jewish Christian community in Jerusalem. They did so even though Rome had taken much of the wealth of the region by clearing its timber and mining its minerals. They gave in the midst of increasing persecution. Yet even as Paul singles out these churches he is careful not to say, "So what's wrong with you! Why can't you be like them!" Rather, Paul points to the motivating source of this generosity. In addition to a change in behavior, he wants a change of heart. Discipleship is not living up to an ideal. Rather, it is responding to a person, namely Jesus.

"They gave themselves first to the Lord" (2 Cor. 8:5). The Macedonians had abandoned their lives to Jesus and his ministry. Other decisions were cradled in the strong arms of

that commitment. Having given themselves to Jesus, these young and struggling churches then gave themselves to Paul's mission efforts and to the Jewish element of the church. In their total dedication to service in the kingdom of God, they were given a clear identity, strong security and a sure sense of their power to live the values of Jesus. The two great commandments are embodied by these churches as their love for God and dependence on God's love prompted them to incarnate the care that was coming to life in their hearts.

Identity, security and power are offered to us by Jesus when we open our hearts to him, not holding back what we have and who we are. But those three items—identity, security, power—are also offered to us by money. To be without money is to be powerless. We cannot live where we want to live or wear the clothes we would like to wear. We cannot go where we want to go or spend time as we choose. Simple survival dictates our movement.

Without money we are insecure. As income drops and prices rise, as the buying power of the family paycheck diminishes, tension develops within the home. We cannot secure ourselves against the future, we cannot save money to cover the unexpected. And all of this threatens our identity. The experiences of unemployed persons have shown that job identity is an important part of personal identity.

Who we are is closely connected to what we do. When no one is paying us to do anything we begin to wonder who we are and what we are worth. There is no doubt that money offers us identity, security, and power. The question is, how much do we buy into this offer? Is the contribution of money to our lives kept in such a perspective that we would be able to emulate the Macedonians who, though trapped in the middle of severe trials and extreme poverty, were able to let go of money and give beyond their means?

The early church does not provide the only example of mutual aid which grows out of total dedication to God and the

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Gospel Herald Volume 75 Number 4

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work of God's kingdom. Others have known that the source of their identity, security and power rested in the Lord and thus were freed to surprising ends. Consider the pastoral encouragement of Menno Simons as he spoke to the early Anabaptists. "If we wish to save or gain our neighbor's soul by the help of the Spirit and word of our Lord, or if we see our brethren in need or peril . . . then we should not close our doors to them, but receive them in our houses and share with them our food, aid them, comfort them, and assist them . . . In such a manner we should risk our lives for our brethren, even if we know before hand that it will be at the cost of our lives" (*The Complete Writings of Menno Simons*, p. 347).

The second point: grace. That is the second point of Paul's argument. Recall that in his earlier letter to the church at Corinth Paul spoke of the many gifts present in the life of the congregation—speech, knowledge, discipline, faith, hope, and love. But, they lacked the grace of giving. In the second point the example put forth is the Lord Jesus Christ. He is the one who stands squarely at the center of all discussion of faith and money, dollars signs and the cross. "Though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich" (2 Cor. 8:9). Here is the ministry of giving at its zenith.

When Paul cites the downward mobility of Jesus, he is most probably referring to the riches Christ laid aside when he left the heavenly unity of being one with God. It is what Paul picked up from the early Christian hymn and included in his letter to the Philippians. "Your attitude should be the same as that of Christ Jesus:

Who, being in very nature God,
did not consider equality with God something to be grasped,
but made himself nothing,
taking the very nature of a servant,
being made in human likeness. . . ." (Philippians 2:5-7).

Leaving the power and serenity of heavenly union with God, Jesus was born a mortal, subject to the powerlessness, the pain, the insecurities, the injustices that plague humanity. This that we might have life with God.

We also know that Jesus chose not to hold to middle-class security. Although he did not break ties with the middle class, and in fact was known to dine with the wealthiest, he left his family and trade to walk among the poor, the rejected, the outcasts, the sinners who were scoffed at by the religious and powerful elite, finally choosing to suffer and die among the poorest of the poor. Through this poverty we have become rich. We are rich in the security of a relationship with God who is drawing the future together around Christ, rich in the power of a God who defeats death, rich in the identity of being a child of God.

Moving from the poverty of Jesus to the riches of God's kingdom is a lifelong move. It is the process of salvation that more and more deeply roots us in Christ so that Christ can dwell more deeply within us. In the middle of Paul's logical appeal for funds for the church stands the grace of our Lord Jesus Christ. Should we have expected less? For it is Christ in the center of our lives that will situate all else that we do. Writers of the spiritual life stress this repeatedly.

"Everything becomes oriented to this new Center of reference. The quiet evening can be enjoyed to the fullest be-

cause our many selves have been stilled by the Holy Within" (Richard Foster, *Freedom of Simplicity*, p. 81). And not only the quiet evening but the joyful party. All that is done when we have first given ourselves to the Lord becomes enjoyable, even putting our last two pennies in the offering plate. This is a grace, as Paul well knew. Generosity does not come from arm-twisting. It is born in the simple trust of God's grace.

Money has great power to disturb and mislead. When we are tempted to rely on it as the primary source of security, our lives lack the simplicity that graced Jesus. The walk of salvation toward fuller love of God and love of neighbor becomes simpler and more grace-filled as we daily give ourselves to Jesus. As Francois Fénelon wrote in the late 1600s, "The deliverance of the soul from all useless and selfish and unquiet cares, brings to it an unspeakable peace and freedom; this is true simplicity. We are like a little child in the arms of its mother; we wish nothing more, we fear nothing for ourselves; in this purity of heart we are no longer anxious about what others may think of us . . . we do everything as it arises as well as possible, quietly, cheerfully, heartily, regardless of success or failure.

"The great thing is to yield ourselves up sincerely to God, place all our interests, pleasures, comforts and reputation in His hands. . . . This state of entire resignation and perpetual acquiescence produces true liberty, and this liberty brings perfect simplicity" (Selections from Fénelon, pp. 174-175). This simplicity is not easily wrought. It is far more than external behavior and cannot be reduced to "the simple lifestyle." However, it is the essential quality that turns both poverty and riches into opportunities to celebrate God's love. It is the essential quality of the heart that accompanies the grace of giving. It is what prompted St. Augustine to say, "All plenty which is not my God's is poverty to me." And it turns the poverty of the human condition into one of unspeakable and incomparable riches in Christ, (Eph. 2:7).

The third point: willingness. In the light of that wealth, Paul raises the third point of his argument. "For if the willingness is there, the gift is acceptable according to what one has, not according to what one does not have" (2 Cor. 8:12). Give what you are willing and able to give and that will be fine. There must be willingness. God never forces anything on us just as nothing was ever forced upon Jesus. He, along with us, was granted the freedom to struggle with God's will. Jesus chose to be one of us. He chose to die on the cross of the coarsest criminal. Willingness is crucial. It prompts Gethsemane experiences. And then the gift is accepted not according to the status quo, not according to what most people are able to do, not even according to what we have been able to in our finest moments. It is accepted according to who we are and what we have now.

God does not accept the line, "If I only had this or that, then I would be able to help." The gift is accepted according to what one has. What do we have? It would be a grave injustice to spiritualize Paul's letter into the heavenly realms and away from our wallets. For all of the logic that he has mustered that has raised our thoughts to the gracious example of the life of Jesus and the sacrificial efforts of the early church and those of

**The gift is accepted according to what one has.
What do we have?**

Priorities for the Mennonite Church in the 1980s

2. Spiritual Life

The Spirit brings life. At every level of human experience, the spiritual dimension is the most significant. Thus our task for the 80s must be seen in spiritual terms. As a people, we need to grow in our ability to focus the spiritual dimensions of what is taking place at every point in our church life and activity. We need to grow in our capacities for nurturing the spiritual life, for effecting spiritual change, for combating spiritual enemies, for releasing spiritual gifts. We need to help every member live a Spirit-filled life.

Spiritual growth must be effected with spiritual means. We have these at our disposal. But we need to help each other to learn to identify and use our spiritual resources. We need to both model and encourage the personal spiritual disciplines of study, prayer, and servanthood.

We also need fresh wineskins for the new wine. New spiritual vitality requires new forms of organization and expression. Without these, the vitality of new life will be lost, as Jesus said. These new organizational forms, sought hand-in-hand with new experiences of spiritual life and renewal should be emerging at every level of church life from the Sunday school class in the local congregation to the board meeting of churchwide agencies. We must find ways to integrate the positive contribu-

tions of the various renewal movements of our day. Let us actively renew the spiritual life of our people and our church activities.

Close the door

by Bill Detweiler

The "spiritual dimension" of men and women can never come to life apart from contact with God himself. I believe the greatest hindrance to authentic spiritual life in our time is the incessant activity which prevents us from spending time **alone with God**. In saying this, I mean in no way to depreciate the need to meet together with other believers in the assembly. But the witness of the Bible is that the truly spiritual life is best nourished in the "quiet place," the "solitary place," behind the "closed door" of the "closet."


There is a great need for us to learn how to experience God in physical solitude. This solitude is not to be sought because we want to "escape" from others, but rather as the requirement essential if his beauty and holiness is to shine through us upon others. Jesus himself is our example in this quest for solitude. Time and again we read in the Gospels that in the midst of his mission, he would go away to "lonely places" where he spent

(continued from p. 51)

the Anabaptists, we cannot escape the fact that Paul is talking about money, money we have in our pockets that can be used in God's kingdom.

The vast majority of North American Christendom is without the excuse of abject poverty, an excuse that probably didn't cross the mind of the poor widow. We have been given much. Paul is not telling us what we must do with it. He is merely telling us what others have done. They were responsible to use what they had in hand. So, too, are we.

What is it that we have in hand that informs our financial contributions? God's abundant grace. The power, the identity, the security that are present there can shape our giving as we receive God's grace as the first and foremost gift. "If you base your confidence in God on the thought that He loves you on account of your merits (the size of your weekly offering), then your confidence in Him will always be feeble. But once you base your confidence and certitude of being loved on the free and permanent and incessant gift of grace, then your confidence will be sure and strong" (*Letters of Direction*, Abbé de Tourville, p. 73).

Confident of God's grace, we are free to give. Through our giving we enlarge our hearts where Christ dwells and allow God's grace to flow yet more freely. 

Hear, hear!

Treating the symptoms or curing the disease?

Last Sunday a member of my church related this tragic story to me. A baby was ill, and the doctor was treating him for a cold. A few days later the baby died of pneumonia. The doctor had made an incorrect diagnosis, therefore he treated the symptoms of the disease instead of curing the disease.

I believe there is a parallel application of this story in the Mennonite Church. In recent years there appears to be two views concerning the doctrine of nonresistance. The one view I will call the "historical view"; the other, I will call the "new approach." Both sides believe in not directly participating in the fighting of the war, but the similarity of their doctrines seems to end here. The "historical view" believes in paying war taxes and complying with draft registration laws. The "new approach" does not. The "new approach" also appears to be very concerned about the nuclear threat on society and has urged our members to give a peace witness to the government by joining demonstrations at nuclear sites. The difference in the two views seems to lie in their theological diagnosis of the problem. It is the intent of this article to examine the diagnosis of both views and ask this valid question. Which view has made the proper diagnosis of the problem and is therefore effective in

time in prayer and communion with his Father in heaven. We must follow his model if we are to be really **spiritual** persons!

Even in the Old Testament, Elijah came to understand that God is not intimately known by the rock-breaking wind or the land-shaking quake or the earth-baking fire, but by hearing his "gentle whisper" (1 Kings 19:11-13).

Thomas Kelly, a Quaker who died in 1941, wrote, "We Quakers have become earthy. We are more at home with humans than we are with God. We have men of burning social passion, but not so many that **burn for God**, who long for God, who go down deep into the waters of his life, who call to us, 'O taste and see that the Lord is good.' Social reformers we have now, men who are great in their contribution to social thinking, to war, to peace, to economic injustice, to racial cooperation. But this epoch of history is weak in great prophets of the inner life, great voices who cry in the wilderness, 'Prepare ye the way of the Lord within your hearts.'"

These words were written in 1938, and Kelly was making particular reference to Quakers. They seem to be even more applicable to Mennonites in the eighties! In the same writing, Kelly added, "We are in this epoch of social-mindedness in danger of a twenty-four-hour-day application of the cup-of-cold-water program."

This is not at all intended to negate the need for "going down from the mountain" (Lk. 9:37) to minister to those who are broken and bleeding and baffled in the "world" below. The ministry of Jesus was to **people**! But if Jesus would not minister to people without first spending much time in the quiet of the "lonely" place, neither should we. The disciples of Jesus found themselves unable to duplicate the ministry of their Master because they spent so little time in prayer "away from" the world.

Jesus told us to go to our rooms and "close the door" (Mt. 6:6). Behind the "closed door" is the secret place of quiet and

solitude with God himself. Many of us remember John Howard Griffin because of his writing of the book *Black Like Me*. Before Griffin's death on September 8, 1980, he was working on a biography of Thomas Merton. Of Merton he wrote: "Father Merton was probably the first modern Trappist to follow a hermit vocation. When he went to live in the cabin in the forest, he explained that he went there *not to find Christ but because he believed that was where Christ wanted to find him.*" [Italics mine.] It is in the "closet" that God meets with us in most personal ways. "Be still, and know that I am God"! And the consistent testimony of those who "close the door" is that they are **least alone when alone, because God is there!**

It is my conviction that what we most need for spiritual life in the eighties is not "new organizational forms" but simply a disciplined willingness to "close the door." The late A. W. Tozer wrote, "It is important that we get still to wait on God. And it is best that we get alone, preferably with our Bible outspread before us. Then if we will we may draw near to God and begin to hear Him speak to us in our hearts. I think for the average person the progression will be something like this: First a sound as of a Presence walking in the garden. Then a voice, more intelligible, but still far from clear. Then the happy moment when the Spirit begins to illuminate the Scriptures, and that which had been only a sound, or at best a voice, now becomes in intelligible word, warm and intimate and clear as the word of a dear friend. Then will come life and light, and best of all, ability to see and rest in and embrace Jesus Christ as Saviour and Lord and All." To meet with God behind the "closed door" will enable us to come out and walk **in the world** with the quality of spiritual life that will draw men and women to Jesus Christ!



Bill Detweiler is pastor of Kidron (Ohio) Mennonite Church.

curing the disease?

What is the diagnosis? The "new approach" seems to claim war is the disease, especially nuclear war. I have read many articles in the *Gospel Herald* from authors that support this view, and all say that war is not part of God's will; it is sin. Beginning with this diagnosis, they contend that anything having to do with war such as draft registration and war taxes is also sin. I believe their argument is very logical, their conviction strong, and their motives pure, but so were Paul's when he persecuted the Christians. I don't believe their diagnosis is consistent with Scripture. The Old Testament clearly points out that God ordained war; it is part of his will. For instance in 1 Samuel 15:2, God commands Saul to utterly destroy Amalek.

The "historical view" diagnoses sin as the disease and views war as a judgment on sin. This theology clearly is attested to by the Old Testament. Ezekiel over and over again declares God's judgment (war) on various nations. The New Testament also maintains this view. In Romans 13, governments are referred to as ministers of wrath who do not bear the sword in vain. Modern scholars and those of the "new approach" would certainly insist that this term refers only to the right of governments to keep law and order within. However, it is very clear in

Scripture that when a nation is unfaithful in bridling the sin that lies within, judgment will fall on the nation as God sends another minister of wrath to bear the sword (war). I believe Jesus recognized both understandings. Many times he affirmed their right to govern within (Mt. 17:24-27; 22:15-22; and Jn. 19:10-11). When speaking about nations rising against each other in wars to come, Jesus did not say "This is not the will of my Father," but "those things must take place" (Mt. 24:6). Yes, it is God's will to judge the sin of "those who do not know God and to those who do not obey the gospel of our Lord Jesus" (2 Thess. 1:8). Is not the battle at Armageddon the final judgment of the sin of all the nations? Therefore, the Christian does not participate in war because he believes that war is not the will of God, but because war is judgment. Both the Old and New Testaments teach plainly that it is not God's will for *his people* to be involved in dealing out retribution (Rom. 12:19 and 1 Cor. 5:12). On the contrary, we are to love our enemies and overcome evil by doing good. (Mt. 5:44; Rom. 12:21; and 2 Kings 6:15-23) Even in the Old Testament it is clear that when God's people (Israel) were obedient to him, God fought their battles and judged their enemies" (Ex. 14:14; 23:23-33).

The "historical view" recognizes the government's right to

rule within, and God's right to use his ministers of wrath in judgment as he desires. I believe this view makes the proper diagnosis based on the Word of God. Therefore, the Christian must render all that is due to these powers. (Rom. 13:6-7).

How should Christians witness to the powers? The "historical view" believes the New Testament Church exemplified the proper way in which Christians are to witness to the powers. When Paul was taken to Festus, Felix, and Agrippa, did he give them a "peace witness" and speak to them about the evils of their weapons, taxes, and draft registration (symptoms) or did he confront their sinful nature (disease) and speak of their need

of Jesus? If you are not sure, read Acts 26:18, 29. It is just as useless to speak peace to the powers who are ministers of wrath as it is to tell an alcoholic to give up his drink or a drug addict his drugs. These attempts parallel the doctor who tried to cure the disease by treating the symptoms. When the gospel is preached and sinners are converted, the alcoholic gives up his drink, the addict his drugs, and the warrior his weapon. Yes, we recognize the nuclear threat, but believe the only way to delay this judgment is to obey the Great Commission and continually add more salt (preservative) to the earth.—**Jim Thomas**, Johnstown, Pa.

Looking down the edge

by Katie Funk Wiebe

A backward glance at the last year to measure progress in the Christian community makes me think I'm looking down the edge of a warped board at times. Some things don't line up.

After reading about the International Year of the Disabled for a whole year, I'll admit to seeing a few more sidewalk ramps and accessible bathrooms in public buildings. That's good.

Previously, during the International Year of the Child, several readers advised me the Year of the Child was a massive communist plot to take over the family. The year before I was told the International Year of the Woman was a diabolic feminist plot to take over the nation. This year, even though I haven't heard that the International Year of the Disabled is a socialist feminist scheme to take over the disabled, I don't see the church putting the needs of the disabled on their agenda. Concern today is usually measured by program, not by the amount of publicity. I see warpedness if the year ends without some congregations even discussing the needs of the disabled.

Then there's the matter of money, always an important concern. Last week I watched three videotapes about the Kansas Mennonites in a series of 30 about the Great Plains, produced by Dr. D. McGaw, sociologist from Emporia State University, and financed by a National Endowment for the Humanities grant. He never said it explicitly, but he did slip in the idea here and there in his positive portrait of Kansas Mennonites that any people whose lives are marked by self-discipline, frugality, hard work, and simplicity will become well-to-do. The warp in the board I'm looking down appears when I try to line up wealth with simple living.

If we're wealthy, what about the poor? It seems certain that as Reaganomics prospers, the poverty of the poor in America, not their wealth, will also prosper. Tax cuts at the top of the budget and financial aid cuts at the bottom assure us the Bible speaks true words: The poor will be with us for a while yet. Despite the challenges being extended to the church to take over social programs being dropped by the government agencies, I see no great movement forward to reclaim the support of the poor, particularly the elderly poor.

At the same time, like the horse in D. H. Lawrence's "Rocking Horse Winner" that whispered, "There must be more

money; there must be more money," our institutions send out the same message. In that story the problem originated with the materialistic mother who had to have more money to satisfy her cravings. In the church, is the problem with the budget-keepers, the budget-makers, or the budget-supporters? Can institutions and agencies be accused of being materialistic?

Well, then, if not materialistic, at least rich? History informs us the churches of the Middle Ages were fabulously wealthy, owning much property, buildings, especially cathedrals, and so forth. If we added the total value of all Mennonite assets, how wealthy would we be? And would it be a cause for rejoicing or cause for concern?

Through Mennonite Central Committee, Mennonites are a kind of cheerleader for the poor, but sometimes it seems to me we're cheering the rich to queue up to eat heartily of our good homemade Mennonite food, so we can feed the poor. That's a paradox I don't know how to deal with, as is also the language which is becoming increasingly popular—the language of power, control, and success.

Consider also the matter of nuclear stockpiling, which has every indication of increasing. I see some warpedness here also. While nonchurched and the more liberal Christians are protesting the oncoming holocaust, Christians of the more conservative bent aren't aroused. Why? Here are a few answers I got: "A nuclear disaster is too horrible to consider." "The good life could never end in America; God is on our side." "The world is right on course, moving toward destruction. It's all in God's plan." "Saving souls is a higher priority than getting involved in anti-nuclear concerns." Again, I find a paradox of values.

I almost hesitate to bring up another kind of warpedness I've mentioned before. On the one hand I hear the urgent plea for more church workers. I also know of persons with spiritual gifts and a sense of calling almost pounding the church door to be let in. While the church needs workers, more and more people are becoming involved in parachurch organizations, the Mennonite kind and the other kind, because such groups don't care if a person is old, single, female, divorced, handicapped, or black.

Boards warp because the wood was cut too green. I recall one building we lived in shortly after World War II in which there was a great deal of shrinking lumber, causing unsightly cracks. Spiritual warpedness occurs when the church moves too fast, or too slowly, in its own direction.

Katie Funk Wiebe teaches English at Tabor College, Hillsboro, Kan.

How easy is it?

It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. Matt. 19:24

Choosing service isn't entering the kingdom, but it is related. There is much to give up if we choose to serve. Some must give up a house, a car, a career. Others must overcome fear or leave family.

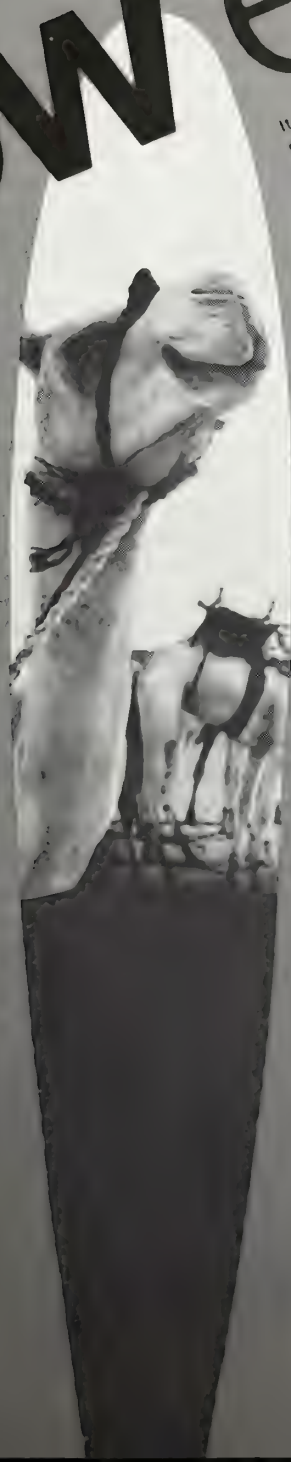
But God's Spirit can give the compassion and trust that allow the miracle—the camel passing through the eye of the needle.

On the other side we become part of a new world—a world of refugees, hunger, injustice. And the same spirit that draws us through the eye enables us on the other side.

Look through the needle's eye. Is God calling you to pass through to a term of service with MCC?

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When Christians are victims

by Al Wengerd

"I had just dropped off something at a friend's house and was unlocking my car when I noticed him. I knew he was going to jump me. I didn't have time to do anything, unlock my car or run back into the house, so I just tried to keep the hammer away from me. He managed to hit me on the head. I remember struggling with him for what seemed like a long time and eventually I was able to sit down in my car and started kicking him. All this time I was screaming so my friends came out and saw him and started yelling at him so he grabbed my purse and ran down the street."

While this short encounter lasted only one or two minutes, its impact still continues a year later. Barb has not been the same since.

As we think about living in a world where people violate us in one way or another, we can expect to face some hard choices if we hope to respond nonviolently to these abrupt intrusions. In the United States, one out of three households will be a victim of some type of offense this year.

Reacting to the statistics alone can put us in Barb's shoes: "I just replayed it over and over and over in my mind—I don't know how many times—and then all the fears that came with that kept increasing. . . . For days I would check every closet when I came into the apartment. I still do check my closets—sounds ridiculous in a way—but I guess I still have a bit of paranoia left."

One thing Barb learned was that fear is real. A year after the assault, some of the fear has changed to caution, yet she knows that she is vulnerable, as we all are—not just because of the violence in our society but maybe because of the violence within each of us. "When I got down to the police station I retold the story in great detail and I remember just getting in touch with so much anger, like if he had been there, I would have, I could have killed him. I was that angry. I didn't realize I could get that angry."

Some of that anger still remained five months after the incident, but most of it, she recalled, had turned to curiosity. "I wondered what was going through his head when he was doing this or why he was walking down the street with a hammer. Some of this anger changed too from 'he's got to be caught and punished' to more concern for the person himself and what is really going on in his whole life." Later she added, "Maybe he's a victim too."

Sometimes those who violate us may end up being the victim of our violence. Again we hear from Barb, "Probably the main issue which I had to deal with was, how does a pacifist respond to violence? In reflecting on the incident, at different points I had some guilt about how I responded. Maybe I should have talked to him. Maybe I should have said, 'Do you want my money? Here, take it.' All I could think of was to protect

myself—even if it meant hurting him."

What would you do? Many or perhaps most of us, especially men, will not experience such an encounter in our adult lives, yet the issues raised here are real to most of us and the feelings Barb identified are not limited to victims of violent encounters. Suppose, for example, you come home one evening and find the front door ajar. As you walk inside you suddenly realize that someone has been in your house, your home, your private place, while you were gone. Maybe you are glad you were not home. No, maybe you wish you could have been home—then you could have given them what they deserved.

Much like Barb, your feelings intensify. Now what do I do? The questions begin flooding your mind. Who was it? Why me? What did I do to deserve this? What's happening to our world, anyway? I knew I should have bought one of those home burglar alarms they advertised on television the other night. If I had just been more responsible, this wouldn't have happened. The list goes on.

For those of us who are determined to "live in peace" with our neighbors and our communities, further questions surface. To what extent should I go to protect my property? It's surely okay to lock everything up, isn't it? Maybe I should put up a fence? A dog that barks but doesn't bite would be okay, wouldn't it? What about my children and their safety and well-being? Surely they have a right to grow up without being paralyzed by fear. Should I learn to defend myself nonviolently? What does that mean?

Mennonites and other peace churches have a partial consensus about how to respond as nonviolent people to international conflicts. Now that we have thought and written and taught on that issue, perhaps we are ready to think about responding to crime and victimization. They are, after all, closely related.

In Matthew 5:43 and 44 Jesus said, "You have heard that it was said . . . 'love your neighbor and hate your enemy.' But I tell you . . ." and we all know the rest. These are some pretty difficult words from our Lord, yet I would much rather love a North Korean than a person who broke into my house. I would much rather show love to a political enemy than the bully on the block who is always beating up my son.

To help us begin thinking through some of these issues, I would like to share several guidelines.

First, we, like Barb, are not exempt from the feelings of anger and fear that emerge when we are violated. These feelings appear to be universal and we should not use them as a barometer to test our spiritual maturity. Rather, we might view them as a reminder of our humanity—our finiteness, if you will. They are a reminder that we are living in the "old Jerusalem," not the "new Jerusalem" for which we look forward.

We not only live in a broken world but we are also a broken people, much like our enemies. Perhaps we have more in common with them than we wish to admit. This is not a discouraging word but rather an encouraging word. When our brothers

Al Wengerd is a member of the Mennonite Steering Committee on Corrections. For resources to help plan a worship service or discussion on the theme "The Christian as Victim" contact the Mennonite Central Committee Office of Criminal Justice, 115 West Cleveland Ave., Elkhart, IN 46516 or call (219) 293-4923.


and sisters experience feelings of anger, fear, and vengeance, we want to be gentle, caring, and loving to them. We want to move toward being nonjudgmental about these feelings and help them to accept them as a part of living in this world.

Second, however, we want to work toward actions that are not based on these feelings but are based on God's Word. Now comes the test. How can we help each other to actions which are not rooted in anger, guilt, blame, and fear?

Begin with discussion? Here we need our Christian brothers and sisters the most. Some of the choices we make will have lasting consequences, not only for ourselves but also for the offenders. We will have some control over some of the decisions we make; others we will not. If we call the police, what then is

our obligation to them to cooperate with their investigation, apprehension, and prosecution of the offender? Where does our responsibility to the offender end? With prayer, visitation, witness, or something more than that?

Anytime our communities and national leaders are calling on us to make decisions based on our feelings of anger, guilt, blame, and fear, it seems necessary for us to talk with each other about how to respond. Will we respond out of these feelings or will we be able to respond with love?

One way to begin such an ongoing discussion in your congregation or small group is to set aside a "Criminal Justice Sunday" in February to think and pray together about these issues. Could it begin a discussion among us about how to love our enemies, as Jesus commanded? 

Review

The Ontario four

Four Earthen Vessels, by Urie Bender. Herald Press, 1982, 336 pp., \$10.95 (cloth); \$7.95 (paper).

Four Earthen Vessels is more than a collective biography of four Mennonite churchmen. It is a passage through a formative era of Mennonite church history. The years 1890-1970 will surely be seen, in retrospect, as the "golden years" of the Mennonite Church (OM) in North America. Its membership more than tripled; it more or less successfully navigated the tangled and dangerous issues confronting a peace church during a war-torn century; it moved from an essentially rural to a larger urban or at least suburban setting; it created a bewildering array of new organizational structures; it formulated a theology of sorts out of a revitalization of historical consciousness; and it carried the gospel, in word and deed, patiently, but persistently, and sensitively, to many parts of the globe.

Urie Bender's evocative portrayal of the "Ontario Four," Oscar Burkholder (1886-1956), S. F. Coffman (1872-1954), C. F. Derstine (1891-1967), and J. B. Martin (1897-1974), helps sharpen our understanding of this "golden age" of the Mennonite Church in a helpful way. The four men whose lives are surveyed shared a common geography—Ontario; a common vocation—pastors and itinerant evangelists; and a common educational institution—the Ontario Mennonite Bible School and Institute. But they were also part of the larger Mennonite scene, and the book should be necessary reading for all Men-

nonites interested in their recent history.

As I reflect on the images and understandings I have gained from the book, several observations come to mind. One is the sheer continuity of service—Burkholder's pastorate at Cressman's Church from 1913 to 1954; Coffman's at Vineland from 1901 to 1954; Derstine's at First Mennonite in Kitchener from 1924 to 1967; and Martin's at Erb Street from 1929 to 1964. S. F. Coffman served as principal of Ontario Mennonite Bible School from its inception in 1907 until 1947. His three colleagues worked diligently as faculty at OMBS during much of that time. These men were not quick fixers; their persistence is awesome. And a review of other major leaders of the Mennonite Church in the first two thirds of the twentieth century would suggest this as a common denominator of Mennonite leadership—a phenomenon which needs additional scrutiny and commentary.

A second item of note is the churchwide linkages carried by these men. Long before "networks" became stylish they were "networking," sitting on an amazing array of boards and committees, often as founders. It was, after all, an era of tremendous institutionalizing of Mennonite Church life. But most impressive is the enormous investment they made in itinerant preaching. They traveled constantly on preaching missions across the church, from congregation to congregation. One can only surmise the effects of such work, but it suggests that at least some of the unity and strength of the Mennonite Church was preserved by these and many more, whose restless crisscrossing of the church spread a common theology and polity through their preaching.

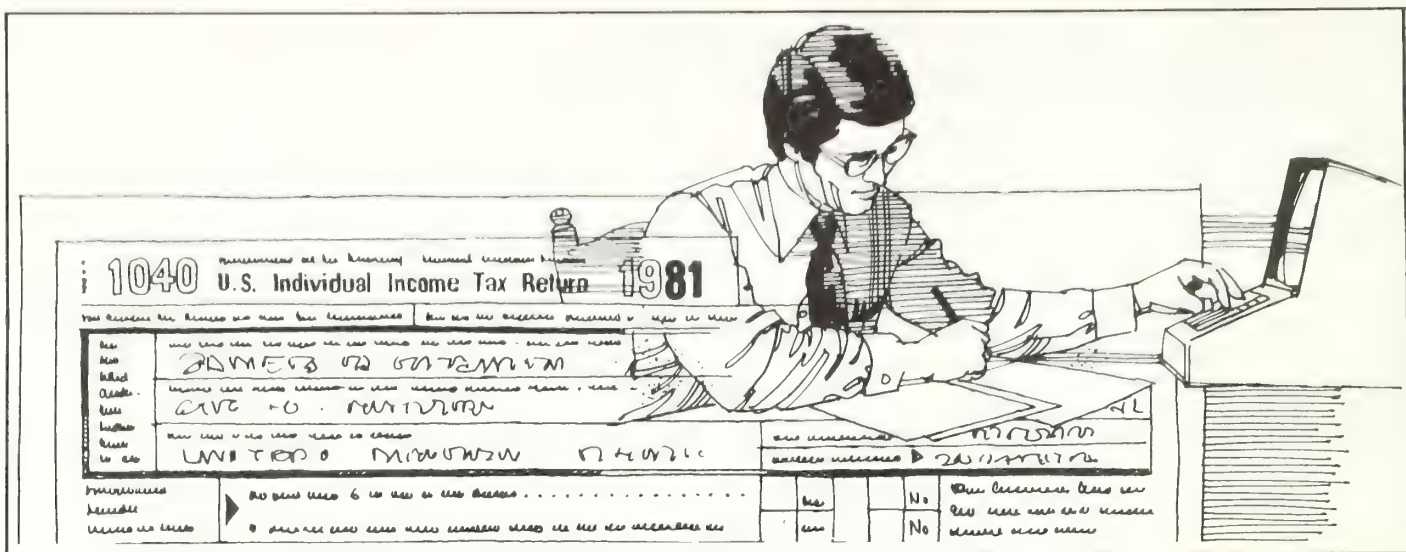
A third observation which this story evokes is the economic stress and strain suffered by these men, involved as they were, in full-time church work, but supported in such niggardly

fashion by the church. None of them could ever be accused of pursuing their calling for financial gain. The economic cost of Mennonite institution building and growth during this era was never acknowledged by the church, and thus too many of the costs were borne by individuals and their families. It comes as no surprise that by the 1940s and 50s Mennonite Church leaders were driven to ever greater efforts to preach stewardship to a church which has been slow to see economic support as integral to its life and practice.

A final observation relates to theology. The lives of these four opened an era beset by theological tensions, and their roles pushed them into the center of these. It is to their credit, that all four refused to engage in the rancor that was sometimes present during the most heated debates over the modernist-fundamentalist issues. For example, S. F. Coffman refused to support the "Eighteen Fundamentals" adopted by the Mennonite General Conference in 1921. He preferred the Dordrecht Confession of Faith. They were part of that "quickenings" which stirred the Mennonite Church into new life, and their transmission of its meaning was often carried in theological trappings which were heavily informed by conservative American Protestant Evangelicalism. But their real legacy was an ability to link their biblicism to a respect for the traditions governing their peoplehood. Rooted in a genuine piety, their lives became a living hermeneutic.

I hope that *Four Earthen Vessels* may be a precursor and model for a new era of Mennonite biography. It illustrates how subjects can be treated fairly and respectfully, without the filiopietism of so many of our efforts. American Mennonite history has remained too long devoid of personalities. Urie Bender has demonstrated a refreshing realism in the treatment of the "Ontario Four." **Albert N. Keim**

Albert N. Keim is a historian and dean of Eastern Mennonite College.



Render unto Caesar

by John J. Hostetter, Jr.

Losing your home, says the author, is a small price to pay for obedience to Christ, but a high price for simply being contrary.

If Patrick Henry thought taxes were unbearable without representation, he should see what they're like with representation. People have hated to pay taxes since and before the confiscatory taxation of King Solomon who sought to impress the world with his splendor. Whether the wage earners under King Solomon were in agreement with the way he spent their tax money we don't know, since recorded history gives more insight into the concerns of the kings than of their subjects.

Taxes are the price we pay for organized society. In the United States, the income tax has become phenomenally successful in terms of revenue raised since passage of the Sixteenth Amendment in 1913. No other country approaches us in rate of compliance or in low cost of collection per dollar collected. In recent years, Congress has shown a tendency to use the taxing system to obtain socially desirable objectives for the nation, some of which reduce the revenue collected. The energy credit, job credit, child care, and moving deductions are illustrations.

Today there are at least two groups of people who are seeking to be heard on why they should not pay taxes levied on their income. One group, which we might designate as the secular protestors, use an assortment of frivolous reasons for not paying. Some say it is unconstitutional since the Sixteenth Amendment was not properly ratified. Others complain that the United States is no longer on the gold standard and that since the Federal Reserve notes are not redeemable in gold, therefore the notes are not real money and cannot be used to

pay tax bills. These objections seem to center around the right of the government to collect and the method of payment.

Another group of protestors objects on ethical or religious grounds. These objections are primarily related to the use made of the tax money after collection. Both objections have been spoken to in the courts and found to be invalid.

Internal Revenue statistics show that most protestors are not of the more affluent class, but persons of more moderate means. Perhaps this is because the more affluent can afford professional advice and have their tax returns scrutinized more regularly. Generally those who go across the country making speeches advocating noncompliance are either under close surveillance by the Internal Revenue Service or have been audited and penalized in the past with resultant bitterness. They are making a very good living by delivering speeches of what people want to hear, to the chagrin of those who follow their advice and experience assessed penalties and worse.

Much stronger penalties. Recent court cases indicate much stronger penalties for tax protestors. Thousands of taxpayers who had decided that this was the year to stop paying income taxes will be having second thoughts on the basis of recent court cases. Practically all of the protestors who refused to fill out tax returns on "constitutional objections" have raised no new issues that haven't been heard and disposed of by the courts earlier, and thus the courts have found no reason even to give them a trial. "Guilty as charged" has been handed out at a record rate this year, often on standard printed forms with blanks filled in with the names and amounts owed.

In numerous cases tax protestors' petitions have been dis-

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missed because constitutional objections raised were declared frivolous. (Court case of Reynolds, Ellis)

One taxpayer attempted to mail an unsigned and uncompleted Form 1040 containing a written Fifth Amendment protest. It was declared to be an intentional disregard of the regulations and didn't constitute the filing of a return. He was assessed penalties for failure to file a return, negligence, and failure to pay estimated tax. The loss of the taxpayer's home was the result.

In another case the court found that the progressive tax rate structure wasn't discriminatory, and that the Internal Revenue Code doesn't violate due process and equal protection clauses of the Fifth and Fourteenth amendments. Further, Federal Reserve notes are money and the government's refusal to redeem them for gold isn't a bar to the payment of tax. (Stephens case)

If these protests do not subside, the Internal Revenue Service has other weapons in its arsenal which it has not found necessary to use thus far, such as the civil fraud penalty of 50 percent of the tax plus interest in addition to the tax itself. Beyond that comes the charges of criminal fraud. You can be sure the government isn't going to lose this one.

Protest movements in Flint, Michigan, which have received recent publicity, have involved the illegal claiming of excess exemptions to which a worker is entitled, thus preventing withholding taxes from being sent to the government. Prison sentences of two to three years have been handed out for willfully filing false W-4 forms and willfully failing to file income tax returns. Under the 1981 Tax Act, the criminal penalties have doubled to \$1,000 and the civil penalties have increased also. Further, employers have now been charged with the responsibility of reporting any unusually high number of exemptions claimed by employees.

In the November 17, 1981, issue of the *Gospel Herald*, the forms of protest on nuclear weaponry advocated by MCC, Peace Section, include the following, "We call for acts of tax resistance to be undertaken since our federal income taxes fuel the arms race. We suggest giving funds denied for use in building nuclear weapons to groups working for peace and disarmament, and to groups meeting human needs."

Such statements are damaging and completely misleading. It gives the impression to the uninformed that an option for taxpayers is withholding part of their tax liability and sending it somewhere of their own choosing. Rather, the choice is whether one pays his tax or whether he pays his tax plus penalty and interest. The only other possibility at present is fraud for deliberately not reporting income, which is even more serious.

Pick and choose from the budget? Most ethical and religious protestors base their action on the notion that one can pick and choose in the budgetary items of the government, as a shopper at a department store. It is implied that taxes are a voluntary contribution to the government by its citizens and therefore, if they don't like the way the money is spent, they can withhold the part of the contribution they don't like.

The courts have long ago settled this also. There is a classic quotation from Judge Learned Hand, "Over and over again courts have said that there is nothing sinister in so arranging one's affairs as to keep taxes as low as possible. Everybody does so, rich and poor, and all do right, for nobody owes any public duty to pay more than the law demands; taxes are enforced

exactions, not voluntary contributions."

While one can so arrange his affairs to pay as little as possible within the law, this does not imply the right to pay the part one likes and refuse the rest any more than one can dictate how the groceryman uses the money paid for groceries. Once the tax liability is assessed, it is no longer the taxpayer's money. Otherwise very few would pay any taxes since we all feel we have better ways to spend money than the way the government spends it.

Some object to the defense budget, while others feel just as strongly about the welfare program. Although far less than one tenth of one percent of church people protest taxes to the point of refusing to voluntarily pay all of their taxes without confiscation, yet probably a high percentage of Christians as well as non-Christians would opt to send their tax money to a "Peace Fund" were that option available. At present it is not. Perhaps in the future the Congress may grant such an election in much the same way that taxpayers can direct \$1 of their taxes to the presidential election campaign. Even if such were possible, it wouldn't change the size of the budget for defense.

In the Waitzkin case of 1981, the court said that conscientious objectors couldn't withhold 50 percent of their tax on the basis of "war crimes" deduction. Neither religious beliefs nor international law relieve citizens of tax liability. Tax is neutral on religious matters and is imposed on all citizens, even though each may object to some specific governmental expenditure on religious grounds.

Likewise in the McDade case, the "war crimes" deduction was disallowed. The taxpayer's belief that the government shouldn't force its citizens to participate in taking of lives didn't relieve her of an obligation to pay tax. In another case, the taxpayer's deduction for "conscientious objection to military expenditures" was denied and the negligence penalty imposed. Military protest deduction wasn't permitted under the code. Taxpayer lacked standing to contest military expenditures of the government. (Reimer) In the Van Tol case, the war tax credit was denied; sincerity of the taxpayer's objection to war didn't excuse the tax liability.

The government gets the money. A few observations could be made. First, such protestations, as sincere as they are, are not accomplishing what may be the desire of the protest, in that the government ends up with more, not less, money for undesirable purposes as a result of the protest. Not only will the tax be collected, but penalty and interest as well. (The average increase is \$207 for penalty alone.)

Second, in the case of war or defense, not one cent less will be spent for bullets, bombs, or battleships because of the protest. Tax money which we might earmark for Cambodian Relief, as good as that might be, only means other money out of the same treasury is used for what the Congress believes is necessary for national defense, and if that is not enough, the government will simply borrow what it needs. One who thinks that such a fund will change the size of national defense has only a superficial method of salving his conscience.

Third, Internal Revenue agents, with (against) whom I have worked, openly joke at such protest tactics. Regardless of the agents' own personal views on the use of tax money, which all citizens agree leaves much to be desired, they as public servants must go and collect the tax whether it is from an impoverished taxpayer, a religious protestor, or a fraudulent evader. Thus all

The church that went to prison

A prisoner's viewpoint

by Daniel Dalton #532732

"I was in prison, and ye came unto me" (Mt. 25:37).

In this passage of Scripture Christ is describing the time yet to come when he will separate his true followers (the sheep) from the multitudes of earth. In Lima, Ohio, the Salem Mennonite Church has truly taken these words of Christ to heart, and the outreaching of their faith in the promises of Christ is being felt by the patients at Ohio's maximum-security institution for the criminally insane, Lima State Hospital.

Lima State Hospital patients have had interaction with the Salem Mennonite Church in a number of different situations. A pen pal program paved the way to write letters to patients, most of whom would never have received letters. But more important than the letters themselves are the people behind them, the thoughts and love expressed, and the relationships that, in some instances, have come about because the letters were written.

On May 31, 1981, the Salem congregation conducted the morning chapel service. Together we offered our songs, prayers, and thanksgivings to God.

A softball game this past summer between Lima State's team and Salem was a real success because of the fun everybody had and because the game helped to alleviate the boredom.



Daniel Dalton with the Baumans in the hospital greenhouse. Left to right: Suzann Bauman, Daniel Dalton with Craig Bauman, Stan Bauman.

(continued from page 59)

that is accomplished is a reduction in efficiency and an increase in the cost of collection in the tax system. The Revenue Service doesn't make the laws; Congress does. A much more valid approach is correspondence with those in Congress responsible for the present law and who have the power to change it. Certainly the revenue agents have no jurisdiction over setting up the national budget.

Internal Revenue agents deserve our respect. They are, with some exceptions, well trained and conscientious, doing a job necessary to insure compliance and integrity in the tax system. (After all, Jesus selected one as one of his disciples. While he wasn't the star of the show, he certainly wasn't the villain either.)

It would be interesting to know what percentage of church people have ever written to their congressman expressing their concern on militarism. The percentage would probably increase if names and addresses of congressmen were available on church bulletin boards with sample letters for those who want some positive ways to express their concerns.


I cringe when reports come out in the paper of tax protestors who have been convicted of tax evasion on religious grounds with a byline that they are Mennonites, with the implied impression that this is a belief of such churches. Mennonites do not believe that. Editors of newspapers and periodicals should be corrected when it is implied. The vast majority of Christians

believe such a stance to be unscriptural teaching.

"Render unto Caesar the things that are Caesar's . . ." Is our government more barbaric than the Roman government to whom Christ commanded a payment of tribute? Did he suggest that they should pay only the part used for peaceful purposes and refrain the payment of the portion used to support Rome's soldiers?

I am not suggesting that Christians should not listen to the Scriptures when a government edict is contrary to them or that they should not be willing to be jailed or fined for such disobedience. I am suggesting that civil disobedience should be based on sound scriptural teaching and not on a crusader's dream or desire to attract persecution or publicity.

With the press tending to give publicity to the sensational stories of people refusing to pay taxes tend to get exaggerated so that otherwise good citizens get the impression that "no one is paying, why should I?" We should note that federal regulations prevent the Revenue Service from publishing how they dealt with a tax protestor, even if he is under criminal indictment.

The temptation is sometimes great to seek an alibi which would lead us to feel that taxes are illegal, unethical, or immoral. I have seen people who have yielded to the temptation and have lost their homes. That's a small price to pay for obedience to Christ. It's a high price to pay for being contrary. Let's make sure that our conscience squares with the Scriptures. 

Boredom is the rule—not the exception—for many of the 250 patients housed in Lima State.

Recently the young adults from Salem, Pike, and Northside Mennonite churches began a monthly recreation program at the hospital. Each Sunday is filled with fun, food, and fellowship. The “rec” time has been such a success that large numbers of patients want to participate; unfortunately, only twenty can participate due to security precautions.

Have you heard the saying “Help yourself by helping others”? I think one would find that those people participating in the various programs would be in agreement—“Yes, it’s true!” From the patients’ point of view, I can say the interactions are benefiting us, are worthwhile, and have eternal consequences. The men have little contact with people “from the streets”; thus, this contact is special. The added elements of Jesus’ concern, love, and caring are doing things for the patients who are at the end of the line, as far as the world and society are concerned.

Throughout the state of Ohio there are 5,000 institutionalized mentally ill persons and almost 14,000 convicted criminals serving sentences. Out of these 19,000 people I was one who got a letter; I continue to receive a weekly visit; I can participate in the monthly recreation program. I am also fortunate because I have a supportive family and friends. Eighty percent of the patients in Lima State Hospital do not receive visits and are completely forgotten by everybody. There is no comparable number of people so lost, forgotten, and unloved as those who make up the institutionalized people in our country. “Inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me” (Mt. 25:40).

A visitor’s viewpoint

by Suzann Bauman

As the door clanged shut behind us, my husband and I began to wonder what we were doing in a maximum-security prison for the criminally insane. Clang! Another door locked behind us, then another, another, and still another. My heart beat faster as we were escorted through the halls lined with prisoners. What awaited us behind the locked doors? The closer we came to the visiting room, the more apprehension we had.

Into the visiting room came a six-foot-tall, redheaded 26-year-old man. The state classifies this man as a convicted felon who has been determined to be mentally ill. We were to find him to be a new friend of the family, and our lives were to be enriched and changed from our contacts inside the locked doors.

From the beginning, Dan was open in telling us about events in his life, his feelings, and his problems. Through his openness we have been helped to view our past from a different perspective, build on the positive portions, and deal constructively with the negative segments. We have found strength from a friendship where feelings, problems, and aspirations can be shared freely.

Our three-year-old son is delighted with the love and attention he receives on our visits with Dan. He has learned to give love through giving Dan hugs and kisses at the end of each visit.

We have grown in our Christian lives through our contacts at Lima State Hospital. A closer look at Matthew 25:36b revealed a new truth: “I was in prison, and ye came unto me.” When we went to prison, we were not to find just a prisoner, just a friend; we were to find Christ! We did find Christ in prison. He was living within the person of Dan Dalton. Christ through Dan has given us a new understanding of his love, forgiveness, hope, and call to be faithful to the teachings of the gospel.

We have come to love Dan. We love him despite the crimes he committed; in fact, the Christ-controlled Dan we know is not the Dan who committed the crimes. Dan’s past actions have no importance in our relationship. How like the love and forgiveness we receive from God! God accepts me despite my past—the past he has forgiven and forgotten.

At times I get discouraged by my current circumstances. I have to recall a statement Dan made during one of our first visits, “I can’t think about just today or even tomorrow. I have to think about my life two years from now, five years from now, and ten years from now.” I find hope in that philosophy, hope that with God I can face today and look to the future with high expectations. If Dan can look beyond the days of physical confinement, I can look with hope beyond my present situation.

It is hard to apply Christ’s teaching to my life. In personal relationships it is easy to allow human, worldly values and priorities to determine my response to the needs of other people. I become so wrapped up in my own problems and needs and fail to recognize the needs of others. I cannot think of anything more depressing than living in a 100-year-old prison facility and serving a 12-to-75-year sentence. The temptation to wallow in self-pity would overcome me.

I find it amazing that, despite the circumstances, Dan is reaching out to others. We hear reports of Dan giving encouragement to others in the institution by listening to their problems and reassuring them that somebody cares.

Dan helped select the persons to participate in the recreation program held one Sunday each month. Prior to the first meeting another patient stole some of Dan’s personal property. Dan told us of his anger at having some of his few belongings stolen. When we arrived for the first “rec” period, I was surprised to find that the offender was one of the twenty men whom Dan selected to play basketball with the young adults from the area churches. I asked Dan why he selected a person who had wronged him to attend the “rec” period. He replied, “I felt he could benefit from being with the group.” Immediately I thought of the way Jesus instructed us to treat our enemies with love and concern.

We have been further challenged to become better Christians through our friendship with another patient, Ron Shetler. Ron became a Christian about a year ago while in a county jail. Ron led several other prisoners to the Lord and conducted Bible study in his county jail cell. This is even more remarkable when one considers that Ron never completed high school. When I learned of Ron’s sharing the gospel, I was inspired to make better use of the gifts and skill God has given me.

Words cannot tell all the blessing we have received from our visits to the prison. We have received more from our visits than we have given. We have found friends, love, compassion, and Christ in prison!



Widmer, church founder, reviews 36 years of service in missions

Gladys Widmer retired recently after 36 years of work with Mennonite Board of Missions, Elkhart, Ind. She was involved in church planting in Puerto Rico, New York City, and the Quin-City area of Iowa and Illinois.

Gladys first came to MBM in 1945 as secretary to general secretary J. D. Graber. She had been a public school teacher. Her five years in the MBM offices influenced her later work.

During this period with MBM the call to serve more directly continued to grow in strength. Finally in 1951, Gladys made plans to go to Puerto Rico. At that point her parents told her that she had been dedicated before birth to serve the Lord.

In her early days in Puerto Rico, Gladys taught in the Academia Menonita in Pulguillas. She continued to be interested in working more directly in evangelism. Her first opportunity came when she was asked to serve a small new group of Christians in Coamo.

Family connections between Coamo and New York City led to an unexpected side trip for Gladys. In the late 1950s she returned to North America for furlough and received an invitation to visit the daughter of one of the Coamo Christians in New York.

The daughter was restless and searching, bewildered by her mother's new involvement with the church. Her own daughter had also come to faith while staying with the grandmother in Puerto Rico, and this added to the woman's confusion. Gladys' visit was an opportunity for her to ask, "What must I do to

get right with God?" Answering her question—along with involvement with other Puerto Rican immigrants in the area—led to a new nucleus of Christians and eventually the founding of a Spanish-speaking Mennonite church in Brooklyn.

Gladys has always tried to be open to the Spirit moving in her life and has found this taking her in unexpected directions. Instead of returning to Puerto Rico at the end of her furlough, she continued to relate to the new church in New York.

The illness of her parents and her return to Iowa to be with them led to another area for church planting. Gladys discovered hundreds of Spanish-speaking people near her home—in Muscatine and in the Quin-Cities. Fellowships started, and today there are three Spanish-speaking churches in the area.

In 1964 Gladys was again making plans to return to Puerto Rico when the Spirit once more detoured her through New York. This time it was a group of Christians in the Bronx wanting to form a church. After a trial period of meeting in homes, church facilities were found.

Gladys finally returned to Puerto Rico in 1966. She was located in Bayamon. Again a fellowship was emerging, and Gladys became involved in its life.

In 1973 Gladys returned to Elkhart and had time to study and reflect at Associated Mennonite Biblical Seminaries.

Her return to Puerto Rico the following year took her to Ponce. In the beginning there was



Gladys Widmer has served the cause of missions in Puerto Rico, NYC, and the Quin-City area

no Mennonite nucleus, but a fellowship slowly formed. Contacts were made through visitation, radio, the Mennonite bookstore, and through names given by relatives and friends living elsewhere, as well as other unscheduled contacts. Here, as elsewhere, there was a need to take the time to listen.

During her last year in Puerto Rico, Gladys' time was largely spent with another emerging fellowship in a large unchurched area of northeast Ponce. Since her return to the States on July 16, 1981, Gladys has spent her time adjusting to a new phase in her life and waiting to see where the Spirit calls her next.

SELFHELP crafts returns millions plus to poor artisans around world

SELFHELP crafts has passed what its director calls "a significant milestone." It has returned over a million dollars to local artisans in some 21 countries through the purchase of their handcraft items during fiscal year 1981.

Paul Leatherman, director of the not-for-profit program of Mennonite Central Committee, emphasizes that the money returned to producers is "the bottom line" in the operation. "It goes pretty directly back into rural communities, and is recycled throughout their economies. It doesn't support personnel or vehicles or administration—it is in their hands."

"I feel," he adds, "that the sale of handcrafted products provides help with as much dignity as any other way." Over 30,000 people around the world receive supplementary income through the program. The 1981 total was \$1,004,445.

MCC (Canada) and MCC U.S. each administer the marketing aspects for their

respective countries. Herman Neff of Cambridge, Ont., directs the Canadian program. Since Leatherman does all purchasing, however, the million dollars to producers comes from both markets.

Of the price a North American buyer pays for a handcraft item, about half represents money paid to the producer. The other half covers freight, brokerage, customs duties, and SELFHELP's share of operating costs of sales outlets like the more than 70 MCC shops in North America and Canada. Since all sales personnel and most warehouse staff are volunteers, the program can keep those costs low.

The program did add \$139,000 to its operating funds in fiscal year 1981. Much of that amount was already advanced to producers for 1982 purchases when the fiscal year ended on Nov. 30. Other operating funds maintain an adequate inventory and some may go toward the purchase or building of a new warehouse in the near future.

From the standpoint of craft producers SELFHELP could probably buy twice as

much per year, or \$2 million in items. "I could get them," says Leatherman, "but we need to expand our staff and our facility" to handle that much.

A graph of the growth in sales would show a steep line from 1975 to 1979, and an even steeper one since. That incline has had staff at warehouses in Ephrata, Pa., and New Hamburg, Ont., huffing and puffing, especially during the months preceding Christmas.

Leatherman chuckles at the question of how long SELFHELP will continue growing so fast, saying he often wonders himself. With guarded optimism he predicts "a couple more years of growth in spite of the economy," citing new marketing outlets that are just now opening up and strong sales in almost all present shops.

Still, not all producer groups benefit equally from growth. In 1981 brass and wood items from India were particularly popular, along with baskets from all over. Meanwhile, wood items from Haiti are losing their popularity, perhaps because they are a little cruder than some others and tastes have changed.

church news



Two in the Africa Inter-Mennonite Mission booth, Upper Volta missionaries on furlough, Jeannie and Dennis Rempel, talk to Urbana participants. Response to the idea of missions, whether at home or abroad resonated with thousands of young people at the missions conference.

Mennonites among 14,000 at Urbana 81

Crowds numbering just over 14,000 descended upon the snow-covered campus of the University of Illinois at Urbana, Ill., on Sunday, Dec. 27. What event would attract so large a crowd during the Christmas holidays? Urbana 81, the missions conference of Inter-Varsity Christian Fellowship.

The crowd was a mosaic made up of people from all over Canada and the U.S. but by no means were they all Canadians, Americans, or even Caucasians. A large component were Chinese coming from such countries as Taiwan, Hong Kong, and Malaysia, who are studying in North America. The Hispanic population was also represented and Spanish interpretation was available.

Services were also provided for persons with varying degrees of physical disabilities. Not only did appearances vary, but also the individuals came from different religious experiences and expressions within the Christian church. Denomination after denomination could be named—including Mennonites and Brethren in Christ.

In spite of the variety, there was an overall sense of unity in purpose. Persons had come to encounter missions and what their role should be. Though there was a clear emphasis on overseas missions, interwoven throughout the conference was the thread of global evangelism. All are called to be missionaries, but only some are called overseas. As the conference participants are increasingly international in representation, the term overseas becomes relative.

Main speakers spoke not only to challenge missionary commitment, but also on the role of the sending and the receiving church. Eric Alexander, the Bible expositor for each day, stressed that the missionary enterprise is not an

individual calling and response, but involves the active participation of the local church. Other speakers spoke on topics relating to the daily themes of Christ's Message, Christ's World, Christ's Missionary, and Christ's Lordship.

Some speakers spoke from and about personal experience. Several missionary women gave dynamic presentations and were the only speakers to receive standing ovations. Primary emphasis of the missionary messages was proclamation, though various persons touched on the aspect of service as well.

An opportunity to act on what was being preached came with the option to skip a meal. This chance to identify with the hungry rather than just pray for them resulted in \$15,000 given to three agencies—two representing overseas distribution and one a domestic program.

All eight Mennonite agencies represented were found in the "Mennonite row" except for the Brethren in Christ. A number of Mennonite or Brethren in Christ missionaries or staff members led workshops. An inter-Mennonite booth was also set up for persons interested in more information about the Mennonites. A brochure entitled "One Family of Faith" had been prepared for Urbana for distribution to people with questions about the Mennonites.

Wednesday afternoon, during the scheduled free time for the delegates, all Mennonite delegates were invited to gather in a local church building. The group sang and introductions were made. Donald Jacobs of the Mennonite Christian Leadership Foundation gave a presentation about the identity of Mennonites today in the context of the global Mennonite church.—Meribeth J. Sprunger

Kraybill hits nuclear issues at EMC, claims more hope for Catholics than Mennos

Nuclear war is the most fundamental danger and moral issue today, author Don Kraybill told a group of Eastern Mennonite College faculty, administrators and students Jan. 11.

"What are you doing about it?" he asked.

In his presentation on "Nuclear War Affects Everyone's Professional Turf," Kraybill said that the nuclear arms race has implications from economics to biology and medicine.

"One of the best-kept secrets from the public has been the medical effects of nuclear war," Kraybill said, calling for study of the subject as part of EMC's pre-medicine and nursing programs.

Arms spending also harms the economy because weapons do not produce other goods or services, Kraybill said. The professor of sociology at Elizabethtown (Pa.) College said this should be studied in economics classes.

Beyond activities in specific courses and majors, Kraybill called for campus-wide study of nuclear weapons. He suggested special events be held in connection with "Ground Zero"—a series of "teach-ins" to be held across the United States in late April.

Kraybill also called on members of the EMC community to "think beyond your campus" and plan events to dramatize arms-related issues for their local area.

"Part of the immorality" of the arms race is that it is "cloaked in a kind of sanitized language," he said. Christians need to point out the reality behind such terms as "surgical strike" and "counterforce," he said.

"I have very little optimism" that the U.S. government or traditional political activism will bring about an end to the arms race, Kraybill said. "My optimism is in ordinary people, that when they understand it they'll say, 'No, we don't want it.'"

Kraybill also expressed optimism in the current discussion of nuclear weapons both in the scientific community and among church groups which have not previously emphasized peace.

"I'm more hopeful about the Catholic Church than I am about the Mennonite Church, the Brethren church, or the Brethren in Christ church," he said. Many peace church members seem to passively accept the arms race, rather than oppose it as groups from evangelicals to mainline Protestants are starting to do, he contended.

Kraybill's presentation was one of five at EMC on "Nuclear War: A Matter of Christian Faith." Earlier, Kraybill addressed a humanities course on "Nuclear War and Lancaster County, Pa."—the topic of his most recent book, released in 1981.

Though interest in nuclear questions remains high, many Christians are requesting handles for action. Study may be one of these.



Carol Erb

Carol Erb reports on work in Afghanistan

More than 50 million children suffer from the sight-destroying disease of trachoma. It is spreading, particularly in such arid regions as Afghanistan, where a mere ten inches of annual rainfall barely dampens the parched soil. Climatic conditions compounded by poverty, with its ensuing poor nutrition and hygiene, and turmoil within the country multiply health problems. Eye diseases, of which trachoma is only one, rank high on the list of medical battles to be won.

Carol Erb, a native of Zurich, Ont., spent eight years at the National Organization for Ophthalmic Rehabilitation (NOOR) Eye Institute in Afghanistan's capital city of Kabul. She stated in a recent interview that 200 to 300 patients are seen daily at the hospital where she worked. Operations performed in one year total 2,500.

Many victims of eye disease are children like five-year-old Mohammed-Anis, who was blind from birth due to congenital cataracts. An operation at the NOOR Eye Institute freed the child from his world of darkness.

NOOR Eye Institute, a beautiful, modern facility and the only eye treatment center in Afghanistan, is supported by Christians with its main budget coming from Christian Blind Missions International, whose headquarters are in West Germany. Much of the institute's drug supply comes via Mennonite Central Committee channels.

Rehabilitation and medical training programs are also conducted at NOOR Eye Institute. There is a rehabilitation school for the blind who were referred to the institute too late to be cured. Adults and children are picked up by bus and brought to the institute, where they are taught academic courses as well as life skills. Some of the students are employed as hospital staff.

About 25 doctors are being trained in a disciplined ophthalmology course which includes instruction in English and the native language. Up to 60 students are admitted to the three-year nursing course each year. Afghans are also being trained as orderlies. Carol has high praise for the Afghans, who were able to maintain the institute's services when Westerners were evacuated in early 1981.

The tiny landlocked country of Afghanistan is flanked by the Soviet Union on the north, China on the east, Pakistan on the south, and Iran on the west. Traditionally neutral, the strongly Muslim country has been in a state of

war since a coup d'etat in 1978, which was followed by a military revolt. The internal turmoil includes struggles between Soviet troops which moved into Afghanistan two years ago and guerrilla forces, or mujahideen, based in mountain areas. Many productive valleys have been devastated and abandoned with millions of citizens becoming refugees, either displaced within the country or moving into Pakistan.

The Christian population of Afghanistan is miniscule, and proselytizing is forbidden by law. However, the Eye Institute is greatly appreciated, and its core of Christian workers seemed well accepted.

Conference, IRS fail to reach administrative solution to tax withholding problem

Representatives of the General Conference Mennonite Church and the Internal Revenue Service failed to reach an 11th-hour compromise at a meeting in Washington on Jan. 4 which would have averted a suit by the 63,000-member denomination against the government agency.

IRS officials at the meeting denied that there was any administrative solution to the conference's complaint that it must withhold the income taxes of its employees, thereby acting as a tax collector for the state. The denomination has argued, and will argue in a forthcoming judicial action, that the IRS requirement violates the concept of separation of church and state as embodied in the First Amendment in the U.S. Constitution.

"The 45-minute meeting was cordial, but unproductive," said Vern Preheim, general secretary for the conference. "We outlined our concerns about the withholding issue as a historic peace church and described the problem which the IRS requirement poses for us."

William Ball, the conference's attorney in the matter, then formally asked members of the IRS's special working group on withholding issues whether there was any way to

exempt the General Conference from the problematic requirement.

Nancy Schuhmann, who chairs the special group, stated that the IRS must abide by its codes of operation and would not be able to offer an exemption on tax withholding to the conference. IRS officials Susan Cunningham and Gail Libin were also present for the discussions.

In light of the results of the Jan. 4 meeting, attorney Ball will complete the preparation of the conference complaint and submit the brief to a U.S. district court after one last check to make sure all administrative possibilities have been exhausted.

The General Conference's General Board was authorized to initiate a judicial action on the tax withholding question at an international gathering of the conference membership at Estes Park, Colo., in July 1980.

More than a year earlier, on Feb. 10, 1979, delegates to a special triennial conference session instructed the General Board to "use all legal, legislative, and administrative avenues for achieving conscientious objector exemption to the tax withholding requirement.—Larry Cornies

Goshen College grants sabbatical leaves

The 1982-83 budget was the major topic of discussion at the Goshen College board of overseers meeting on Dec. 12. The board set the cost for tuition and fees for the 1982-83 school year at \$6,090, an increase of 9.73 percent.

To bring expenses in line with income, there will be a reduction in the number of faculty, administrators, and staff. Stoltzfus said the reductions were made in light of commitments to tenured faculty, the certification requirements of professional programs, course requirements for majors, and "the desire to maintain programs we really believe in."

Sabbatical leaves were granted to the following faculty: Dwain Hartzler, director of student activities, to continue graduate work in administration and management of recreation

and physical education programs; Lee Roy Berry, Jr., associate professor of political science, to study law; Doyle Preheim, professor of music, to study choral and church music in London and art songs in Munich; J. Daniel Hess, professor of communication, to do research in film and film criticism; S. L. Yoder, professor of education, to prepare for the North Central Association evaluation of Goshen's teacher education program; Janet Shellenberger, associate professor of nursing, to pursue graduate studies in nursing; Katherine Yutzey, associate professor of nursing, to teach graduate nurses under the Mennonite Board of Missions in Indore, India; and Rich Gerig, director of alumni relations, to begin a graduate program in communication.

Groups in Haiti meet third year; focus on 'why we are here,' transparent witness

Representatives of 15 Mennonite and Mennonite-related mission and service agencies in Haiti met on Dec. 7 "to challenge each other to a faithful and transparent witness, a witness that is honest so that the people of Haiti know why we are here."

That was the purpose stated by Herman Bontrager, Mennonite Central Committee Latin America secretary, who convened and chaired the meeting. This marked the third meeting of the group, and the 34 participants agreed that the sharing of information warrants another meeting next year.

The different groups engage in a wide range of activities: preaching, Bible teaching, church founding, education, nutrition, medicine, orphanages, well-drilling, reforestation, and agricultural development. Yet the group focused on a central question: "What does it mean to be a Mennonite church in Haiti?"

Myron Dietz, a church history teacher from Lancaster Mennonite High School, guided the group in its thinking through several lectures. Dietz is Old Order River Brethren and he noted that God's people have always stood in tension with the surrounding culture. He then outlined some ways Mennonites in North America are different from the larger culture.

In the discussion that followed, three Haitian pastors identified several areas for future discussion. While they were appreciative of much that the Mennonite churches have done in Haiti, they said that they have different perspectives on choosing and supporting leaders, on what they called "the money problem" and on distinctive Mennonite practices.

Haitian pastors said that local leaders should have access to financial resources to respond to immediate local needs. Eris Labady, a pastor of the Palm Grove Mennonite Church, said that Haitian people look up to the pastor and "come constantly to him for help."

The leadership question is tied to "the money problem." As Jacques Jovin put it, "Who is the boss? He's the one who is holding the money." He argued that Haitian leaders should have more voice in decision-making and greater freedom in spending money.

Missionaries countered that elevating the pastor to a position of high status is Catholic or mainline Protestant, not Anabaptist. Also, they said that Haitian pastors, like those in North America, must be accountable for their use of funds.

On distinctive Mennonite cultural practices, a third Haitian pastor said that "it will take time for the people to understand what Mennonite is." But another asked, "What does it take to have a Mennonite Church? What is the basis for salvation?" He urged the missionaries to help distinguish between that which is Christian and that which is cultural.



This view about 1910 of the primitive Peter Martin log house near Blue Ball, Pa., shows John Burkhard, Sr. (1834-1916), the last inhabitant, standing in the doorway. Built about 1730 by the first Martin settlers of Weaverland, it was the last

and finest example of a log cabin in the area. It was inhabited until 1870; later it served as a workshop, washhouse, butcher shop, and woodshed; and was dismantled in 1973. The planned restoration will be costly.

Martin family plans to restore historic cabin

The old Peter Martin log cabin, originally located about 1½ miles west of Blue Ball in Lancaster County, Pa., will be reconstructed, if plans carry.

In 1972 and 1973 the Pennsylvania Log House Society carefully numbered each piece as it dismantled the structure and took hundreds of photographs and measurements to enable accurate reconstruction. At a Martindale, Pa., meeting on Oct. 13, members of the Martin family arranged to purchase the house from the society and began to plan for its erection in Lancaster County.

A pewter plate and a Pennsylvania German-style bowl in black and orange were among the artifacts found during dismantling activity. One original roof shingle was also unearthed to add to background data needed for reconstructing the cabin as authentically as possible.

Previous owners of the house have a number of family heirlooms that will be given for use in the house when reconstruction is completed. Included is Peter Martin's chair, which the late Jacob and Esther Newswanger brought back to Lancaster County from Canada. They have also preserved a guestbook that Canadian descendants of Peter Martin autographed as they visited the historic structure.

The original Swiss emigration of the 1650 to 1710 period was fueled by the state church's economic pressure on and religious persecution of the Mennonites and other Christian groups. These fled to more receptive areas of Germany, Holland, and England and then

emigrated to America.

Among these refugees were the Swiss Herr and Martin families, who intermarried. David Martin, from whom most of the Martins descend, married Barbara Herr. He arrived in Pennsylvania in 1727 and immediately acquired a tract of 370 acres in the heart of Weaverland, Earl Township, Lancaster County.

On the western corner of this tract he built the Martin cabin, which came into the possession of his grandson, Peter Martin. Peter lived on the homestead with his sixteen children, two of whom were already married. Peter and his family operated this farm until they migrated to the "forests of Ontario" in 1819.

Woodcock to speak at GC

Leonard Woodcock, former president of the United Auto Workers and the United States' first ambassador to the People's Republic of China, will speak on modern-day China Thursday, Feb. 18, at Goshen College.

In 1977, Woodcock was made chief liaison officer to the People's Republic of China and then chief U.S. negotiator. Following normalization of relations with China in 1979, President Jimmy Carter named Woodcock ambassador to that country.

The former ambassador and his wife, Sharon, a former State Department nurse, met Goshen College students and their faculty leaders in China in November 1980.

County, Mennonite home square off on taxes, Oregon

Attorneys representing Linn County and the Albany Mennonite Home squared off today in a hearing to determine whether the nursing home deserves to keep the tax-exempt status it has had for 35 years.

In the hearing, the Mennonite Home, 5353 Columbus St. S.E., Ore., is appealing a Linn County decision to place the nonprofit home on the property-tax rolls.

In testimony this morning, Linn County Assessor Hal Byer, county appraiser Mark J. Noakes and Walt H. Tegner, an appraiser with the Oregon Department of Revenue, described the steps they took leading to the county's de-

cision that the home's tax-exempt status should be revoked.

The legal question under debate revolves around the tax-exempt status of the 62 individual apartments located on the campus-style facility.

At issue is whether a nonprofit, long-term care facility can provide services to people who have paid an entry fee to live in separate apartments and still qualify for tax-exempt status.

There are 98 residents living in the apartments. Residents in the newer apartments paid an entry fee of \$27,000 to \$32,000 for the right to occupy the apartment for life and receive emergency care. They also pay monthly utility and maintenance fees of \$58 to \$85.

Byer testified that he drove past the construction site last fall and began wondering

about the number of duplexes being built. That led to an investigation by Noakes and Tegner of how those apartments are financed and the subsequent decision to eliminate the home's tax-exempt status.

In January, Byer placed the facility on the tax rolls at the assessed value of \$3.6 million.

The hearing before Jeff Mattson, an Oregon Department of Revenue hearings officer, is scheduled to run today and Friday from 9:00 a.m. to 5:00 p.m. at the Linn County Armory Building, Fourth Avenue and Lyon Street.

Linn County legal counsel Karen Christianson, who is representing the assessor's office, concluded her case this morning. She bases her case on two Oregon Supreme Court cases which ruled that financial arrangements similar to those involving the home's independent living units nullify the home's tax-exempt status.

Attorneys Merle Long and Meredith Wiley, representing the Mennonite Home, hope to show that the independent living units constitute a vital part of the care provided by the home and should be exempt from taxation.

Mrs. Wiley said she and Long will call 18 witnesses, including nursing home officials and staff members and experts in care of the aged.

Lester Smucker, a member of the home's board of directors, testified this morning that the independent living units are essential to proper care for the residents. Originally, he said, the units were paid for by people who wanted to live close to the home but who did not need constant nursing care.

If the nursing home and retirement complex loses its appeal, it must pay a \$51,000 tax bill—the first property-tax bill in the nursing home's history.

Home officials have said that if they are forced to pay property taxes, they will have to raise rates for 235 residents, reduce services, or turn away welfare patients.

The loss of its tax-exempt status also may endanger the home's ability to pay off \$2.8 million in tax-free bonds used to finance a solar-heated nursing addition and 42 duplex units built last fall.

Mrs. Wiley has said the county is basing its argument on an old case which she says was a faulty interpretation of state law.

"We think there is a more recent tax-court decision that reverses the earlier harsh decision," she said. She argues that the Mennonite Home is within the state's definition of a charitable institution and is entitled to tax-exempt status.

Luke Birky, director of the Mennonite Home, has said if the home is taxed, he estimates it would increase the annual cost of nursing-patient care by \$240 per person and add \$380 to \$390 to the annual cost for apartment residents.

He said about 40 percent of the nursing-home patients are welfare clients, who are subsidized to some extent by the home. He said the Mennonite Home may not be able to ac-

Out Of Sight, Out Of Mind?

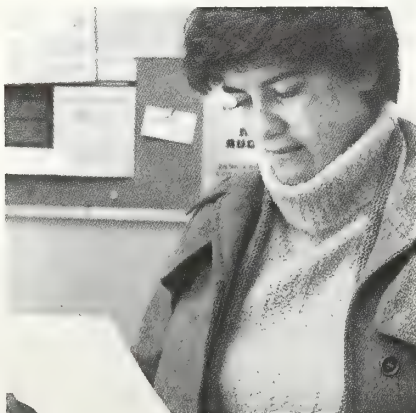
Not the college students from the Orrville Mennonite Church!

Recognizing the importance of communicating with their college students, the Orrville (Ohio) Mennonite Church has established the Student Concerns Committee. Its purposes are

- 1) to serve as a resource to young people as they consider school choices by informal counseling, collecting college catalogs and materials and encouraging campus visits.
- 2) to give assistance to students attending Mennonite church colleges.
- 3) to keep in touch with all its students at church, public and state campuses. This is done through regular letter-writing and visits, monthly reporting in the church newsletter, involvement of students in worship services, an annual directory of students and bulletin board displays.



Student Concerns Committee members (left to right) John Borntrager, Cathy Schmid, Eddie Steiner, and pastor Carl Newswanger discuss ideas for contact with Orrville's college students.



Sophomore Jill Schloneger takes a minute between classes to catch up on the latest church news.

Links with home congregations are important to college students as they form personal values, make career choices and develop spiritually. Goshen College is thankful for the commitment the Orrville Mennonite Church makes to its students — it represents a church-college relationship at its very best.

Goshen
COLLEGE

cept as many in the future without reducing its level of care.

The decision to take away the Mennonite Home's tax-exempt status has angered supporters of the home.

Howard Harpole, chairman of the Albany Hospital Authority, said in a letter to the Department of Revenue that it was "ridiculous" to question the Mennonite Home's tax-exempt status.

"With all the questionable, borderline, fraudulent, so-called charitable organizations in this country, to pick on the Mennonite Home to question is ridiculous," he said.—Patrick O'Neill and Kathleen Glanville, *Democrat-Herald* writers. Used by permission of the *Albany Democrat-Herald*.

Great Lakes conference to be first of twelve

"The Church, God's Community of Wholeness, a Study in Ephesians" will be the theme of a Great Lakes Bible Conference, an inter-Mennonite and Brethren in Christ Bible Conference to be held Oct. 17-19, Sunday evening through Tuesday evening, at the College Mennonite Church, Goshen, Ind.

The purpose of the conference is to provide an opportunity for the participating groups to study the Scriptures together and to share God's leading in their various conferences and fellowships. Although the conference is directed toward pastors and congregational leaders, it will be open to other interested persons.

The plan for such a Bible conference originated in the council of moderators and secretaries of three Mennonite groups and the Brethren in Christ and was intended to be one North American Conference in Central Kansas. However, plans have been revised and now call for 12 regional conferences, one in the Great Lakes area.

Bible study will include exegesis, small-group discussion, and evening messages from Ephesians. Further information about program and registration will be sent to the pastors of the cooperating groups in the near future.

Books' ministry honored

More than 250 people turned out at an appreciation dinner in honor of Harold and Cora Book for their 21 years of ministry in Paradise Mennonite Church. Fred Martin is now senior pastor and Delmar Sauder, who was installed on Dec. 20 to serve as interim assistant pastor, began his assignment on Jan. 1.

The Books were presented with a scrapbook, containing a separate page prepared by each family of the congregation and a painting of Paradise Mennonite Church.

Henry Benner gave a slide presentation called the "Life and Times of Harold and Cora Book."

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON

AMennonite Marriage Encounter weekend will be held from Mar. 5 to 7 in Brandon, Man. For more information contact Peter Bartel, 8 Hazelwood Cres., Brandon, MB R7A 2J9, (704) 725-0997 (home) or 728-4515 (office); or Paul and Lois Unruh, Box 347, Newton, KS 67114, (316) 283-5100.

A Project: Teach will be held from Mar. 7 to 12 at the Missionary Campgrounds in Staynor, Ont. The inter-Mennonite Project: Teach is experience-based learning that includes Bible study and worship as well as resource sessions for superintendents, each age-group of teachers, and pastors. For more information contact Gerry Vandeworp, Project: Teach, Box 555, Elora, ON N0B 1S0; (519) 846-5885 or 846-0180.

PRINT

Family Night at Home

Home is an excellent resource for families with children from preschool to teenage, providing 36 specific suggestions for what families can do together. Produced by the Mennonite Brethren Church, the book contains chapters on roles of family members, lifestyles, decision-making, social styles, peers and conformity, career choices, failure, expectations, respect for authority and property, Mennonite history, missions and service, and others. Discussion topics and activities designed for the whole family help create learning situations for parents and children. Each section also has a suggested Bible study. \$7.95 (U.S.) from Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683 (use order #6807 and add 10%—U.S. or 8%—Canada for postage/handling), or from Provident and other bookstores.



In *Dialogue with God* Guy Appéré discusses common questions regarding prayer. What is prayer? Why do we pray? How should we pray? Can prayer change God's mind? "Prayer occupies a place at the very

heart of the Christian life," Appéré observes. "The variety, the spontaneity, and the freshness of the Spirit should be reflected in our prayers, which will blossom forth in our dialogue with God if we make the effort to leave behind our stereotyped habits." \$1.95 (U.S.)/\$2.35 (Canada) from Provident and other bookstores.

Identity and Faith by Maurice Martin deals with the place of youth in the life of the church as well as the related concerns of conversion and church membership. From a believers' church understanding of the Scripture and the church, Martin addresses such questions as when and how do youth make decisions of faith? How old must one be to make an authentic faith commitment? How is conscience formed? What is the nature of conversion? The book presents practical suggestions on understanding the variety of religious experiences of youth and how to walk with them as they make their own decisions. \$4.75 (Canada)/\$3.95 (U.S.) at Provident and other bookstores.

The Price of Missing Life by Simon Schrock presents the meaning of personal faith in Christ. He believes that life at its best includes a commitment to the lordship of Jesus Christ. "To experience the fullness of life one must honestly face questions about the future, about one's relationship to others, and with the Creator. The response to these questions will determine your destiny, whether you have found life or missed it. To miss life is to miss everything." \$2.95 (U.S.)/\$3.55 (Canada) from Provident and other bookstores.

AUDIOVISUALS

The Gift of Land has its origins in a deep concern for the earth as God's gift to us to be revered and cherished, and in the belief that the fruits of the earth are intended for the good of all people, rich and poor, present and to come. The five-filmstrip program was produced by Franciscan Communications and is available for free loan from MCC, 21 S. 12th St., Akron, PA 17501, and MCC (Canada), 201-1483 Pembina Highway, Winnipeg, MB R3T 2C8.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

Shanks assist Harrists in Ivory Coast movement

Assisting a local group in Ivory Coast, known as the Harrist Church, is the goal of David and Wilma Shank, with Mennonite Board of Missions. Their goal is *not* to start Mennonite churches in that West African country. The Shanks returned to North America recently for a brief furlough after 30 months in Ivory Coast.

Along with James and Jeanette Krabill, the Shanks are pioneering a ministry among several independent groups in Ivory Coast. All four spent two years in Europe preparing for the assignment.

"We were invited informally to assist the Harrist Church," Dave said. "Our relationship with the Harrists are on the personal level

rather than anything formal."

The Harrist Church has, in the past, been run by four groups. More recent organizational restructuring led to the formation of the Union of the Harrists of Ivory Coast under a new leadership made up of influential, well-educated lay members. Its new constitution calls for increased Bible teaching in the church.

Perhaps the most heartening contact for the Shanks has been with venerable old John Ahui, the spiritual head of the church who knew Harris personally. Ahui asked Shanks already in 1973 to "help us water the tree."

The Shanks will return to Ivory Coast in March.

Wilma and David Shank have many friends among the Harrists, and are serving as they are needed.



mennoscope

A Mennonite fellowship in Bhilai, India, became the seventeenth congregation of the Dhamtari-based Mennonite Church in India during a special worship service on Nov. 22. Wickson Victor and Alfred Bhelwa are acting copastors. "We request prayer support for the work of the church in India," said MCI executive secretary Joseph M. Bhelwa. The church has 2,200 members.

Mennonites involved in ministry with young adults are being offered subsidies to attend Crossroads 1982, a training event for young adult ministries, June 21-26, in Lake Geneva, Wis. Participants will be assigned to a team of three or more persons and will be asked to conduct a similar training event in their home community upon their return. Applications for subsidies are due by Feb. 15. For more information, members of the Mennonite Church may contact Myrna Burkholder at Mennonite Board of Missions, Box 370, Elkhart, IN 46515. Members of the General Conference Mennonite Church may contact James Dunn at the Commission on Education, Box 347, Newton, KS 67114.

Ben and Kathleen Kenagy, workers in Israel, returned to that country on Jan. 1 after a three-month furlough. They serve at a Christian hospital in Nazareth. Ben is a physician. The Kenagys' address is EMMS Hospital, P.O. Box 11, Nazareth 16100, Israel.

Vance Havner, Greensboro, will be preaching for revival in the Kidron Mennonite Church from Sunday morning, Jan. 24, through Wednesday night, Jan. 27.

A seminar on New Housing Ideas for the Eighties is scheduled at Laurelville from Mar. 5 to 7. The two main resource leaders will be Catherine Mumaw, home economics teacher and designer, and LeRoy Troyer, architect and planner. There will be separate workshops for builders, homeowners, and do-it-yourselfers. It will be held in LMCC's new Solarhouse. For program flyers write to Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant,

PA 15666, or call (412) 423-2056.

Positions open, June or September in Ocean City, Md., at Diakonia, an emergency shelter run by Allegheny Mennonite Conference. Earning volunteers needed to hold job in community and donate income to program budget. Volunteers also needed full-time at shelter, relating to guests, doing housework, cooking, and maintenance. Contact Carmen Schrock, Diakonia, R. 1, Box 351, Ocean City, MD 21842.

Evan and Anna Brenneman were commissioned as the leadership couple to serve the Greenmonte Mennonite Church, Stuarts Draft, Va., for the 1982 calendar year on Jan. 3. The Brennemans have been assisting in the leadership at Greenmonte for the past number of years, according to the overseer, Richard H. Showalter, and are assuming the main leadership role in order to give Roy and Ruth Martin a sabbatical for one year.

The Winkler Berghaler Mennonite Church, in cooperation with Faith and Life Communications, has just released a record of German gospel songs and hymns. *Frohe Lieder* features Tina Peters, mezzo soprano and Wilhelm Peters, tenor (the two singers are not related), accompanied by Susie Penner. For details, write to the Winkler Berghaler Mennonite Church, Box 1207, Winkler, Man. ROG 2X0.

Mennonite Mutual Aid has two positions open in the next several months. A communications writer is needed immediately. This person will be responsible for writing news, promotional information, and audiovisual materials. A medical administrative assistant position will be open on Apr. 1. This position supervises health claim examiners and assists the claims manager. For details, write Jim Kratz, Mennonite Mutual Aid, 1110 N. Main St., Box 483, Goshen, IN (219) 533-9511.

Chicago Area Mennonites, an association of 17 congregations, is searching for a person or persons interested in the coordinating function.

The job includes working with various racial and ethnic groups; conference relations (MC, GC, MB, EMC); pastoral care with churches and pastors; administration; and development of new programs. The coordinator is responsible to a steering committee composed of congregational representatives. Contact: Menno Ediger, 16200 S. Kedzie, Markham, IL 60426, or call (312) 333-6541.

Howard J. Habegger, executive secretary of the General Conference's Commission on Overseas Mission for the past 11 years, has resigned from that position effective on July 1. In a Dec. 5 letter to commission members, Habegger cited the need for new creative leadership within COM, a personal need for vocational change, and the rigorous travel demands of the executive secretary's position as reasons for his resignation. "Howard has given able leadership to the work of our commission," said COM chairperson Harris Waltner of Mountain Lake, Minn., in response to Habegger's announcement. "While we deeply regret his resignation at this time, we also want to respect his reasons for this action...."

New members by baptism: Howard and Shirley Hanna by confession of faith at Sandy Hill, Coatesville, Pa. Wendy Eby at Paradise, Pa. Seven at Lynside, Lyndhurst, Va. Jason Roth and Jerod Roth at Bellwood, Milford, Neb.

\$266,100

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$266,100.24 as of Friday, January 15, 1982. This is 35.5% of the total needed. Contributions have been received from 337 congregations and 155 individuals. Individual gifts represent \$55,025.40 of the total.

Goal: \$750,000

Brownsville voluntary service unit phaseout on target

In an impressive farewell service, Iglesia Menonita del Cordero—a Hispanic congregation in Brownsville, Tex.—paid special tribute to the four voluntary service workers of Mennonite Board of Missions (Elkhart, Ind.) who were terminating in December. With their departure, Brownsville VS unit II was closed. VS unit I leader Paul Yoder and unit II leader Leonard Adams joined the congregation's Pastor Conrado Hinojosa and Ramiro Hernandez in a dedicatory prayer. Together they laid hands on the four VSers, praying for God's special blessing on them as they go on to other fields of service.

The local congregation, MBM administrators, and the Brownsville VSers were in

agreement that unit II's work was finished, thus freeing VS to move on to other areas.

Unit I is still active and planning a full winter home repair program for needy families. Paul Yoder and Roger Litwiller, current long-term VSers, direct winter VS for short-term volunteers.

Paul and Roger are planning for a home repair crew of 10 to 12 during each of the three winter months. They work closely with the Iglesia Menonita del Cordero construction board.

Other unit I VSers are Paul's wife, Helen, and Leonard and Doris Adams and their daughter Sara. The Adams family began their 13-month VS assignment last July. Leonard is a

teacher in the public school system and serves as pastor for the English-language worship service at Iglesia Menonita del Cordero. Doris is a teacher at the congregation's day-care center. Sara is a student at Hana High School.

Roger Litwiller and the Adams family are transfers from unit II. Roger will continue home repair work for another year.

Paul and Helen Yoder will continue to coordinate short-term VS. In addition to winter VS, which attracts older volunteers from the North each year, the Yoders plan to offer summer VS for primarily young people.

Phaseouts can be a sign of a mission fulfilled, with the work being picked up by local Christians, so it is here.

readers say

I have read your magazine and enjoyed most of what has been written. The openness with which you deal with questions and issues is to be commended. I sometimes wonder though, at your constant referral to Mennonite over Christian. I do not think one is a Mennonite Christian; rather one is a Christian Mennonite. However your magazine is specifically for Mennonites so maybe the issue is not overly valid.

Anyway, I am really writing to say how much I enjoyed Patricia Lehman McFarlane's article "Is a Simple Lifestyle Possible in North America?" Finally I have read an article by a person who appears balanced in this area. I cannot express how much "good stuff" I found in her article. I thank God for such a person who can share what she has found in such a clear way.—**Doug Zook**, Grande Prairie, Alta.

I really appreciated Gladys Baer's "An Open Letter to Mennonite Women." (Dec. 8). I am distressed by the current trends of women seeking equal rights to positions of leadership and authority in our churches. I believe God in his wisdom has set up a divine order of headship in the church and for the family. When we rebel against his order there is discord.

I also believe there are many, many legitimate ways to serve the church in our communities, congregations, conferences, and internationally that are fully as important and rewarding as the places of leadership which have not generally been open to women.

I have had opportunity and have served internationally as well as in my conference and community. The list of service opportunities is long and wide, and I certainly have not felt limited in responsible opportunities because of my gender!—**Marcia Stutzman**, Lebanon, Ore.

I want to affirm the message "Prepare Thy Backbone" (Dec. 29). Like Brother Misiaszek, I too was sucked up into the war machine for the purpose of being a bullethead.

The experience has given me a deep appreciation of the brotherhood's commitment to peace. This commitment should be stronger because of the growing support of the military spending and expansion programs of the president.

I pray the brotherhood does not relax. A commitment on all levels of the church is needed to halt the growth of the war machine.

Prepare thy backbone! Prepare the youth of the church and educate the community at large. Demonstrate peace in the church and in our lives. Shalom.—**Rod Farrell**, Belleville, Pa.

births

Aschliman, James and Jeni (Bowers), Wauseon, Ohio, first child, Shari Leigh, Dec. 16, 1981.

Baechler, Roger and Lorrie (Shantz), New Hamburg, Ont., second daughter, Kelly Helen, Dec. 16, 1981.

Burkhart, Arnold and Kay (Sipe), Brutus, Mich., second daughter, Heather Ann, Dec. 22, 1981.

Dietzel, Dan and Joanne (Hostetter), Strasburg, Pa., first child, Andrew Daniel, Sept. 18, 1981.

Domer, David and Sherry (Slabaugh), Hartville, Ohio, first child, Justin David, Jan. 1, 1982.

Fougeron, Steve and Marcy (Stutzman), Pleasant Dale, Neb., second child, first daughter, Tosha Renae, Dec. 29, 1981.

Graber, Dale and Ann (Myers), Kokomo, Ind., third child, first daughter, Christy Lynn, Jan. 2, 1982.

Hunsberger, Gerald and Anne (Hodel), Oneonta, N.Y., first child, Kyle Mark, Dec. 30, 1981.

Lehman, Charles and Becka (Leinbach), second child, first daughter, Emily Jo, Dec. 30, 1981.

Long, Steven and Jane (Hussong), Sterling, Ill., first child, Sara Marie, Dec. 12, 1981.

Maniaci, Steve and Joanna (Simula), Petoskey, Mich., first child, Samuel Jon; received for adoption, Nov. 25, 1981.

Miller, John and Sharon (Britton), Elkhart, Ind., third daughter, Rebecca Joanne, Nov. 18, 1981.

Nunemaker, Brian and Nancy (Chupp), Sturgis, Mich., first child, John Carl, Nov. 25, 1981.

Sauder, Jay and Lucinda (Neff), New Holland, Pa., second daughter, Kendra Dawn, Dec. 29, 1981.

Stevens, Wayne and Barbara (Schantz), Bettendorf, Iowa, first child, Darren Gene, Dec. 22, 1981.

Porter, Ralph and Jeanne (Geiser), Polk, Ohio, fourth son, Daniel Thomas, Dec. 19, 1981.

Scheetz, David and Renee (Miller), Telford, Pa., second son, Lucas Jared, Dec. 27, 1981.

Weidman, Drenning and Carolyn (Nyce), Perkaskie, Pa., Sheila, born May 14, 1973; received for adoption, Nov. 21, 1981.

Wilson, Bob and Pattie (Miller), Maple Heights, Ohio, first child, Melissa Joy, Dec. 16, 1981.

Zehr, Robert and Cynthia (Pope), Dewey, Ill., second child, first son, Levi Robert, Dec. 23, 1981.

marriages

Beitzel—Schrock.—James Edgar Beitzel, Salisbury, Pa., and Linda Mae Schrock, Grantsville, Md., by Homer Schrock, father of the bride, Nov. 27, 1981.

Calder—Weber.—Murray Calder, Mount Forest, Ont., Presbyterian Church, and Brenda Weber, Conestoga, Ont., St. Jacobs cong., by Richard Yordy, Nov. 14, 1981.

Gingerich—Alwerdt.—Darrel Gingerich, Arthur, Ill., Arthur cong., and Janet Alwerdt, Sullivan, Ill., Christian Church, by Rev. Ellerbrook, Sept. 12, 1981.

Kuhns—Good.—Doug Kuhns, Streetsboro, Ohio, Aurora cong., and Monica Good, Streetsboro, Ohio, Midway cong., Columbiana, Ohio, by Lawrence Brunk, Aug. 9, 1981.

Layman—Hershberger.—Brian Layman, Fairview, Mich., and Jenni Hershberger, Mio, Mich., both of Fairview cong., by Mike Smith and Virgil Hershberger, Dec. 26, 1981.

Marcus—Smucker.—Larry Marcus, Hardin, Mont., and Cynthia Smucker, Goshen, Ind., East Goshen cong., by Roy S. Koch, Jan. 2, 1982.

Miller—Wagner.—John Miller, Constantine, Mich., Locust Grove cong., and Tami Wagner, White Pigeon, Mich., by James Carpenter, Dec. 12, 1981.

Mishler—Graber.—Neal E. Mishler, Johnstown, Pa., Stahl cong., and Lorraine J. Graber, Johnstown, Pa., Clinton Brick cong., by David E. Mishler and Carl L. Smeltzer, Dec. 27, 1981.

Ng—Weaver.—Simon C. Ng, Cleveland, Ohio, Chinese Christian Church, and Miriam S. Weaver, Apple Creek, Ohio, by Glenn H. Martin, Dec. 26, 1981.

Rich—Forrester.—Andrew Rich and Sally Forrester, both of Chicago, Ill., Mennonite House Fellowship, by Chester Dundas, Emma Richards, and Winston Decker, Jan. 2, 1982.

Stutzman—Leonhard.—Edward Stutzman, Alliance, Ohio, and Margaret Leonhard, Louisville, Ohio, both of Beech cong., by Richard Leonhard and James Humphrey, Dec. 26, 1981.

Wheeler—Grieser.—Tom Wheeler, Washington, Iowa, Baptist Church, and Judy Grieser, Wayland, Iowa, Bethel cong., by Oliver Yutzky, Jan. 2, 1982.

Weatherholt—Ingold.—Ronnie Weatherholt, Elkhart, Ind., and Amy Jo Ingold, Goshen, Ind., Clinton Brick cong., by Carl L. Smeltzer, Jan. 2, 1982.

Yoder—Kramer.—Peter Yoder, London, Ohio, South Union cong., and Mary Ette Kramer, Goshen, Ind., St. Jacobs cong., by Richard Yordy, Dec. 19, 1981.

Carlton, Margarette E., daughter of Elihu and Margaret (Avenice) Bass, was born in Oklahoma City, Okla., Jan. 30, 1899; died at Schowalter Villa, Hesston, Kan., Jan. 2, 1982, aged 82 y. On Dec. 25, 1917, she was married to George Carlton, who survives. Also surviving are one son (Warren), 2 grandchildren, 3 great-grandchildren, and one sister (Marie Kimball). She was a member of Whitestone Mennonite Church. Funeral services were held at Miller Funeral Home, Jan. 5, in charge of Paul D. Brunner and Philip Lamar; interment in Highland Trinity United Church of Christ Cemetery.

Conrad, Mattie Sophia, daughter of Abner and Lydia Stutzman, was born in Seward Co., Neb., July 10, 1897; died of a heart attack at Manson, Iowa, Nov. 28, 1981; aged 84 y. On Oct. 19, 1920, she was married to Raymond Conrad, who died on Mar. 20, 1972. Surviving are one daughter (Naomi—Mrs. Everett Ulrich), 2 sons (Cletus and Gerald), 2 brothers (Lloyd and Orville), and one sister (Mrs. Beulah Amstutz). She was a member of Beech Mennonite Church, where funeral services were held on Dec. 2, in charge of Richard Leonhard; interment in church cemetery.

Detwiler, Henry H., son of Abraham and Sophia (Hackman) Detwiler, was born in Towamencin Twp., Pa., Mar. 31, 1908; died at Eastern Mennonite Home, Dec. 23, 1981; aged 73 y. On April 17, 1953, he was married to Anna Mary Detweiler, who survives. Also surviving are 5 brothers (Jacob, Joseph, Norman, Irvin, and Titus), and 2 sisters (Ella Kramer and Margaret Leatherman). Funeral services were held at Eastern Mennonite Home, Dec. 26, in charge of Paul Glanzer and Harold Fly.

Eberly, Walter Lloyd, son of Elam and Lydia (Wenger) Eberly, was born at Dalton, Ohio, Oct. 21, 1912; died at Dalton, Ohio, Dec. 30, 1981; aged 69 y. Surviving are 3 brothers (David, Ben, and John), and 5 sisters (Frances—Mrs. H. Paul Martin, Emma—Mrs. Elias Horst, Mary—Mrs. Marvin Steiner, Mabel—Mrs. Glen Jones, and Eva—Mrs. Truman Steiner). He was a member of the Mennonite Church. Funeral services were held at Chestnut Ridge Mennonite Church, Jan. 3, in charge of Glenn Steiner; interment in Martin's Mennonite Church Cemetery.

Ebersole, Lester Ruben, son of Mamie Martin, was born at Sterling, Ill., May 31, 1895; died at Manheim Twp., Pa., Nov. 21, 1981; aged 86 y. Surviving are 2 sons (Richard L., Myron L.), one daughter (Mrs. Earl Bowman), 6 grandchildren, 6 great-grandchildren and one brother (Noah Ebersole). He was a member of Science Ridge Mennonite Church, where funeral services were held on Nov. 25, in charge of Phillip Helmuth; interment in Science Ridge Mennonite Cemetery.

Hedrick, Ralph B., son of Charles T. and Mary (Bean) Hedrick, was born in Towamencin Twp., Pa., Feb. 24, 1916; died Dec. 17, 1981; aged 65 y. In 1937 he was married to Esther Souder, who died in 1945. In 1946 he was married to Anna Seitz, who died in 1960. In 1961 he was married to Sarah Meyers, who survives. Also surviving are 7 children (Donald Hedrick, Doris Poling, Rachel Hedrick, Verna—Mrs. Samuel Weirich, Ralph S. Hedrick, Miriam Hedrick, and Merlin Hedrick), 7 grandchildren, 2 sisters (Viola—Mrs. Norman Halteman and Mrs. Marion Moyer), and one brother, Stanley Hedrick). He was preceded in death by 2 children (Harold and Ella Mae), and 2 brothers (Wilson and Wilmer). He was a member of Towamencin Mennonite Church. Funeral services were held at Plains Mennonite Church, Dec. 21, in charge of Gerald Studer, John E. Lapp, and James Burkholder; interment in Rockhill Mennonite Church Cemetery.

Heistand, Elizabeth S., daughter of Solomon and Elizabeth (Shearer) Brinser, was born in Mid-dletown, Pa., Apr. 4, 1892; died at United Zion Home, Lititz, Pa., Dec. 18, 1981; aged 89 y. On Jan. 11, 1912, she was married to Martin H. Heistand,

who died on April 28, 1976. Surviving are 2 daughters (Ruth B. Hynicker and Anna E. Martin), 3 sons (Martin B., Brinser B., and Charles B. Heistand), 15 grandchildren, and 23 great-grandchildren. She was a member of Risser Mennonite Church, where funeral services were held on Dec. 22, in charge of William Weaver, Russell Baer, and Paul Ruhl; interment in Risser Mennonite Cemetery.

Johnson, Stella, was born at Lancaster, Pa., May 23, 1895; died of pneumonia at Sterling, Ill., Nov. 17, 1981; aged 86 y. Surviving is one brother (Gabriel Landis). Funeral services were held at Science Ridge Mennonite Church, Nov. 20, in charge of Phillip N. Helmuth; interment in Chapel Hill Memorial Park Cemetery.

Kurtz, Irene Z., daughter of Jacob Z. and Susie (Beiler) Yoder, was born at Morgantown, Pa., Dec. 18, 1901; died of congestive heart failure at Lititz, Pa., Dec. 30, 1981; aged 80 y. On Jan. 14, 1926, she was married to Ira A. Kurtz, who died on Nov. 22, 1981. Surviving are 2 daughters (Verna and Esther), 3 sons (Lester, Maynard, and Ira, Jr.), 3 sisters (Rebecca B. Yoder, Naomi King, and Mary Stoltzfus), and 2 brothers (Levi B. and Paul R. Yoder, Sr.). She was preceded in death by 6 children (Ruth, James, Mahlon, Earl, Rhoda, and Rebecca). She was a member of Conestoga Mennonite Church, where funeral services were held on Jan. 2, in charge of Harvey Z. Stoltzfus, Richard C. Yoder, and Aquila E. Stoltzfus; interment in Conestoga Mennonite Cemetery.

Malin, Iris, daughter of Clarence and Mary A. Miller, was born in Iowa on May 3, 1922; died of cancer at Baltimore, Md., Dec. 18, 1981; aged 59 y. On Feb. 9, 1942, she was married to George Malin, Jr., who survives. Also surviving are one daughter (Catherine Kurtz), a foster daughter (Joey Sterling), 2 sons (Joseph Malin and George Malin III), 4 grandchildren, and one brother (C. E. Miller). She was a member of Holly Grove Mennonite Church, where memorial services were held on Dec. 22, in charge of Nelson Lehman and Kenneth G. Good; interment in Holly Grove Cemetery.

Maurer, Harvey, son of Michael and Anne Maurer, was born in Harrisburg, Ohio, Oct. 26, 1901; died at Timken-Mercy Medical Center, Canton, Ohio, Dec. 30, 1981; aged 80 y. On Jan. 20, 1921, he was married to Mary Krabill, who died on July 8, 1974. Surviving are 2 daughters (Geraldine—Mrs. Jesse Nussbaum and Miriam—Mrs. Harold Wess), and one son (Marlin). He was a member of Beech Mennonite Church, where funeral services were held on Jan. 3, in charge of Richard Leonhard and Gary Nussbaum; interment in Beech Church Cemetery.

Miller, Manases C., son of Crist and Lydia Ann (Miller) Miller, was born in Reno Co., Kan., June 7, 1904; died of a heart attack at Middlebury, Ind., Jan. 1, 1982; aged 77 y. On Mar. 20, 1943, he was married to Rosa Bontreger, who survives. Also surviving are 2 daughters (Vicki—Mrs. John Mast and Linda—Mrs. Greg Stemm), 5 sisters (Sue—Mrs. Menno Yoder, Polly—Mrs. Olen Christner, Ida—Mrs. Harry Stutzman, Mrs. Ann Miller, and Mary—Mrs. Levi Yoder), and 2 brothers (William C. and Crist). He was a member of First Mennonite Church, where funeral services were held Jan. 4, in charge of Samuel J. Troyer and Dave Bontreger.

Schrock, Ruth, daughter of Emery A. and Clara (Gerber) Mast, was born in Holmes Co., Ohio, Jan. 19, 1905; died of a cardiac arrest at her home in Walnut Creek, Ohio, Dec. 15, 1981; aged 76 y. On Nov. 11, 1925, she was married to James Albert Schrock, who died in 1970. Surviving are 4 daughters (Doris—Mrs. Harry Gerber, Jr., Mrs. Lauretha Hershberger, Carolyn—Mrs. John Mast, and Lucille—Mrs. Lowell Nofziger, one son (Dale Schrock), 18 grandchildren, 14 great-grandchildren, 3 sisters (Josephine—Mrs. Ernest Gross, Mrs. Margaret Romesburg, and Dorothy—Mrs. Phillip Hostetler), 2

brothers (Olen and Glen). She was preceded in death by 2 sisters and 3 brothers. She was a member of Walnut Creek Mennonite Church, where funeral services were held on Dec. 18, in charge of Alvin C. Kanagy; interment in Walnut Creek Mennonite Church Cemetery.

Stalter, Mary, daughter of Michael and Magdalena (Hershe) Kiefer, was born near Gridley, Ill., Jan. 20, 1888; died at Mennonite Hospital, Bloomington, Ill., Dec. 27, 1981; aged 93 y. On Oct. 22, 1908, she was married to Christian Stalter, who died on Feb. 26, 1964. Surviving are 4 daughters (Cora Stalter, Bernice Bachman, Edna Weaver, and Ruth Combs), one son (Harvey), 21 grandchildren, 32 great-grandchildren and 3 great-great-grandchildren. She was a member of Waldo Mennonite Church, where funeral services were held on Dec. 29, in charge of Edwin S. Stalter; interment in Waldo Cemetery.

Swartz, Glenda Sue, daughter of Dwight F. and Vada (Bowman) Swartz, was born at Dayton, Va., June 30, 1950; died in an automobile accident at Ticonderoga, N.Y., Dec. 28, 1981; aged 31 y. Surviving are her parents, 3 sisters (Ruth Ann—Mrs. Reuben Horst, Mary Jane—Mrs. Conrad Heatwole, and Sharon), 2 brothers (William and Robert), and grandparents (Robert and Irene Swartz). She was a member of Weavers Mennonite Church, where funeral services were held on Dec. 31, in charge of Daniel Suter, Glendon Blosser, Willard Heatwole, Harold Martin, and Alvin Kanagy; interment in Weavers Cemetery.

Troyer, Earl, son of David and Mary (Hershberger) Troyer, was born at Walnut Creek, Ohio, Nov. 5, 1899; died at his home at Walnut Creek, Ohio, Dec. 27, 1981; aged 82 y. On Oct. 12, 1929, he was married to Fay Miller, who survives. Also surviving are one brother (Clarence), and one sister (Mrs. Katie Mullet). He was a member of Walnut Creek Mennonite Church, where funeral services were held on Dec. 29, in charge of Alvin Kanagy; interment in Walnut Creek Mennonite Church Cemetery.

Cover, Herb Montgomery, p. 63 by Rod King

calendar

Pastors' Week, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 25-29
Mennonite Central Committee annual meeting, Henderson, Neb., Jan. 29-30
Mennonite Board of Education board of directors, Feb. 5-6
Mennonite Board of Missions board of directors, Feb. 11-13
Mennonite Publication Board, Feb. 12-13
Inter-Mennonite Conference (Ont.) annual meeting, East Zorra Mennonite Church, Tavistock, Ont., Feb. 13
Conservative Conference ministers' fellowship, Arthur, Ill., Feb. 15-19
Annual Congregational Education Conference, Laureville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 19-21
Illinois Evangelism Conference, Mennonite Church of Normal, Normal, Ill., Feb. 26-27
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Mar. 11-12
Ohio Conference annual meeting, South Union Mennonite Church, West Liberty, Ohio, Mar. 11-13
Mennonite Health Association, Louisville, Ky., Mar. 12-16
Lancaster Conference assembly, Mellinger, Lancaster, Pa., Mar. 18
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Mar. 19-20
Lancaster Conference annual meeting, Lancaster Mennonite High School, Mar. 20-21
Franklin Conference mission meeting, area churches, Mar. 24-28
Comite Administrativo, Chicago, Ill., Mar. 26-27
Atlantic Coast Conference assembly, Ridgeview, Gordonville, Pa., Mar. 26-28
Joint Ontario and Western Ontario Conference annual meeting, Rockway Collegiate Kitchener and Waterloo-Oxford School, Baden, Mar. 26-28
Festival of Missions, Wayne-Holmes County (Ohio) area, July 16-18
1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8

items and comments

United Methodists lose more members, but gain in weekly church-going

Continuing the trend of the last decade, United Methodist membership dropped again in 1980—but the decline was the smallest since 1977, and modest gains were shown in church attendance. The latest official church figures show United Methodist churches in the United States and Puerto Rico lost 65,500 members during 1980. Church statistics for calendar year 1981 will not be available until late 1982. Total membership at the end of 1980 was 9,621,000, including 36,000 clergy.

U.S. peace groups accuse president of 'distortion' in Europe protest comment

Leaders of six peace organizations have criticized President Reagan for what they called his "distortion" of the current movement against nuclear weapons. Attacked were the president's comments in a recent televised interview with Ben Wattenberg. Asked about the large antiwar demonstrations in Western Europe last fall, Mr. Reagan said: "Those are all sponsored by a thing called the World Peace Council, which is bought and paid for by the Soviet Union."

In a joint statement, the leaders of the six peace groups said, "It is to the discredit of the U.S. administration that its highest spokespersons have failed to acknowledge the widely felt revulsion at the prospects of nuclear war."

Study of news media elite reports that most do not attend religious services

Journalists with the most to say about what is reported by the national news media subscribe to a secular view of morality and seldom or never attend religious services, says a survey of key U.S. news media workers. The study is part of a larger survey of elite occupations for which Robert Lichter of George Washington University and Stanley Rothman of Smith College interviewed 240 editors and reporters at *The New York Times*, *The Washington Post*, *The Wall Street Journal*, *Time* magazine, *Newsweek*, *U.S. News and World Report*, the major television networks, and the wire services.

Few attend church. Only 8 percent go to church or synagogue weekly, and 86 percent seldom or never attend religious services. Exactly 50 percent eschew any religious affiliation.

Church volunteers staying with Salvadoran refugees discourage border attacks

Teams of U.S. and Canadian volunteers, organized by the National Council of Churches' Human Rights Office, have been spending up

to two weeks in Honduran border refugee camps in an effort to discourage violent attacks against the Salvadoran refugees there.

Some 10,000 Salvadorans fleeing repression in their country have sought refuge in camps near the Honduran towns of La Virtud and Colomancagua, according to the Evangelical Committee for Development and Emergency in Honduras (CEDEN). Another 15,000 have become integrated into Honduran communities bordering El Salvador. Once "safe" in Honduras, however, Salvadoran refugees have been the object of attacks by Salvadoran security forces, CEDEN and other relief agencies report.

CEDEN, which coordinates refugee work at La Virtud under the auspices of the United Nations High Commissioner on Refugees, invited North Americans to send volunteers to the region to discourage the attacks. It has been observed that the presence of foreigners could deflect invasions of the camps by security strike forces from El Salvador.

Anti-Semitic incidents increased during 1981, says new survey by ADL

Anti-Semitic incidents rose sharply in the United States in 1981, says a survey reporting a doubling of anti-Jewish vandalism incidents and triple the amount of harassment of Jews and Jewish institutions. The report by the Anti-Defamation League (ADL) of B'nai B'rith was based on a survey of its 27 regional offices.

The survey turned up 974 incidents of anti-Jewish vandalism in 1981 in 31 states and the District of Columbia, compared with 377 in 28 states and the nation's capital in 1980. The survey also reported 350 bodily assaults and mail or telephone threats against Jews as Jews last year, compared with 112 in 1980.

United Methodist Church cuts its communications to save TV fund campaign

The United Methodist Church is cutting its communications staff and programming to shore up its ailing television fund-raising campaign. Ten communications staffers are being released, two of the division's four offices are being closed, and the denomination's nationally syndicated radio program, *Connection*, is being discontinued. Church officials said the action was necessary to salvage the ambitious campaign to raise \$25 million to help United Methodists develop a national television effort.

Freedom eroded in 1981 for 32.5 million people, according to new tally

Freedom eroded throughout the world in 1981, according to an annual Freedom House survey. Poland, with 36 million people, led the

nations where human rights were partially or fully quashed for 325 million people, according to the 40-year-old New York organization.

South Africa, Iran, and Guatemala moved from the list of "partly free" to "not free" nations in 1981. Seven countries with a combined population of 83 million suffered an erosion in human freedom, the survey said. They were Chad, Djibouti, Egypt, Nicaragua, Libya, Sudan and Zimbabwe.

Freedom House said that some advances in freedom were noted in a few countries, including Taiwan, Honduras, Ivory Coast, Tunisia, and Mauritania.

New political initiatives taken in London, Dublin, raise Ulster peace hopes

Gerry Fitt, who represents Roman Catholic West Belfast in Parliament, voiced a New Year's wish that is widely shared by churchmen and politicians here. "Let us now hope and pray," he said, "that the new year will usher in a period when the ballot box will replace the bomb and the bullet, and that progress will be made on the political plane."

But the recent hunger-strike deaths of 10 Irish republicans deeply polarized Catholics and Protestants. And the more recent Protestant demonstrations against retaliatory Irish Republican Army violence, including formation of a so-called Third Force by the Rev. Ian Paisley, has created great fear among Catholics. Thus, as 1982 gets under way, Northern Ireland does not appear to be ready for ballot-box politics, having just come through one of the most difficult and divisive years in recent memory. Hope, such as it is, lies elsewhere.

One source of it is Britain's decision to try yet again to rally moderate Protestant Unionist and Catholic Irish nationalist politicians behind a form of "power-sharing" local government. The form remains undefined at this time, but the new strategy seems to be to make changes step by step, and to make them as invulnerable as possible to boycott or sabotage by hard-line Protestant loyalists.

Vatican survey shows Latin isn't used much anywhere in the world

Use of Latin in authorized Roman Catholic masses is becoming increasingly rare both in the United States and around the world, according to a Vatican survey just released.

The report revealed authorized Latin masses are being celebrated with some frequency in only seven U.S. Dioceses and occasionally in 87 others. Fifty-seven dioceses reported no authorized Latin masses, 108 bishops said they received no requests for such masses, and 43 reported occasional requests.

editorial

As for taxes . . .

Except for possibly vitamin pills, I think no issue is more divisive in our church today than the question of taxes: whether it is right for Christians who cannot in good conscience join in killing others to pay taxes for war and the preparation for war.

Now many people object to paying taxes and I am told that in some cultures tax cheating is a well-developed practice. But the tax resisters I write of are not common cheats and chisellers: their objection to the taxes is on the basis of Christian faithfulness. So too the taxpayers. They consider the payment of taxes a Christian duty. The Lord himself, they would remind us, said, "Render unto Caesar" what is his. Also both Paul and Peter urged cooperation with government. So it is clear to the taxpayers that they have Scripture on their side.

If I had not known that this is a troublesome issue, it was confirmed for me when I listened to Edgar Metzler, associate secretary for peace and social concerns of the Mennonite Board of Congregational Ministries. "That's a difficult subject," he said when questioned about it. If the one the church has assigned to lead us in the area of peace and social concerns hesitates to make a definitive statement, it is clear we have a prickly issue.

I perceive that the difficulty in finding a common mind on the tax question is related to some of our characteristics as a people. (I write in broad categories and no doubt anyone can think of exceptions. They should be free to point them out.) I note that as a people, we Mennonites tend to be orderly more than unruly in our relations toward social and political structures. Tax resisters puzzle many of us.

In North America our people were for generations mainly farmers and craftsmen, sturdy no-nonsense types who worked hard and planned not only for today but also for tomorrow. It was not they who promulgated the Boston Tea Party.

Yet periodically these peace-loving farmers were dragged into conflicts. The Boston Tea Party did affect them. The U.S. Civil War was also their war. And so in various ways were World War I and II, the Korean War, the Vietnam War. A government at war calls mainly for two things: warm bodies to send to the front and bales of money to pay for the slaughter. In every major conflict of the last two centuries, the peace churches have wrestled with these twin issues.

Today it is observed that although the basic factors remain the same, several things have changed on the North American scene. For one, war, like many other forms of "labor," has become much more mechanized. In the relationship between bodies and money, bodies have become less urgent and money more so. A second change is the institutionalization of preparation for war. In the U.S., and I think to some extent in Canada, the so-called "defense" budget is growing like weeds.

Now governments have various kinds of taxes. In modern times the income tax has come to the fore because in an orderly society like ours it works so well—just like a giant vacuum cleaner. So the income tax has become the focus of attention because one can calculate from the federal budget the amount

of one's tax which goes to support the military establishment. Another tax that has recently been resisted in the U.S. was the federal tax on telephone service.

For a time I resisted the telephone tax, but then I gave up. Perhaps I was a little overly impressed by the threatening form letters which began to come from the Internal Revenue Service. Also, tax refusal seemed like a form of revolution. As an orderly Mennonite, revolution is not my style.

For the income tax, my wife and I have taken the approach of the itemized deduction. I pay social security, but little or no federal income tax. In this I am aided by the law which permits ordained ministers to deduct a sizable amount of income as housing allowance. In addition I absorb some church-related expenses and deduct them. I also pay a CPA to help me judge whether all our deductions are legal and to be on our side in case I should be subject to audit.

Thus, I have the satisfaction of minimizing my participation in a program I do not favor. It means that I also avoid paying for programs of government which I would more gladly support. And it puts me in the same camp as the clever rich who avoid taxes and leave them to the poor and the middle class.

People like Vicki Williams, for example. According to her own testimony in *Newsweek* for January 18 (p. 15) she supports her unemployed husband and 13-year-old son on \$6.58 an hour and has been paying the U.S. government \$1,570.92 a year which is 11.5 percent of her modest income.

If I had a solution to the tax issue, it could not be described in one editorial. As the *Gospel Herald* editor would be expected to do, I am appealing for the willingness of both sides in the church to listen to one another and try to understand each other's viewpoint while we seek a common solution. I gather that some feel the *Herald* has given undue attention to people who resist taxes—or at least talk about it. Perhaps. But let me say two things in our defense. For one, by definition, news is something a little different from the ordinary. Thus a person who resists taxes for conscience' sake, makes news at least the first or second time. One who pays them for the same reason is less newsworthy.

More important, as we look back into history, two kinds of people appear. Both no doubt are needed. The majority never make a fuss because they do their work quietly.

Others, like Isaiah and Jeremiah, Jesus, and Paul, make waves. Jesus, we say, was different. Indeed he was. But we in our tradition have held that his life has meaning for us as well as his death. And I must confess that something about Pete Ediger and four other Christians who last Christmas entered "the Rocky Flats nuclear facility outside Denver with a message of peace and hope for those working inside the plant" seems more Jesus-like than the way I spent Christmas. All five were arrested and arraigned in federal court on January 4 on charges of violating a court injunction. Trial date is March 1.—Daniel Hertzler

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A family talks about the death of the parents, p. 74

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Planning ahead: A family talks

By Alice Metzler Roth for the A. J. and Alta Metzler Family

Discuss funeral plans on a balmy August morning, when the family was gathered in good health and a festive mood to celebrate an anniversary? With brunch behind us and only visiting and relaxation on the day's schedule, we decided to tackle this long-standing family agenda item.

Dad had copies to remind us of his "Musings Regarding My Funeral," sent four years earlier to us six children. More recently, following his leadership of several congregational studies of death and dying, he rewrote his "Musings" and stated: "This is a progress report on my thinking . . . the degree to which my ideas can be carried out will depend upon the degree to which my family and at least a segment of our congregation would be in sympathy with my proposal. It would depend also on how much this can be freely discussed with these two groups before the time when it will need to be implemented." He included some specific suggestions (see box).

Since that time, mother and dad had discussed their wishes for arrangements at the time of death with a local funeral director and with the pastors of their congregation. Now mother, age 75, and dad, age 78, and members of five of the six sibling households were gathered in the family discussion circle.

We soon discovered one confusing aspect of discussing death arrangements—while any individual may have definite ideas about the kind of arrangements he or she prefers, that individual will obviously be least involved in carrying them out! We recognized, as a family, that however we carried out dad's or mother's preferences, it would be a blend of respect for their wishes with our own (the living) circumstances and comfort level.

We discussed the values involved in death arrangements. Some of us felt that the stewardship or more-with-less angle could be pushed too far, that we should not aim for poverty in death that is inconsistent with our lives. We agreed on the basic premise of church and family involvement in planning and implementing arrangements.

Talking about death is not easy, but humor helped us on the way. One brother confessed to a dream that week in which he won \$2,000 in a state lottery and promptly donated it to the Goshen College music department, designated for a memorial concert to be staged within six months of his death. A brother-in-law volunteered his wish to be involved in the music at any family memorial service. The offer was serious; the humor lay in the fact that in a notoriously unmusical family, he would have little competition for the task, except perhaps from other in-laws.

We talked about differences in mother's and dad's wishes. There was brief discussion of intentions of some of the middle-aged couples; for example, what would happen in case of death outside North America, since two couples were scheduled to be living abroad for periods of time in the coming year.

One sister and spouse explained their planning for donation of their bodies for medical education. They believe that whatever happens to the body does not change the reality of the resurrection. A genuine need in medical education can be assisted while much of the usual death-related expense is eliminated. We talked about the importance to the grief process for family and friends to view the body. Medical schools eventually cremate a body. Since there are differences of opinion among us on the matter of cremation, this will need more discussion at a later time.

At the end of our allotted hour, we summarized our discussion like this:

1. Mother and dad have confidence in their children to plan appropriate arrangements for funeral and burial of either of them. The following are suggestions, and implementation will depend on circumstances and family wishes at the time.

2. It was agreed that we would have minimal use of a funeral director's services, as suggested in dad's "Modest Proposal." Station wagons or vans among us could transport a coffin.

We would envision family and church friends providing many of the services usually provided by a funeral establishment.

Editor: Daniel Hertzler

News Editor: David E. Hostetler

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ut the death of the parents

3. We agreed that mother and dad should explore the purchase of a hand-crafted coffin, to be stored until needed.

4. At the time of death, mother and dad's pastor would be consulted immediately and would be fully involved in planning and decisions.

5. Viewing could be scheduled for a two-or-three-hour period, at the church fellowship rooms. We see this as a time for informal fellowship; light refreshments might be served.


6. The memorial service or funeral should be a worship service. Informal sharing of memories and tributes could come afterward at a fellowship meal.

7. At the time of death of either parent, we assume that the children will carry major responsibility for the arrangements. If

the oldest brother is available, he will coordinate this in consultation with the other parent and family members.

8. We encourage mother and dad to assemble obituary information. (This is something each of us should do as well.)

9. This discussion needs to be reported to family members not present—a brother and spouse, and many of the 24 grandchildren—so that they are part of the ongoing conversation.

These understandings reflect our thinking right now; we are not carving them in stone. (Come to think of it, we didn't even discuss a stone.) More important than this list is simply the fact that we talked; trust developed as we heard each other. When the time comes, we may make different decisions. But we believe that we will be glad for this round of conversation. 

A proposal for a modest Christian funeral

by A. J. Metzler

I believe that the family and the church should be involved in and responsible for the planning, implementing, and directing of the funeral, a Christian service, and burial of the body. If the church is to be the concerned, caring, supporting fellowship that God intends, it must be that at times of illness and death.

Funeral establishments list from 35 to 75 specific services which they offer related to a funeral. Our earlier history and more recent examples illustrate that the family and the church can well do many of these, such as constructing a coffin or transporting the body. The following suggestions are for discussion; family and church friends, of course, need to make specific plans in light of prevailing circumstances at the time of death.

A funeral director, with willingness to cooperate with the family in departing from some usual practices, might get the body from the place of death and take it to his facilities for embalming, if this is desired. The funeral director could keep the body until the day previous to the funeral or memorial service.

Viewing hours, perhaps the day previous to the funeral, provide a time for informal fellowship. Burial could be either before or after the worship service. Following a fellowship meal may be a more appropriate time for testimonies related to the life of the deceased. While there will always be sorrow and sadness associated with death, for the Christian the memorial service should be a time of joy and triumph as well.

I believe that family and church involvement in these ways at the time of death is important because of Christian stewardship; more importantly, it is valuable for what it can mean to the family and fellowship, and for the example it gives to the world around us.

The time seems ripe for the church to move in this direction. It is an outgrowth of our maturing in recent years in understanding the church as a caring fellowship and our greater awareness of the implications of Christian stewardship. While some earlier forms of separation seem inadequate, there is a reaching out for more appropriate forms. Here is a means of not allowing "the world to press . . . [us] into its mold" (Rom. 12:2, Phillips).

So, take up your bed

by Richard A. Kauffman

"Your sins are forgiven" (Mt. 9:2).

J. C. Blumhardt once ministered to a girl whose condition was like that of the demon-possessed in the New Testament. He saw that some would call her malady psychological in nature, but he chose to label its source as the "angel of Satan" and deal with it through prayer.

When the girl's tantrums reached a crisis point, her sister cried out, "Jesus is victor!" Just then a calm settled over the troubled girl. This, he reported, was the voice of the devil given utterance through the sister when the power of the demonic was forced to give up control over the possessed girl.

Blumhardt confessed later that he had embarked upon this ministry to the troubled girl with this prayer: "Lord, Jesus, help me. We have seen long enough what the devil can do. We now desire to see the power of Jesus." (This story was related by Karl Barth in *Church Dogmatics*, IV/3, part one, pages 168-71, who acknowledged a theological indebtedness to Blumhardt.)

It was the intention of the Gospel writers to show forth the power and authority of Jesus. Jesus is victor! That too was their claim. At the end of the Sermon on the Mount, Matthew reports that Jesus taught as one who had authority: specifically, he had shown his authority over the law by reinterpreting it: "You have heard that it was said . . . But I say to you . . ."

Following the sermon Jesus revealed his power and authority over demonic power and sickness by exorcising demons and healing the sick; he showed himself to have authority over the natural world by stilling the waters on the troubled sea. And now, in the text under review (9:1-8), Jesus shows himself to have power even over sin.

As Matthew tells the story, Jesus has just come home from doing what he could to enhance the price of pigs. A paralytic man is brought to him on a bed. Mark and Luke give us a little more detail: Jesus is teaching in a crowded house; when the four men come carrying the paralytic, they cannot enter the house because of the crowd of people. So they go to the roof, make a hole in it, and lower the man. Their persistence impresses Jesus, so he looks kindly on the man and says, "Take heart, my son, your sins are forgiven."

Now there are some scribes in the audience who become troubled by Jesus' comment. This man is blaspheming, they say, for he is assuming authority which only belongs to God. Healing the sick could be excused as the benevolent act of a naive do-gooder. But forgiving sinners? That is taking this authority thing too far.

In the end Jesus tells the man to rise, take up his bed, and go home. This the man promptly does. It's no wonder that the

crowds say, as Luke reports, "We have seen strange things today." First Jesus offers the poor man forgiveness, then he heals him, and the man takes off for home without remaining to hear what Jesus has to teach the people in the house. Strange indeed.

What about this? Is Jesus saying that the paralytic had some sin in his life which led to his paralysis? Or should we attribute his paralysis to the general sinfulness of humankind? Is Jesus simply trying to make a point here about his authority to forgive sins? If so, why does he pick on this poor, helpless man? If he wants to demonstrate his power to forgive sin, why doesn't he exercise this power with an obvious, down-and-out sinner? Moreover, what is Jesus' proof that what sins he forgives, God also forgives? Or if it is simply that he wants to heal someone, why does he have to drag sin into the situation in the first place? What are we to make of such a scene if the people of Jesus' day hardly knew what to do with it?

First, Jesus is getting at the heart of the matter: evil is at the root of illness. Jesus doesn't attribute the paralysis to sin in the man's life (compare Jn. 9:1-2), but he recognizes that evil in the human condition creates disturbances in the physical, as well as the spiritual, aspect of persons.

In other words, Jesus didn't compartmentalize the physical and the spiritual. He had a holistic view of persons. Just as modern medicine is discovering the role the mind plays in sickness and in health, Jesus understood the interplay between a person's spirit and body.

This meant that he didn't neglect the physical needs of people. To him, physical problems weren't an "unspiritual" matter. Behind the afflictions of mind, body, and spirit, he detected the power of evil. Yet he claimed victory over such evil, no matter where it made its impact, in mind, body, or spirit.

Second, we should therefore take from this story the claim that Jesus is victor over sin. Jesus doesn't just forgive sin or pardon the sinner. He heals the sinner and brings about personal wholeness and restoration of life.

Perhaps this seems too obvious. Yet it is true that we Christians often live like the driver who went around in circles in a cul-de-sac. We sin, then we ask for forgiveness, then we sin again, and on and on. But in Jesus there is victory. We can get out of this cul-de-sac of sin and drive on the highway which leads toward Christlikeness.

Forgiveness of sins is never an end in itself. The forgiveness of Jesus leads to wholeness of persons and holiness of life. Grace doesn't merely pardon sin; it transforms the sinner.

Third, it must be noted that Jesus is offering forgiveness of sins in this story before he has died on the cross. Isn't that curious in light of the fact that it is assumed that Jesus died *for our*

Richard A. Kauffman is the editor of *With* magazine.

sins? How does this act of forgiveness before Jesus' death stack up with atonement theories built on the premise that the cross was the one act necessary for the forgiveness of our sins and the righting of God's sense of justice?

When we are wronged by others, it is a natural, human tendency to want those who wronged us to correct the infraction by some counter act; we want others to amend their wrong. But is this God's response to an infraction against his sense of justice and holiness? Perhaps a clue is to be found in Jesus' statement shortly following the healing of the paralytic. To the Pharisees he says, "Go and learn what this means, 'I desire mercy, and not sacrifice'" (Mt. 9:13; Hos. 6:6). What God desires, he also gives, and what he desires is mercy of others' wrongdoing, just as he shows mercy toward our wrongdoings.

His life, as well as his death. Jesus' whole life, as well as his death, was and is God's offer of mercy to us. Jesus, God's Son, desired our liberation from evil's grip so much that he entered into our human situation and even allowed himself to be victimized by its sin. His whole life, as well as his death, was a sacrifice, not because God demanded a sacrifice, but because we needed it. It was not a sacrifice that God required of Jesus, but it was a sacrifice which he freely gave.

Jesus died not only *for* our sins; he also died *because* of our sins. His offer of mercy and forgiveness was rejected. Instead, he was accused of blasphemy and through the hardness of people's hearts was crucified as an imposter. Yet God showed Jesus to be victorious over sin by raising him from the dead. He lived and he died and he was raised again for us and for our salvation. Jesus is victor!

Finally, those of us who have received forgiveness of sins and wholeness of life through Jesus now also have the power and responsibility to forgive sins. After Jesus healed the paralytic, Matthew says the crowds "were afraid and they glorified God, who had given such authority to *men*" (9:8). Why the plural *men*? Here we may well have a reference to the church which carries on the function of forgiving sins. If so, this would fit Matthew's understanding of the church.

Peter is given the keys to the kingdom (16:19) whereby the church is empowered to bind and loose; whatever it binds and looses on earth will also be bound and loosed in heaven. This claim is repeated again in 18:18 where the charge is given to the church to work toward the redemption of fallen believers. The aim is to restore fallen members to full fellowship in the church, but recalcitrant persons are to be treated as Gentiles and tax collectors; that is, as unbelieving sinners.

The point is that the church is not to treat sin lightly, yet the sinner is not to be treated harshly by denying him or her full fellowship without ample opportunity for repentance. The sin must be dealt with, yet Jesus' advice to Peter was to forgive others seventy times seven. If that level of forgiveness is required of us, how much more is God capable of forgiving?

This power and responsibility to forgive brothers and sisters is vitally important to the church as the community of the faithful. If the church centered merely on doctrine or liturgy, as it does in some Christian traditions, then we would merely have to agree on the doctrine or liturgy appropriate to our understanding of the faith. But where the corporate life of the church is made central to Christian faith, members of the church must enter into the lives of others and become intimate with them. And where such intimacy takes place, each other's shortcomings become all too obvious. In close community, people can be hurt: we hurt others and we feel the hurt inflicted by others.

Expectations outstrip realities. Further, where discipleship is emphasized, and the standards of following Jesus are kept high, as they should be, our expectations of one another far outstrip the realities which we observe in them, if not in ourselves.

What Jesus offered the paralytic, we need to offer each other. We need to forgive each other when we hurt one another. We need to forgive each other when we fall short of one another's standards of discipleship. It is in such a forgiving community that personal and corporate wholeness is realized. Through this offering of mutual forgiveness, the forgiveness of God is made concrete in our lives.

So, take up your bed and walk. And forgive. Jesus is victor! 🙏

I'm listening, Lord, keep talking

Looking ahead. When they resurfaced Prairie St. Road, about two feet from the east berm was left a narrow, stringlike white line on the black asphalt. Why, I do not know. But it was there, running true as a die.

As I rode my bicycle to school, I sometimes tried to follow the white line since it appeared on my side of the road, relatively close to the edge where I usually rode. As you grow older, you are allowed to fantasize, daydream as you did when you were a child. So at times I would imagine that the narrow line represented a plank suspended one thousand feet above a rock strewn ravine. I was allowed six inches on each side of the line for my bicycle wheels. If I varied from it, then I crashed into the rocks below.

I did not ride my twelve-inch plank bridge every morning, but when I did, I quickly found out that the best way to stay within the required margin was not to look directly down in front of my bicycle. Instead, I did better when I focused my gaze on the line some distance ahead. If you looked too close,

you tended to overcompensate for only fractional errors.

From that imaginary experience, God spoke to me in regard to my Christian journey. We do much better to look ahead, stop worrying about daily little waverings, the twists and turns of the present, demanding explanations, fearful to look beyond our own nose, over correcting. Daily I want to look ahead, knowing full well his line of leading will always be there, that I must not worry, overemphasize, and overplay the problems of today. I need to look ahead, view the long haul, not the short. It is then that I feel stabilized, secure. I stay within God's will, I do not become nervous, seek to correct for every minor hazard, lose my spiritual sense of balance.

Today the white line is gone from Prairie St. Road. But not God's leading, the path he has for me. I look beyond today, minor problems which Satan so dearly loves to magnify. I see God's shining line of promise, know I shall not fall if I keep my eyes on the one who spins out the future with omniscient hand.—Robert J. Baker

Priorities for the Mennonite Church in the 1980s

At General Assembly in 1979 nine priorities, recommended by the Council of Faith, Life, and Strategy, were set for the church in the following decade. Their purpose is to stimulate the conviction and action of the entire church and to help set a common direction for the many congregations, conferences, and agencies. This document is an expanded statement of the priorities to create continuing awareness and to encourage reflection on specific responses from each one of us.

3. Peacemaking

Peacemaking begins in our own hearts as we receive peace from God through our Savior, the Prince of Peace. Guilt and inner conflicts are gone, the heart is at rest. The old self that lived for self dies and a new self is raised by God's power. Jesus Christ is Lord.

Peace living happens in our homes, churches, and communities by the ongoing help of God's indwelling Spirit. He frees us from hostilities that would inflict harm upon others, delivers us from acts of violence expressed through greed, empowers us to love each other sacrificially and forgivingly, enables brothers and sisters in the faith to submit to Christ and to each other.

Peace working becomes the business of every follower of Christ and every congregation in a world of incredible legalized violence such as wars and economic schemes that keep millions poor and starving. The Bible says, "Happy are those who work for peace; God will call them his children!" (Mt. 5:9, TEV).

Judged by our statements

by Hubert Schwartzentruber

For most of my ministry I have been involved in peace and justice activities. I have worked for peace and justice on the grass-roots level, as well as from the bureaucratic desk both in helping to draft statements and in participating in direct social action witness and service. I personally believe that peacemaking is at the very heart of the gospel message.

I have sat for hours around tables until we have all agreed on the best wording for a particular statement. We have in the church brilliant minds equipped to think theologically and these are a valuable asset to our church. This statement on *Peacemaking* reflects this and is likely one of the finest that has been drafted so far and approved by the church. The statement expresses our affirmation that Jesus is Lord and all of life must be brought under his lordship. Of course, that is nothing new or profound but it is also very new and most profound.

Good statements can have a reverse and negative effect as well. The statement can serve to immunize us and keep us from action. We have resolved our guilt by preparing another statement. This statement calls for a radical change of lifestyle. Guilt and inner conflict are not as easily laid aside as this statement might indicate. Wrestling with the complex issues of peace does not successfully reduce inner conflict. What would really happen if "the old self that lives for self dies"? We call into judgment economic systems that keep millions poor when we ourselves are very deeply rooted in that economic system. We denounce wars, but no consensus can be reached regarding applying the same biblical understanding to paying for the hardware of war as we have for giving of our bodies for war.

Good statements such as this can be like putting "new wine" into "old wineskins." The very body that approves the statement rejects the finely tuned implications of living out the statement in everyday obedience to the "Jesus is Lord" pronouncement. The result is that people who care very deeply and have earned their right to speak feel rejected and need to express their concerns in ways that are "hard to hear." The prophet always leaves him or herself vulnerable. The prophet is wide open to misunderstanding, does not present finely polished statements, is concerned about the principle, and may even err on some minor details. He or she speaks out of deep personal commitment, often with anger and frustration.

The critics see the human side of the message feel free to reject it. When Jesus cleansed the temple, no doubt those emotional responses formed the motivation for his action. A similar action was also demonstrated at Bowling Green 81, when a brother expressed his concern over the assembly's failure to deal

Hubert Schwartzentruber is a mission consultant for the Mennonite Mission Board of Ontario. Asked to comment on the significance of the current protests against nuclear armament, Hubert said, "I think there is a revival in Canada. Although there is a lot of apathy, I think there is a beginning movement to look seriously at the issues."

with the question of obedience as it relates to payment of taxes for war. Even though long discussion followed, business proceeded very much as usual (*Gospel Herald*, Sept. 8, 1981, p. 675).

The question that comes to my mind is whether we indeed should make statements such as these when we know well enough that the very structures of our institutions would be shattered if we attempted to live out the text of the statement. The economic implication alone of this statement would call for a radical restructuring of our institutions. I read on a poster the other day:

An idea becomes a movement,
A movement becomes an organization,
An organization becomes an institution,
And therein lies the death of the idea.


I really wonder if our present church structures which approved the language of this statement would allow it to be implemented with all the implications that are present.

However, before you interpret me as being opposed to making peace statements or maintaining church organization, or both, let me firmly state that I think we need both. I believe, however, that when a carefully developed statement like this one on peacemaking is made and approved as a priority issue for the church, more attention needs to be given to removing the road blocks to implementation of the message of the state-

ment. With statements like this, the Council on Faith, Life, and Strategy might give leadership in laying the groundwork for implementation. I guess that would fall under the "strategy" mandate of the council.

In order to remove the roadblocks to implementation of this statement, someone needs to model a way of peace. The economic implications need to be addressed by taking a hard look at our stance as custodians of huge sums of money. I hope the time is far down the road when we go through another major church reorganization process. There is something that feels very uncomfortable to me about an organizational structure chart. But I also hope the time is here now when we can reduce, streamline, lay to rest, critique, refine those parts of our structures which are not helpful in working at what we have said is our priority. We must remove those ingredients of our structure which make our organization into an institution.

Unless there is justice there will be no peace. This statement says that "peacemaking begins in our hearts." Unless there is a burning passion for justice for all in our hearts, we will likely be deterred by many small insignificant roadblocks, and God may need to turn to some source outside of the church to work out his shalom. Or perhaps there will not be any shalom for many whom God would want to experience shalom.

We have made the statement. Now the onus is on us. We will be judged by our statements. 

Review

Stewardship without guilt

A Congregational Guidebook in Money and Economic Issues by Daniel Kauffman and John Rudy. Mennonite Mutual Aid, 1981. 131 pp. Suggested contribution, \$5.00. Available from MMA, 1110 North Main, Goshen, IN 46526.

Any congregation willing to tackle some down-to-earth economic questions should be able to profit from this new handbook, subtitled "A kit of self-help ideas and resources to assist a congregation to talk about money."

Daniel Kauffman, former director of stewardship for the Mennonite Church, tested the basic material with 13 cooperating congregations while on a 1980-81 leave from Goshen College. Assisting him on a one-third-time basis was coauthor John Rudy, vice-president of financial services for Mennonite Mutual Aid/Mennonite Foundation.

These men have put together a collection of practical helps for those who realize that congregational stewardship involves more than just "meeting the budget." Rudy feels most congregations have had a one-sided approach in their teaching on financial issues: "The church has often limited its money concerns to giving. Just loosen your purse strings and make bigger contributions. In our everyday lives, however, we wrestle with some pretty significant problems: double-digit inflation, recession, high interest rates, consumer debt, mortgage payments, food costs, educational

expenses, high taxes.... Aren't these things worthy of concern in our congregations, if they are causing problems?"

I find the treatment of most issues in the book helpful and to the point. In the area of wills and estate planning we are urged to consider Old Testament jubilee principles. In personal and family money management, congregational financial counseling is recommended for remedial and preventive help.

The authors have produced simple, step-by-step outlines for congregations to follow in their study of these and other issues. Sample work sheets are provided to help a local leadership team identify major areas of concern, arrange them in an order of priority, then work at obstacles that may hinder dealing with the agreed-on issues.

The book also includes detailed suggestions for utilizing sermons, Sunday school classes, and other discussion groups in an effort to involve an entire congregation in the study. An appendix adds 68 pages of supplementary materials: stewardship quotations and articles, suggested sermon outlines, and actual samples of materials various congregations have used in stewardship teaching efforts.

Throughout, Kauffman and Rudy have chosen to emphasize positive aspects of good stewardship rather than taking a more negative or guilt-producing approach. Even their bibliography of study resources seem to reflect

this. No books on the order of Sider's *Rich Christians in an Age of Hunger* or Mooneyham's *What Do You Say to a Hungry World?* are included.

However, their bibliography does list Doris Longacre's *Living More with Less*, a book which asks the pointed question, "But what if we *are* guilty?" And what if Jesus *would* pronounce "woe" on our accepted standard of justice (righteousness), just as he did the legally correct (and faithful in almsgiving) scribes and Pharisees? What if an occasional dose of good, clean guilt could help move toward greater equality with Christians everywhere (rather than our growing further and further apart)?

I would also have liked more discussion on improving understanding between the less well-to-do members of our congregation and their more (financially) successful business and professional peers. The latter *are* often maligned and misunderstood, true, and sometimes complain of being needed only when the church needs their money. But could a clearer distinction be made between the responsible management of *corporate* or *capital* wealth (for purpose of production) and the overuse of *profits* and *personal* wealth (for the sake of consumption)? That distinction may be important in understanding Jesus' teachings about money. It may also help the church become more affirming of its entrepreneurs, without having to approve anyone's claim to higher personal standard of living (than those who manage less wealth).—Harvey Yoder, pastor, Zion Mennonite Church, Broadway, Va.

Adult ed classes offer a variety of opportunities at Lancaster Mennonite High

A. Don Augsburg, professor at Eastern Mennonite Seminary, Harrisonburg, Va., will teach a course, "Counseling, Growth, and Development," at Lancaster Mennonite High School each Wednesday, 7:00 to 10:00 p.m., from Feb. 3 to Apr. 21. Augsburg will be scholar-in-residence for that period in Lancaster County Mennonite churches.

Donald Kraybill, professor of sociology at Elizabethtown College, will teach a course on the same Wednesday evenings entitled "Nuclear War: A Matter of Christian Faith." The course will study the effects of a nuclear war on Lancaster County, the development of the present arms race and biblical teaching regarding war, and discuss possible Christian responses and action.

Also on Wednesday evenings will be a study on the book of Revelation taught by Paul M. Zehr, director of the adult education program. The course will analyze several eschatological views along with a study of the structure and content of the book.

Courses offered on Tuesday evenings beginning on Feb. 2 are "Conversational Spanish" taught by James Gingrich, teacher in Lancaster city schools, and "Death and Dying in Christian Perspective" by Paul M. Zehr. A course on Fraktur will run for six Tuesday evenings taught by Julia Kohler, known for her art exhibits at the William Penn Museum in Harrisburg in 1976.

Registration is open, and classes are designed for general enrichment.



Raul Garcia (left), church leader in Pehuajo, Argentina



Steve Fath, missionary in Bolivia, talks with

North Americans learn from Latin sisters

A group of 22 Mennonites from North America recently completed a goodwill visit to Mennonites in four Latin-American countries. Mennonite Board of Missions, Elkhart, Ind., sponsored the group, but participants paid their own travel expenses.

Simon Gingerich of MBM coordinated the three-week Latin America fellowship visit. John and Ruth Koppenhaver of Hesston, Kan., assisted in translation and mission interpretation.

The travelers were housed in both inexpensive hotels and private homes. Those who knew Spanish helped those who did not. "We stayed three nights at a home in Choele-Choele, Argentina," said Mary Mann. "We couldn't communicate, and our hostess was at first hesitant to keep us without the help of a translator. But in the end, she threw her arms around us and said, 'I love you so much!'"

Nearly half the visit was in Argentina, where dynamism and vigor emanated from congregations which were started after the arrival of MBM missionaries in 1917. Churches in Mechita, Pehuajo, Trenque Lauquen, and Bragado had well-trained Argentine pastors and lay leaders. Buildings were full of new Christians beside two- and three-generation families. "Grandfather carved the pulpit," the visitors were told at one church.

Warmth and spontaneity of feeling in Latin America was shown in much more contact, hugging, and kissing than the visitors had been accustomed to.

"The warmth of the reception there swept us off our feet," said Maynard Good. "Even the smallest children came up to greet us and to be loved."

"Is there renewal in North America?" was a continuing question asked by Latin-American Mennonites, who felt a kinship with North American churches. Some congregations were charismatic, and the sincerity and genuineness of the members was evident.

Bolivia Mennonite Church is in its tenuous, early stages; the pastors are untrained. The visitors observed with great satisfaction and pleasure that both MBM and Mennonite Central Committee have done an excellent job in Bolivia.

Sexuality study committee begins work on assignment

In response to the action of the Mennonite Church General Assembly at Bowling Green 81, the General Board appointed a study committee for the subject of "Human Sexuality in the Christian Life." That committee met on Jan. 7, 8 in Des Plaines, Ill., to begin their work.

Joining them was a committee from the General Conference Mennonite Church with a similar assignment. Both committees will work together toward presenting one report at the 1983 convention at Bethlehem, Pa.

Members from the Mennonite Church are Howard Charles, Lois Janzen, Willard Krabill, Naomi Lederach, Enos Martin, and Wilmer Martin. From the General Conference Mennonite Church are Kenneth Bauman, Sue Flickinger, Sue Goertzen, David Schroeder, and Elsie Steelberg. Wayne North and David

Helmuth, staff persons with the Mennonite Church, and Herta Funk and Vern Preheim of the General Conference Church also attended.

A major block of time was spent determining the exact nature of the assignment—is it to prepare a position paper or devise a study process? The committees finally agreed that a position will inevitably be taken and that a study process is very important. A study of the broader context of human sexuality rather than speaking only to a few ethical issues was seen as primary if the work of the committee is to be more than routine exercise.

The committees were divided up into working groups and will begin to study and write on various topics relevant to the larger theme. Some of these are "Theology of the Body," "Sexual Roles and Attitudes," "Sexuality Across the Life Span," "Married Sexuality," "Single Persons' Sexuality and Homosexuality," and "Decision-Making on Sexual Issues."

Two more meetings of both committees are planned before August of 1983.

church news



utz and Maynard Good

nd brothers

The visitors were treated in Bolivia to fresh piña (pineapple), which takes 18 months to mature and sells at the farm for 28 cents apiece.

One day the group split into two pickup trucks and traveled to the home of Wendell and Karen Amstutz, workers who live and farm side by side with Bolivians.

In Uruguay, many of the present leaders have come to faith through the ministry of missionaries James and Ann Martin. Nearly all church leaders have had some seminary training.

In Brazil, the visitors saw Mennonite

churches mostly in the industrialized city atmosphere. The pastors are well trained. The cities are great distances apart, and 26 congregations are spread over 1,800 miles. Some areas of Latin America, especially Brazil, have such soaring populations that it is nearly impossible to maintain an accurate census.

The 15 MBM missionaries in Brazil are unable to work as closely together as those in smaller countries, but local Christians are appreciative of the missionaries and almost universally positive about what the Mennonite Church had done in their lives.

The North American ambassadors carry these and other memories of this time in Latin America, and now plan to share them with North American congregations.

"I expected people to be warm and friendly and welcome us, but I wasn't ready for the depth of that love and preparation for us," Lillian Bair said, as she told how one congregation even whitewashed the church for the group's visit.

"One young fellow referred to his fellow church members as 'brother' or 'sister' as he drove us through town and pointed out their homes and businesses," said Helen Patrick.

"The main success of the trip was in the fellowship and contact we had with the Latin-American families by staying in their homes," said Simon. "This was an extremely valuable part of the experience."

Members of the Latin America Fellowship Visit were: Ray and Lillian Bair, Simon and Dorothy Gingerich, Maynard and Ruth Good, Mary Mann, and Helen Patrick, Elkhart, Ind.; Ernest and Mary Smucker, Goshen, Ind.; Marvin and Fannie Mae Miller, Nappanee, Ind.; C. N. and Elsie Driedger, Altona, Man.; Emery and Audrey Hochstetler, Oxford, Iowa; John and Ruth Koppenhaver and Vernon and Lois Roth, Hesston, Kan.; and Paul and Grace Yoder, Sarasota, Fla.

Jantzi chosen by Costa Ricans to aid in development

Trying to solve rural poverty in Central America is like trying to untangle knots in a frayed rope. "If you pull one thing, a lot of other things unravel," said Vernon E. Jantzi, assistant professor of sociology at Eastern Mennonite College, Harrisonburg, Va. Jantzi is in the midst of a four-month assignment with ITCO, a Costa Rican government agency for land reform.

As general project adviser in the nation's Atlantic region, Jantzi serves as liaison between ITCO and its international funders—the World Bank and the U.S. Agency for International Development. He also assists in program planning and administration.

Jantzi has wide experience in Central America. He directed a Conservative Mennonite (Irwin, Ohio) voluntary service program in Costa Rica from 1965-67 and was director of a literacy skills training program in Nicaragua from 1968 to 1970.

Last spring and summer, Jantzi worked in Costa Rica as an employee of Cornell University's rural development committee. He holds a doctorate from Cornell and wrote his dissertation on "Structural Determinants of Rural Development Institutions in Costa Rica, 1950-70."

Jantzi's current assignment came about unexpectedly, he explained during a Christmas visit home. Costa Rican officials requested him when the U.S. insisted upon filling his position with someone from outside Costa Rica.

The invitation came in November, just before the start of EMC's winter term. Jantzi was able to accept the assignment when a sociology course he was to teach was canceled, due to lack of students, and another instructor was found for a beginning Spanish course he was to teach.

The project with which Jantzi is working attempts to involve the people to be helped in making decisions. For example, they are to have a say on what crops will be grown on their land and where roads will be built.

Much of Jantzi's first few weeks was spent bringing ITCO officials and rural people together to talk. "It seems like an obvious step," he said. "It was actually a revolutionary thing, given the nature of the institution."

Many middle-level bureaucrats oppose this approach because it may lessen their power, he said.

Jantzi's tasks in January and February will include obtaining formal approval from the international agencies for plans based on these discussions and continuing to meet with housing, road construction, and other officials.

He and a Costa Rican co-worker will attempt to see that plans are followed and timetables are met. In addition, Jantzi hopes to spend some evenings and weekends visiting six EMC students involved in a study program at other locations in Costa Rica.

Christian Camping Convention 82 plans released

The Christian Camping Convention 82 Planning Committee has released the details of the upcoming event. The committee members are Rich Oswald, Dave Helmuth, Walt Bowman, and Arden Ball.

"Toward a Peaceable Kingdom," (the role of the church and camp as partners in peace living), has been designated as the theme. This biannual event is sponsored jointly by Outdoor Ministries Association (Church of the Brethren) and Mennonite Camping Association, and will be held from Apr. 12 to 15 at Camp Amigo in Sturgis, Mich.

The keynote speaker is Don Miller, professor of ethics and Christian education at Bethany Theological Seminary in Oak Brook, Ill. He is the father of three teenagers and is active in Church of the Brethren camping programs. His background also includes authoring a book, *The Wing Footed Wanderer*, and writing for the Youth Foundation Series. Following

his daily input, there will be time for group interaction on his presentation.

There will be worship in song, Scripture, and sharing each day, led by Carol Kettering. Tim and Paula Lehman are planning recreational activities for each afternoon. But, a large part of the convention will be spent participating in workshop sessions.

These include: stress, management for camp staff, legal aspects of camping, conflict resolution in the camp setting, peace education for youth in the camp setting, workshop for camp boards, "idea lab," resources management (trees, wildlife, land use), financial management, the future of camping for the 80s, nutrition at camp, personal retreats and teaching peace to children at camp and more.

The contact address is Camp Amigo, 26455 Banker Street Road, Sturgis, MI 49091; phone (616) 651-2811.—Carolyn Dooley, secretary, Mennonite Camping Association



Willard and Elizabeth Barge are now on a four-month furlough in the U.S.

Barges complete three years, London Centre

Serving the London community from the London Mennonite Centre has been the three-year assignment of Willard and Elizabeth Barge, workers with Mennonite Board of Missions, Elkhart, Ind. They returned to North America recently for a four-month furlough.

The Barges, from Hesston, Kan., serve as host and hostess for the center. Among other things, the center is home for London Mennonite Fellowship, which attracts about 50 people to its meetings.

Bill maintains building operations and does carpentry work while Liz coordinates guest services, housekeeping, and meals.

The center currently has 23 residents, including workers Alan and Eleanor Kreider and former workers John and Eileen Coffman.

The 20-room center for 25 years has provided housing for international students. It will now concentrate more on communicating the good news of Jesus by calling Londoners to faith and peacemaking through London Mennonite Fellowship.

"I miss the students," Liz confessed. But she and Bill anticipate their time in North America and their return to London for another three years. "We'll go anywhere," they had told MBM in 1978. Now they are "ma" and "pop" to a houseful of people in London.

London Mennonite Centre's outreach into the local community is a mark of its growth for the 1980s. It will continue to spread its message through books, magazine articles, hos-

pitality, and friendship. One room is set aside as a library and bookshop.

Each morning at the center begins with a prayer service. Tuesday nights are for London Mennonite Fellowship business meetings. A

worship service is held in the chapel Sunday mornings.

Several countries are represented: Pakistan, India, Finland, Canada, USA, New Zealand, and Britain. Faith backgrounds span from Anabaptist to Syrian Orthodox, Anglican, and former Hindus and members of religious cults.

Residents of the center are not tied to the fellowship, but most attend the meetings.

The MBM residence at nearby 7 Highgate is also supported by paying guests. It was formerly the home of the Kreider family before their move to the center. The residence has been renovated and may be a future outreach center again.

Liz takes over much of the cooking for the evening group meals. There is no regimen in the seven-kitchen center, but sharing meals as a group has gradually become voluntary. "It's catching," Bill said. "You smell the food cooking down there in the big kitchen, and pretty soon you wonder if you really want to eat up in your room by yourself."

One of the most recent highlights for the Barges was a visit to the Mennonite group in Dublin, Ireland.

Bill is a native of Sterling, Ill., and worked in construction in Hesston, Kan. Liz is from Pigeon, Mich., and was food service supervisor at Schowalter Villa in Hesston.

Barges look forward to spending their furlough with each of their six children and making congregational contacts in Colorado, Kansas, and Michigan. Although they plan to remain in some type of long-term missionary service, they admit that "Hesston is home."

In the meantime, Alan and Eleanor Kreider, along with their co-workers, will continue to represent the Mennonite work in London.

A recent photograph of the London Mennonite Fellowship at the center



The sixth Hispanic Women's Conference will be held Apr. 15-18 at Camp Copass Baptist Encampment, Denton, Tex. The theme will be: "Christian Women Controlled by the Spirit." Martha C. De Escobar, of Mexico City, Mexico, is the guest speaker. For more information, write Seferino De Leon, 58360 Ardmore Dr., Elkhart, IN 46514.

Eastern Mennonite College has a position open in social work, beginning this fall. Contact Dean Albert Keim at the college in Harrisonburg, VA 22801.

An inter-Mennonite Washington Peace Seminar is scheduled for Mar. 7 to 9 in the U.S. capital to explore the issues of peace, justice, and stewardship and their relationship to government. Persons from the Iowa-Nebraska and North Central Conference, of the Mennonite Church, and from the General Conference Northern District are invited by their own sponsoring bodies. A maximum of 50 registrants will be accepted. The deadline for registering is Feb. 26, and the \$35 registration should be sent to Curt Olson, 1017 South Van Eps Ave., Sioux Falls, SD 57105.

A young adult snow camp is being planned for the Rocky Mountain Mennonite Conference on the weekend of Feb. 26-28, at the Rocky Mountain Camp. Walt Friesen, pastor at First Denver Mennonite Church will be the resource person. The theme for the weekend will be "Faith Development."

Report is the bimonthly publication of Mennonite Central Committee Peace Section's Task Force on Women in Church and Society, going to about 1,600 readers. Recent issues have been "Discipleship Motives in Career Choices" and "Singleness and Single Parenting." Current and future *Reports* focus on "Women and Health," "Language," "Ordination," "Human Sexuality," "Peace and the Power of the Housewife," "Two-Career Marriages," "Nurturing Children," and "Women Mystics and Devotional Life." *Report* may be received by simply requesting it from MCC Peace Section, 21 South 12, Akron, PA 17501. It is edited by Muriel Thiessen Stackley, Lincoln, Neb.

The Mennonite Central Committee Task Force on Women has, in the past, responded to issues of women in church and society through scholarly research and study papers. The task force is now soliciting creative responses to the same concerns in the form of short stories, poetry, dramas, ink sketches, songs, and black/white photos. Please send contributions to Esther Wiens, 77 Henderson Highway, Winnipeg, Man. R2L 1L1, by June 1 for consideration in a published collection of "Artists' Approach to Women's Concerns."

Nathan Showalter is receiving applications for the position of full-time chaplain at the Lancaster (Pa.) County prison on behalf of the chaplaincy search committee. For more detailed information write to Showalter at

Eastern Mennonite Board of Missions, Oak Lane and Brandt Blvd., Salunga, PA 17538, or call him at (717) 898-2251.

Virtually every Mennonite and Brethren in Christ congregation in the U.S. will receive a free copy of *A Matter of Faith: A Study Guide*

Workers asked to leave Somalia

An unauthorized look at some airplanes has forced Mennonite Central Committee workers Eldon and Ruth Gamble of Calgary, Alta., to leave Somalia. The couple flew to Nairobi, Kenya, in early January after the Somali government requested Eldon's deportation.

They are now awaiting reassignment elsewhere in Africa.

"From the information available to us, this seems to have been an occasion of a variety of unrelated circumstances coming together to create an unfortunate result," says Tim Lind, secretary for northern and central Africa. "Though we do not expect further repercussions from this incident, it serves as a reminder of the sometimes extreme sensitivity which many of our workers are required to exercise on a daily basis in their assignments."

The incident leading to the deportation occurred on Oct. 21, Somalia's National Revolution Day. According to country representative Ardith Frey of Elmira, Ont., Gamble, who has an interest in old planes, went into the military section of the Mogadishu airport to examine some of the aircraft. Airport security personnel discovered him and took him to the counterespionage division of the National Security Service for questioning.

Says Frey, "Eldon didn't seem to realize the offense he was committing, since on a previous

occasion he was allowed access into this area of the airport to look around."

Frey notes that security was unusually tight because of the national holiday. Also, the assassination of Egypt's President Sadat two weeks earlier was still fresh in the minds of the authorities. Further complicating the situation for Gamble was the inavailability of his passport, which was at the immigration office to get a visa renewal.

Throughout the extended questioning the authorities treated Gamble well, according to Frey. After his release officials gave the impression that they were satisfied with Gamble's explanation and that there would be no long-term consequences.

But in late December Frey and her husband, Marvin, learned that the National Refugee Commission, at the direction of the National Security Service, was seeking Gamble's deportation. Shortly thereafter they received the official letter asking that he leave the country.

The Gambles had arrived in Somalia in August 1981. After a period of language study Eldon began working at repair and maintenance of trucks carrying commodities from Mogadishu to refugee camps in western Somalia. Ruth served as an administrative assistant in the CARE offices in Mogadishu.

Computer users meet

Twenty persons representing eleven Mennonite Church and related agencies using computers met on Jan. 8 and 9 near the Chicago-O'Hare International Airport.

The purpose of the meeting was to share information with regard to computer usage and to find ways to cooperate for the most efficient use of equipment and programs for the benefit of the total church.

The meeting was called by the general secretary of the General Board, Ivan Kauffmann, who served as chairman of the meeting. In the first session, each of the eleven agencies shared information with regard to equipment and programs already in use or planned for the future. An impressive amount of equipment and programs is already being used by these agencies in their church related assignments. It was noted that, in spite of the individualistic approach by which equipment had been obtained, there was a remarkable amount of simi-

larity in the ways the various agencies might cooperate together in the use of it.

The additional following subjects were discussed: Common Data Bank, Kermit Roth, Scottdale, Pa.; Need for Computer Security, Eugene Seals, Southfield, Mich.; Use of Commercial Consultants, Dwight Wyse, Harrisonburg, Va.; Use of Volunteers Within the Church, Larry Miller, Morton, Ill.; and Cooperation and Sharing by the Agencies.

In the discussion period twenty items needing further attention were identified. These will serve as agenda items for a future meeting.

A committee was selected to plan for a future meeting and to prepare a newsheet listing helpful information to the churchwide agencies. Committee members are: Jim Kaufmann, Winona Lake, Ind.; Larry Miller, Morton, Ill.; Ed C. Epp, Goshen, Ind.; Eugene Seals, Southfield, Mich.; Mervin Zook, Goshen, Ind. — Ivan Kauffmann

U.S. Peace Section and originator of the idea of the mailing to the churches. "The materials we are mailing treat the arms race as a fundamental challenge to the integrity of Christian faith." On Jan. 14 and 15, 1,200 copies of the 107-page book were mailed to Mennonite Church congregations, and additional copies to Brethren in Christ congregations.

Bruce M. Kooker, Millersburg, Ohio, has been appointed director of development at Central Christian High School, Kidron, Ohio, and his assignment began on Feb. 1. Kooker and his wife, Sheryl (Garber), are actively involved in the Millersburg (Ohio) Mennonite Church, where Bruce serves as congregational chairman.



A 10,350-metric ton shipment of food donated by North American Mennonites and others has arrived in Ethiopia. Mennonite Central Committee Ethiopia Country Representative Herb Kraybill of Elizabethtown, Pa., telexed news of the berthing of the *M.V. Yannis Halcoussis* at Assab port on Jan. 14. He indicated unloading of the corn, wheat, and other food items would take five or six days. From there the ship would deliver the remainder of its \$1.4 million load to Somalia. Three thousand tons of corn, 2,000 tons of wheat, and 250 tons of lentils will be unloaded at Assab for distribution to food-short areas of Ethiopia. The remaining 5,100 tons of corn will help feed some of the several hundred thousand refugees in Somalia.

Wallace Jantz of La Junta, Colo., was elected chairman of the Mennonite Health Resources board of directors at a recent meeting. He succeeds Calvin Hochstedler of Walsenburg, Colo. Jantz, who had served as vice-chairman, is conference minister for the Rocky Mountain Conference of the Mennonite Church. He represents the La Junta Medical Center on the MHR board. MHR is a regional organization formed in mid-1981 under the auspices of the Mennonite Board of Missions, primarily established to provide management and consultation services to six Mennonite-related hospitals in Colorado and Kansas.

La Junta (Colo.) Medical Center has recently received a two-year reaccreditation by the joint commission on accreditation of hospitals. Such recognition acknowledges that the hospital is in substantial compliance with high standards established for all phases of its operations. La Junta Medical Center operates 77 acute beds and 145 long-term care beds. It is owned by the La Junta Community Hospital Corporation, but is operated under contract by

the Mennonite Board of Missions. It is also affiliated with Mennonite Health Resources.

A **Youth Evangelism Service (YES)** team sponsored by Eastern Mennonite Board of Missions, Salunga, Pa., left the Lancaster area on Jan. 5 for eight months of training and service which will take them to Scotland, Sweden, and Germany. The team will spend three months in preparation for their service assignment at a Youth with a Mission training center in Hawick, Scotland. In April and May under the direction of a YWAM leader, the team will do evangelistic work in Scotland and Sweden. During the summer months they will serve with the Mennonite Home Mission in West Germany. Jeryl Hollinger, who directs Eastern Board's YES program says the team will visit German Mennonite churches in order to encourage youth to volunteer for a similar YES program in their own country.

Team members are Keith Blank and Jane Stoltzfus of Gap; Brenda Burkhart, New Holland; and Dorothy Stutzman, Kutztown.

A **midsummer Peace Revival Camp Meeting** will be held from July 19 to 24 in a mountain retreat center near Denver, Colo. Designed for those seeking more understanding, clarity, and evangelistic fervor around faithfulness in a nuclear age, the five-day camp will present opportunities for families and individuals to share experiences, convictions, dreams, and dilemmas concerning the Christian response to the worldwide armaments buildup. Those interested in alternative travel to the camp may contact Perry Yoder, Box 43, North Newton, KS 67117, for information about biking groups. Dormitory housing will be provided at the camp, and there will be space for tents and campers (limited number of camper hookups available). For more information and registration, write Marge Roberts, 5927 Miller Street, Arvada, CO 80004.

New Gospel Herald Every-Home-Plan congregation: Montreal Mennonite Fellowship, Montreal, Quebec.

Special meetings: **Herbert Minnich**, Goshen, Ind., and **John I. Smucker**, Lima, N.Y., at North Main Street, Nappanee, Ind., Feb. 3-7.

New members by baptism: Timothy and Miriam Slabach, Ebenezer cong., South Boston, Va. Peggy Kirk by baptism and Mike and Su Aberle, Brentt and Pauline Pierson, and Tim and Marcia Krahn by confession of faith at Trinity, Morton, Ill.

Change of address: **Eugene and Hazel Frey** from Tanzania to 2323 Middlegreen Court, Lancaster, PA 17601. **Dale and Dorca Ressler** from Bukiroba to P.O. Box 107, Powell, OH 43065. **Paul and Laura Nisly** from Grantham, Pa., to Daystar Communications, Inc., Box 44400, Nairobi, Kenya. **Joyce Witmer** from New Holland, Pa., to Shirati Hospital, P.O. Box 7, Musoma, Tanzania.

births

Bange, Glenn and Doris, Hanover, Pa., third child, first son, Gary Edwin, Jan. 6, 1982.

Basinger, Edwin R. and Ruth (Mishler), Tulsa, Okla., third daughter, Cara Renee, Jan. 6, 1982.

Belser, Steven and Kimberly (Yordy), Germantown, Tenn., first child, Bradley James, Jan. 11, 1982.

Derman, Carl and Beki (Brannaman), Tucson, Ariz., first child, Karl David, Jan. 6, 1982.

Dinius, Wayne and Anna Marie (Short), Archbold, Ohio, third child, first daughter, Ruth Anna, Jan. 7, 1982.

Glanzer, James and Jan (Mayer), Harrisonburg, Va., second son, Murray James, Dec. 10, 1981.

Heflin, Richard, Jr., and Sherry (Baer), Hanover, Pa., first child, Cara Michelle, Oct. 2, 1981.

Kalous, Paul and Joyce (Lehman), Cincinnati, Ohio, first child, Heather Michelle, Oct. 31, 1981.

Kruse, Steve and Darla (Miller), Wauseon, Ohio, second child, first daughter, Trishelle Renee, Dec. 14, 1981.

Lefever, Jay and Carol (Esbenshade), Chambersburg, Pa., second child, first son, Benjamin Esbenshade, Dec. 26, 1981.

Lederman, Bill and Janelle (Roggie), third child, second son, Jesse Aaron, Jan. 7, 1982.

Martin, Larry and Lynette (Moyer), St. Jacobs, Ont., second son, Travis Dylan, Dec. 29, 1981.

Martin, Philip and Anita (Rude), Tofield, Alta., second daughter, Shandel Anita, Jan. 1, 1982.

Miller, Ed and Lila (Baer), Wauseon, Ohio, third child, second daughter, Rebekah Renee, Jan. 6, 1982.

readers say

I disagree with Ruth Martin's article on women in the early church on several points. One serious flaw is that she tends to caricature a position she is attempting to refute. Many Christian "Libbers" who argue that the teachings of the New Testament cannot be understood without taking into account the cultural context of the authors do not regard Paul as a "woman hater." Most probably believe that Paul's views were very progressive. But we would also affirm that Martin may, of course, disagree with this point of view. But I do not think she dealt with it.

Martin's version of sexual equality also troubles me. If I follow her argument correctly, she asserts that God has denied women the gift of clear thinking. Is this equality? I think not. Such a viewpoint defines every woman who possesses the skills of leadership as abnormal. Rational women are not true women (and emotionally expressive men are not true men), according to Martin. Is this attitude faithful to the larger themes of the New Testament? I think not. Any attempt to impose a "feminine" or "masculine" personality upon individual human beings is bound to cause a great deal of needless pain and frustration.

One final point. The women of the Mennonite Church who ask that they be allowed to employ their leadership gifts for the benefit of the church are not self-seeking anarchists obsessed with the idea of dominating men. They simply ask that the church allow them to use what God has given. Yes, Gladys Baer, I am sure that you can serve God in your kitchen. But will you allow other women to serve elsewhere?—**David Peterson**, Goshen, Ind.

Clarence Fretz has put us all in his debt by his well-researched and well-written article, "The Church Year?" p. 960, issue of Dec. 29, 1981. It is my impression that his conclusions are historically accurate and sound.

One thing which puzzles me is that the Amish men stand facing the congregational servants (elder,

obituaries

Neer, Philip and Shan (Patrick), West Liberty, Ohio, fifth child, third son, David Alexander, Nov. 18, 1981.

Otto, Omer and Kathy (Gingerich), Kokomo, Ind., second daughter, Kimberly Jo, Jan. 8, 1982.

Peachey, Lester and Shirley (Peachey), Belleville, Pa., first child, Lavern Charles, Jan. 4, 1982.

Richer, Jim and Brenda, Wauseon, Ohio, first child, Angela Joy, Dec. 12, 1981.

Shue, Brad and Brenda (Tucker), Harper, Kan., first child, Jeremy Charles, Jan. 12, 1982.

Stoltzfus, Lowell and Charlene (Beechy), Goshen, Ind., third son, Nicholas John, Jan. 13, 1982.

marriages

Davern—Giovarelli.—David F. Davern and Renee A. Giovarelli, both of Tucson, Ariz., Shalom Mennonite Fellowship, by James R. Wenger, Sept. 5, 1981.

Horst—Bouloy.—Daniel Horst and Deanna Bouloy, both of Dalton, Ohio, Martins cong., by Vincent Frey, Dec. 26, 1981.

Jones—Miller.—Todd Jones and Crystal Miller, both of Bradenton, Fla., Emma cong., Topeka, Ind., by Etril J. Leinbach, Jan. 9, 1982.

Litwiller—Springer.—Russell Litwiller and Sherry Springer, both of Hopedale, Ill., Hopedale cong., by Aden Yoder, Aug. 1, 1981.

preachers, deacons), while the women turn their backs toward the leaders, while the deacon reads the Scripture lesson. Can anyone explain this strange phenomenon?

Ben J. Raber, Baltic, Ohio 43804, continues to publish the *New American Almanac* annually. It attempts to give the name and address of each Amish congregation, and the year of ordination of each deacon, minister, and bishop. For the two services of each month it also indicates the Scripture lesson, and hymns to be sung from the *Ausbund*, as well as hymns from the *Liedersammlung*. For some Sundays a theme is given; for example, the New Birth. The almanac is also published in German as *Der Neue Amerikanische Calendar*. Rather surprisingly, it also gives the names and addresses of the ministers of the Hutterian Brethren.

A warm thank you to Brother Fretz for his labor of love.—**J. C. Wenger**, Goshen, Ind.

I am comfortable neither with the positions stated in the second half of Ruth Martin's "Women in the New Testament Church" (Dec. 29) nor the method by which those positions are reached. Of these two aspects I am most concerned with the methods that are employed in interpreting Scripture.

The first part of the article employs methods of interpretation somewhat akin to those used by a historical-critical scholar. I quote, "Scriptural standards, for both men and women, put them as out of touch with prevailing social mores of the first century as they would do for us today." This statement utilizes the method of examining the cultural context from which the biblical accounts arose in order to find meaning in the text for our situation.

In the section subtitled "How this worked out" the author utilizes another valid principle, that of examining more than one passage to obtain some sort of consensus on what Scripture says. So far so good. (Perhaps I should add that up to this point I am comfortable with the conclusions that have been

Chupp, Eli, son of Mose and Susanna (Hochstetler) Chupp, was born in Goshen, Ind., July 4, 1898; died at the Rensselaer Care Center, Rensselaer, Ind., Dec. 23, 1981; aged 83 y. On May 31, 1921, he was married to Malinda Miller, who survives. Also surviving are 2 brothers (Levi and William) and 3 sisters (Fannie Chupp, Mrs. Mary Schmucker, and Susanna—Mrs. John Hostetler). He was a member of the Burr Oak Mennonite Church. Funeral services were held at the Jackson Funeral Chapel on Dec. 28, in charge of Sam Miller and Edwin Bontreger; interment in the Burr Oak Cemetery.

Crumrine, George W., son of George and Hattie (Thomas) Crumrine, was born in Flanagan, Ill., Aug. 30, 1903; died at Morton, Ill., Jan. 11, 1982; aged 78 y. On Dec. 27, 1923, he was married to Esther Augsburg, who survives. Also surviving are 3 sons (George, Robert, and Eugene), 3 daughters (Ruth—Mrs. Aaron Litwiller, Dorothy—Mrs. Harry Ingram, and Loretta—Mrs. Clifford Graffis), 20 grandchildren, and 11 great-grandchildren. He was preceded in death by 2 brothers and 3 sisters. He was a member of First Mennonite Church, where funeral services were held on Jan. 13, in charge of James Detweiler and Kenneth Good; interment in Roberts Cemetery, Morton, Ill.

Frey, Alice, daughter of Solomon and Elizabeth (Kaufman) Yoder, was born in Moultrie, Ill., July 7, 1912; died at her home in Rensselaer, Ind., Sept. 30, 1981; aged 69 y. On May 16, 1936, she was married to Samuel Frey, who died in 1972. Surviving are 3

sons (Norman, Lamar, and Wayne), 6 daughters (Regina Frey, Lydianna—Mrs. Art Troyer, Elizabeth—Mrs. Roy Stevens, Ada—Mrs. Wilbur Fecht, Irma—Mrs. Kenneth Weaver, and Josephine—Mrs. Joe Nisseley), 35 grandchildren, 38 great-grandchildren, and 6 great-great-grandchildren. She was a member of the Burr Oak Mennonite Church, where funeral services were held on Oct. 3, in charge of Edwin Bontreger; interment in the Burr Oak Cemetery.

Hackman, Lizzie A., daughter of Tobias and Kate (Alderfer) Moyer, was born in Franconia Twp., Pa., Aug. 19, 1894; died at her home at Telford, Pa., Jan. 7, 1982; aged 87 y. She was married to Harrison D. Hackman, who died in 1934. Surviving are 5 sons (Laaden M., Samuel M., Harrison M., Norman M., and Paul M.), 4 daughters (Katie—Mrs. Ronald Martin, Naomi M. Hackman, Pauline M.—Mrs. Ralph D. Nice, and Eva—Mrs. Charles Hershey), 41 grandchildren, 46 great-grandchildren, and 2 brothers (Laaden and Vincent Moyer). She was preceded in death by 3 sons (Leroy, Nelson, and Harold), 3 sisters (Sadie A. Moyer, Mrs. Wellington Clemens, and Katie A. Moyer), and 5 brothers (Nelson, Abram, Raymond, William, and Wilmer Moyer). She was a member of Franconia Mennonite Church, where funeral services were held on Jan. 11, in charge of Floyd Hackman and Curtis Bergey; interment in adjoining cemetery.

Hartzler, Ed C., son of Charles and Lydia (Yoder) Hartzler, was born at Garden City, Mo., Oct. 23, 1900; died of a heart attack at the Jackson Municipal Hospital on Dec. 21, 1981; aged 81 y. On Oct. 3, 1926, he was married to Mary Martin, who survives. Also surviving are 3 sons (Charles, Alpha, and Frank), one daughter (Betty—Mrs. Ray Linscheid), 6 grandchildren, 2 sisters (Beulah—Mrs. Ray Garber and Dorothy—Mrs. Clarence Newkirk), and one brother (Rolla). He was preceded in death by one brother. He was a member of the Alpha Mennonite Church. Funeral services were held at the United Methodist Church on Dec. 24, in charge of Norman Geissinger; interment in the Riverside Cemetery.

Held, Thomas R., son of John and Dorothy Held, was born in Gettysburg, Pa., Jan. 7, 1959; died as a result of an automobile accident on Nov. 27, 1981; aged 22 y. Surviving are his parents and 2 brothers (Michael and Karl). He was a member of Bethel Mennonite Church, where funeral services were held on Nov. 29. Memorial services were held on Dec. 13, in charge of Robert L. Shreiner.

Hershberger, Alma, daughter of Henry and Lydia (Stutzman) Stauffer, was born at Milford, Neb., Feb. 29, 1899; died at Bethel Deaconess Hospital, Newton, Kan., Dec. 14, 1981; aged 82 y. On Dec. 6, 1917, she was married to Edward Hershberger, who died on Aug. 28, 1951. Surviving are 5 sons (Weldon, Vilas, Tillman, Erlis, and Abner), 5 daughters (Berdella—Mrs. Tobias Bender, Lydia—Mrs. Harold Hochstetler, Veva—Mrs. Leonard Garber, Erma—Mrs. Archie Janzen, and Lila—Mrs. Daryl Garber), 37 grandchildren, 17 great-grandchildren, one half-brother (Clarence Stauffer), 3 half-sisters (Mrs. Rose Weaver, Mrs. Aiola Oyer, and Mrs. Wilda Schrag), 2 stepbrothers (Irvin and Vernon Roth), and one stepister (Mrs. Edna Ehrisman). She was a member of Hesston Mennonite Church, where funeral services were held on Dec. 18, in charge of Jerry Quiring, Milo Kauffman, and Vernon Roth; interment in East Lawn Cemetery.

Hershberger, Menno H., son of Eli E. and Katie D. (Miller) Hershberger, was born at Goshen, Ind., Sept. 3, 1906; died at Goshen, Ind., Jan. 4, 1982; aged 75 y. On Jan. 21, 1932, he was married to Drusilla Hochstetler, who survives. Also surviving are 2 daughters (Martha—Mrs. Bert Williams and Donna—Mrs. Herbert R. Tobias, Jr.), one son (Vernon), 11 grandchildren, 5 great-grandchildren, 3 sisters (Susie—Mrs. John Miller, Mary—Mrs. Enos Eash, and Polly—Mrs. William Yoder), and 2

reached as well as the method that has been employed.)

Now let us examine the method of biblical interpretation employed under the subtitle "A role exceedingly broad." The applications the author has stated regarding Paul's advice to Titus and the covering of women's heads do not examine the cultural context out of which the passage arose. They also do not employ the principle of getting a broad overview of Scripture upon which one bases specific applications of scriptural principles.

I want to acknowledge the possibility that my thinking has been distorted by my own bias and the smallness of my mind. But it appears to me that the author has adopted a method of interpreting Scripture in the second half of the article which is foreign to the first half. The underlying assumptions upon which each system of interpretation is based differ greatly. If I am correct this amounts to large-scale proof texting. Test me and see if I am right or wrong.—**Steven G. Gehman**, Grantham, Pa.

Your editorial, "Humor and the Human Condition" (Jan. 12) contains some interesting and thought-provoking items and statements. And regarding your committing "hara-kiri today or . . . tomorrow," why don't you wait until after your wife's next birthday, or your wedding anniversary, or the August session of Allegheny Conference?—**Elam Glick**, Kokomo, Ind.

Please note that in the January 5 issue of *Gospel Herald*, on page 11 under Mennoscope, new members by baptism, you made a mistake by listing the group (beginning with Mark Brown and ending with Julie Egan) as being from Elmira, Ont. This group was baptized and received into membership at Elmira Mennonite Fellowship in Elmira, New York.—**Dennis Gingerich**, pastor.

obituaries

brothers (Ezra and Amos). He was a member of Clinton Brick Mennonite Church, where funeral services were held on Jan. 7, in charge of Carl L. Smeltzer; interment in Thomas Cemetery.

Jantze, Esther, daughter of Phillip and Minnie (Stormer) Reil, was born in Milford, Neb., Aug. 23, 1907; died of heart failure at Seward, Neb., Jan. 9, 1982; aged 74 y. On Aug. 30, 1924, she was married to Ralph Jantze, who survives. Also surviving are one son (Dale) and one daughter (Joyce Reil). She was a member of Beth-El Mennonite Church, where funeral services were held on Jan. 11, in charge of Percy Gerig and Herbert Yoder; interment in Milford Mennonite Cemetery.

Johnson, Stella, daughter of Ezra B. and Lizzie R. (Gish) Landis, was born in Lancaster, Pa., May 23, 1895; died at Community General Hospital on Nov. 17, 1981; aged 86 y. Surviving is one brother (Gabriel Landis). She was a member of the Science Ridge Mennonite Church, where funeral services were held on Nov. 20, in charge of Phil Helmuth; interment in Chapel Hill Memorial Park Cemetery.

Kanagy, Seba A., daughter of J. Oliver and Lydia Yoder, was born on Oct. 20, 1903; died at the Goshen (Ind.) Hospital on Oct. 28, 1981; aged 78 y. On July 16, 1930, she was married to J. Forrest Kanagy, who survives. Also surviving are one daughter (Mary Lou—Mrs. Joe Hooley), 2 sons (Gene and Dale Kanagy), 10 grandchildren, one brother (Roy Yoder), and 2 sisters (Belle Krabill and Roselle—Mrs. Clair Kauffman). Funeral services were held at Goshen, Ind., Oct. 31, in charge of Del and Charlotte Glick and at West Liberty, Ohio, Nov. 2, in charge of Robert Shreiner.

Kauffman, Benjamin F., was born at Garden City, Mo., Mar. 7, 1889; died at Sarasota, Fla., Jan. 2, 1982; aged 92 y. He was married to Verna Yoder, who survives. Also surviving are one brother (Mervin E. Kaufman) and one sister (Ida Yoder). He was a member of Bahia Vista Mennonite Church, where funeral services were held on Jan. 4, in charge of Stanlee D. Kauffman; interment in McVeytown, Pa.

Ledyard, Allison D., son of Wilfred and Susan (Ingram) Ledyard, was born at Wauseon, Ohio, June 5, 1905; died at his home in Wauseon, Ohio, Dec. 26, 1981; aged 76 y. On Feb. 7, 1928, he was married to Mary Zaerr, who survives. Also surviving are 3 daughters (Ada Schnur, Velda Beidler, and Virginia Ruby), 2 sons (Dale and Roger), 4 grandchildren, one stepgranddaughter, 3 great-grandchildren, one sister (Daisy Flynn), and one brother (Hubert). He was a member of Central Mennonite Church, where funeral services were held on Dec. 29, in charge of Charles H. Gautsche; interment in Pettisville Cemetery.

Miller, Maggie, was born in Shipshewana, Ind., Aug. 8, 1889; died at Fountainview Nursing Home, Goshen, Ind., Dec. 16, 1981; aged 92 y. On Jan. 11, 1919, she was married to Samuel W. Blosser, who died on July 19, 1955. In March 1958, she was married to J. Frank Miller, who died in June 1970. Surviving are 2 daughters (Martha Blosser and Mabel—Mrs. Royal Miller), one son (Roy Blosser), one foster son (George Lilly), 2 stepsons (Roy Miller and

Harold Miller), 4 stepdaughters (Elsie—Mrs. Ernest Chupp, Elizabeth—Mrs. Myrl Gautsche, Joan—Mrs. John Kauffman, and Treva—Mrs. Herbert Swamp), 10 grandchildren, 12 great-grandchildren, 2 foster grandchildren, and one brother (Fred Stichter). She was a member of North Goshen Mennonite Church. Funeral services were held at Yoder-Culp Funeral Home on Dec. 19, in charge of Norman and Don Brenneman; interment in Yellow Creek Cemetery.

Mishler, Mabel Lovina, was born at White Cloud, Mich., Oct. 16, 1902; died at Sarasota, Fla., Dec. 15, 1981; aged 79 y. She was married to Claude Mishler, who survives. Also surviving are one son (Duane Mishler), 2 sisters (Lucy Nelson and Ola Yoder), 5 grandchildren, and 2 great-grandchildren. She was a member of Bahia Vista Mennonite Church, where funeral services were held on Dec. 18, in charge of Stanlee D. Kauffman; interment in Palms Memorial Park.

Rice, Leo Franklin, foster son of Mr. and Mrs. David Horst, was born at Salem, Ohio, Aug. 13, 1896; died of a heart attack at his home at Columbian, Ohio, Jan. 11, 1982; aged 86 y. On Dec. 17, 1919, he was married to Emma Blosser, who survives. Also surviving are 5 daughters (Verna—Mrs. Roy Rupert, Anna Mary—Mrs. Carl Lehman, Betty—Mrs. John Bergy, Emma Jean—Mrs. Elbert Heatwole, and Carol—Mrs. Nicola Katt), 6 sons (Lester, John, Homer, Richard, Glen, and James). He was a member of Leetonia Mennonite Church, where funeral services were held on Jan. 14, in charge of Leonard D. Hershey; interment in Midway Cemetery.

Schrock, Ezra, son of Christ and Sarah (Orndorf) Schrock, was born in Maryland on Sept. 3, 1900; died at Sarasota, Fla., on Jan. 3, 1982; aged 81 y. On Dec. 20, 1921, he was married to Edna Eichorn, who survives. Also surviving are 2 sons (Lester and Sanford), 3 daughters (Mary Yousey, Ruth Geddes, and Marcille Bull), 17 grandchildren, 15 great-grandchildren, one brother (Enos Schrock), and one sister (Cora Mast). He was a member of Bay Shore Mennonite Church. Funeral services were held at Sarasota Funeral Home Chapel on Jan. 5, in charge of Sherm Kauffman; interment in Palms Memorial Park.

Shank, Martha, daughter of Norman B. and Elizabeth (Otterbein) Stauffer, was born at Breslau, Ont., June 23, 1898; died of a heart attack at Scarborough Centenary Hospital, Scarborough, Ont., aged 83 y. On Mar. 5, 1919, she was married to Jacob Shank, who survives. Also surviving are 2 daughters (Grace—Mrs. Delbert Bontrager and Edith—Mrs. Erle Dyer), one son (Donald), 18 grandchildren, 15 great-grandchildren, 2 sisters (Mary Snider and Florence Hoover), and 2 brothers (Howard and Byron Stauffer). She was preceded in death by one sister and 3 brothers. She was a member of the Wideman Mennonite Church, where funeral services were held on Oct. 1, in charge of James Shantz; interment in the Wideman Mennonite Cemetery.

Shipe, Bessie Victoria, daughter of Alice Feathers, was born in Hardy Co., W.Va., Jan. 18, 1907; died at Harrisonburg, Va., Jan. 3, 1982; aged 74 y. On Aug. 29, 1931, she was married to Lory E. Shipe, who survives. Also surviving are one son (Lory D. Shipe), 2 daughters (Winnie Dispanet and Erma O'Roark), 9 grandchildren, 6 great-grandchildren, and one sister (Mattie Shipe). One daughter died in infancy. She was a member of Mathias Mennonite Church. Funeral services were held in Zion Mennonite Church on Jan. 6, in charge of Linden M. Wenger and Harvey Yoder; interment in Zion Cemetery.

Troyer, Timothy L., son of Wayne A. and Leona (Keim) Troyer, was born in Sugar Creek, Ohio, Dec. 18, 1963; died in a car accident at Sarasota, Fla., Dec. 18, 1981; aged 18 y. Surviving are his parents, one brother (Terry), 2 sisters (Tammy and Tonia),

maternal grandparents (Mr. and Mrs. Levi Keim), and paternal grandfather (Abe Troyer). Funeral services were held at the Bahia Vista Mennonite Church on Dec. 22, in charge of Stanlee D. Kauffman; interment in Palm Memorial Park.

Umble, Christian L., son of Samuel and Savilla (Lohr) Umble, was born in Lancaster Co., Pa., July 22, 1890; died at Gap, Pa., Jan. 4, 1982; aged 91 y. On Dec. 10, 1912, he was married to ——— who died on Aug. 2, 1977. Surviving are one son (Lloyd E. Umble), 3 grandchildren, 5 great-grandchildren, and one great-great-grandchild. He was a member of Maple Grove Mennonite Church, where funeral services were held on Jan. 7, in charge of Herman Glick and Irvin Engel; interment in Maple Grove Cemetery.

Yoder, Esther, daughter of Mose and Mary Magdalen (Troyer) Schrock, was born at Middlefield, Ohio, Oct. 25, 1911; died of a heart attack at Glenwood Springs, Colo., Dec. 27, 1981; aged 70 y. On Feb. 11, 1932, she was married to Edward Yoder, who died on Nov. 30, 1976. Surviving are one son (Willis Yoder), 4 daughters (Mary Miller, Leona Yoder, Edna Otto, and Ruth Ann James), 16 grandchildren, one great-granddaughter, 3 brothers (Henry, Lester, and Mervin Schrock), and 4 sisters (Polly Stutzman, Sarah Miller, Ada Detweiler, and Melinda Yoder). She was a member of Bay Shore Mennonite Church, where funeral services were held on Dec. 30, in charge of Paul R. Yoder, Sr., and John Otto; interment in Palms Memorial Park.

Cover photo by David Hiebert;

calendar

Mennonite Board of Education board of directors, Feb. 5-6
Mennonite Board of Missions board of directors, Feb. 11-13
Mennonite Publication Board, Feb. 12-13
Inter-Mennonite Conference (Ont.) annual meeting, East Zorra Mennonite Church, Tavistock, Ont., Feb. 13
Conservative Conference ministers' fellowship, Arthur, Ill., Feb. 15-19
Annual Congregational Education Conference, Laureville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 19-21
Illinois Evangelism Conference, Mennonite Church of Normal, Normal, Ill., Feb. 26-27
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Mar. 19-20
Ohio conference annual meeting, South Union Mennonite Church, West Liberty, Ohio, Mar. 11-13
Black Council and Comite Administrativo joint meeting, Sarasota, Fla., Mar. 11-13
Mennonite Health Association, Louisville, Ky., Mar. 12-16
Lancaster Conference assembly, Mellinger, Lancaster, Pa., Mar. 18
Lancaster Conference annual meeting, Lancaster Mennonite High School, Mar. 20-21
Franklin Conference mission meeting, area churches, Mar. 24-28
Atlantic Coast Conference assembly, Ridgeview, Gordonville, Pa., Mar. 26-28
Joint Ontario and Western Ontario Conference annual meeting, Rockway Collegiate Kitchener and Waterloo-Oxford School, Baden, Mar. 26-28
Illinois Mennonite Conference annual meeting, East Bend Church, Fisher, Ill., Apr. 1-3
Christian Camping Convention 82, Camp Amigo, Sturgis, Mich., Apr. 12-15
Mennonite Church General Board, Cabrini Contact Center, Des Plaines, Ill., Apr. 15-17
Goshen College commencement, Goshen, Ind., Apr. 18
Rocky Mountain Mennonite Conference annual meeting, Colorado Springs, Colo., Apr. 30-May 2
Franconia Mennonite Conference spring assembly, Deep Run East, Perkasee, Pa., May 1
Gulf States Mennonite Fellowship inspiration conference, Des Allemands, La., May 1-2
Mennonite Board of Missions Board of Directors, Harrisonburg, Va., May 13-15
Mennonite Mutual Aid Association Board/committee meetings, Goshen, Ind., May 13-15
Mennonite Board of Education board of directors, Elkhart, Ind., May 14-15
Mennonite Renewal Services annual meeting & CCRMC, Dayton, Ohio, May 18-20
Goshen Biblical Seminary commencement, Elkhart, Ind., May 21
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 21
Eastern Mennonite College commencement, Harrisonburg, Va., May 23
Hesston College commencement, Hesston, Kan., May 23
1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8

\$266,205

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$266,205.24 as of Friday, January 22, 1982. This is 35.5% of the total needed. Contributions have been received from 338 congregations and 155 individuals. Individual gifts represent \$55,030.40 of the total.

Goal: \$750,000

Mission leader denounces government of Guatemala, asks Reagan to speak out

An American Catholic missionary leader has lashed out at the government of Guatemala for its "horrendous bloodbath" and its "diabolical persecution" of the church. Walter D'Heedene, superior of U.S. province of the Missionhurst Fathers, an international missionary congregation, also called on President Reagan and Secretary of State Alexander Haig to "abandon their mostly silent diplomacy which is often interpreted as passive permission."

In a statement issued at Missionhurst headquarters in Arlington, Va., Father D'Heedene, noted that Missionhurst missionaries had been working in Guatemala since 1954. He said that over the past two years, the number of his personnel has dropped from 42 to 24, with two Missionhurst priests murdered, 15 threatened, forced to leave, or exiled.

The time of volunteers estimated to be worth more than \$64 billion

Basing its figures on a Gallup survey, a U.S. philanthropic coalition estimates the dollar value of Americans' volunteer time at more than \$64 billion a year. To arrive at the figure, Independent Sector took into account the number of persons involved in volunteer activity, the hours of volunteering done per year, and the dollar value of the hours by education level. The data came from a Gallup survey commissioned last year by the group which showed that 52 percent of American adults volunteered during 1980.

Subtracting those who said they volunteered informally or alone, such as those who counted time spent helping neighbors, the group was left with a figure of 47 percent of Americans or 84 million persons who volunteered. The worth of their compiled 8.4 billion man hours accounts for the \$64.5 billion total. The figure tops by 50 percent the dollar amount individuals gave to causes of their choice. In 1980, charitable contributions came to \$40 billion.

Independent Sector researchers arrived at an astounding figure of \$192 billion when they combined the estimated worth of volunteer time and contributions from individuals and corporations with \$80 billion in user fees, government grants, and other income received by voluntary organizations. That topped the domestic defense budget by \$50 billion, said Independent Sector.

National coalition formed to make the United States a safer place for children

The problem of exploited and victimized children in this country is of such magnitude that America is not a safe place for children. This was a view expressed at a national symposium

in Louisville, Ky., by parents of children who were brutally murdered or disappeared without a trace. With some 200 other participants, the parents called for a concerted national effort to combat all forms of child exploitation.

The initial effort of the group, which formally organized itself as the new National Coalition on Exploited and Victimized Children, focused on the Missing Children's Act now stalled in Congress. The bill, co-sponsored by Sen. Paula Hawkins (R-Fla.) and more than half of her Senate colleagues, would permit the FBI's National Crime Information Center computer to be used for tracking missing children across local and state boundaries.

"Right now it's easier to find a stolen car than it is to find a missing child," said Julie Patz of New York, whose 6-year-old son, Etan, has been missing for more than two years.

Lutheran pacifists urge co-religionists to act on antiwar tax challenge

Responding to Seattle Catholic Archbishop Raymond Hunthausen's call for a tax revolt against the nuclear arms race, Lutheran pacifists have urged co-religionists to join the protest, redirecting the money to the poor. "We shall act on Bishop Hunthausen's encouragement to resist a percentage of our federal income tax that is symbolic of allocations made to the military," said the New York-based Lutheran Peace Fellowship, an independent intra-Lutheran group which works with the International Fellowship of Reconciliation.

"We will no longer offer our tax dollars for a nuclear military that affronts the lordship of Jesus. Instead, we choose to redirect resisted tax dollars to the poor of our country and of our world."

Religious press jolted by unexpected doubling of postal rates in '82

The nation's religious press received an unexpected and unwanted reverse Christmas present on Dec. 23 when the U.S. Postal Service abruptly dropped its subsidy for nonprofit second-class publications. The action by the Postal Service board of governors was precipitated by a vote of Congress to stop subsidies as part of a gradual 16-step phasing in of rates to make the second-class nonprofit publications pay full mailing costs.

Reaction of religious editors to the increases included disbelief, dismay, and anger. "Congress lied to us," charged Lynn Clayton, editor of the *Louisiana Baptist Message*, which faced an immediate annual increase in postage costs of \$126,000. At a time when the federal government is asking charitable organizations to pick up more of the load for the needy of so-

ciety, they cripple our communication that is essential in doing what they've asked us to do."

Marijuana reported seriously harmful to a user's health

A new international report confirms earlier studies that marijuana is a powerful drug which can produce "serious adverse consequences" to health. The report was compiled by the Addiction Research Foundation of Ontario, Canada, and the World Health Organization. Some 28 leading marijuana researchers from 10 countries provided material.

"Based on the evidence available, the foundation concludes that cannabis is a powerful drug with a broad range of risks to health," the report said. "The foundation strongly advocates that cannabis (marijuana) not be used."

Free church members fell in Britain during 1981, says council of churches

Membership of Britain's free churches, except Scottish Presbyterians, fell to an all-time low of 1,061,681 in 1981, reports the Free Church Federal Council, compared with 1,102,637 in 1980. Membership figures were reported for 13 churches. Recording the biggest decline was the Methodist Church—England's largest free church—which had 487,972 registered members last year compared with 516,798 in 1980.

Soviet Pentecostals fast in U.S. embassy in bid to win liberty

Two of the seven Pentecostal Christians who have spent 4½ years in the United States embassy in Moscow began a hunger strike Dec. 28 in an effort to win permission to leave the Soviet Union. Augustina Vashchenko, 52, and her daughter Lydia, 30, have been consuming only liquids in an attempt to duplicate the victory won by Andrei Sakharov and his wife in their successful 17-day hunger strike that won permission for Dr. Sakharov's stepdaughter to visit her husband in the United States.

The other Soviet Pentecostals living in the U.S. Embassy since June 1978 are Pyotr Vashchenko, 55, Augusta's husband; their daughters Lyubov, 25, and Lilya, 22; and Maria Chmykalov, 69, and her son Timofei, 19.

They are all from Chernogorsk in eastern Siberia. The parents have been trying to leave the country for more than two decades, and made a desperate bid for freedom by rushing past Soviet guards into the embassy on June 27, 1978. Since then they have been living on the embassy grounds in a stalemate in which U.S. authorities have neither forced them to leave the embassy nor taken steps to help them leave the country.

Open letter to Walter Brueggemann

I enjoyed your little book *Living Toward a Vision* (United Church Press, 1976). I enjoyed it in the way a person enjoys a sermon: although I took notes, only one thought stayed with me for further reflection.

The idea that got my attention is in a chapter which seems to be a meditation on Psalm 19. Your point is that in a covenant community, one that seeks to follow "the law of the Lord" (Ps. 19:7), there are three ingredients and the first two must take each other seriously if the third is to be helped.

There is first, the **agent of order**. In the Bible, as you observe, this is "characteristically the king, though it may be the government or the doctor or the teacher or the parent" (p. 97). This person has authority, power, and responsibility in order to supply the needs of others—for food, protection, knowledge, medical care—whatever people need and agents of order have to offer.

In the biblical covenant model, you say here there is also an **agent of vision**. This is a person "who has no vested interest in the way things are, who has little effective power to change things, but who has caught the vision of a new land and new people in the new age" (p. 98). As you observe, in the Bible this person is often the prophet and we all remember what pills some of these were. "The king thinks always about the ordering. The prophet thinks about Torah [the Bible] which the king thinks does not matter. Torah is especially the giving of power to the powerless" (p. 99).

So these **powerless ones** make up the third component in your model. "In the Old Testament they are 'widows and orphans.' In the New Testament they are 'publicans and sinners.' Our own recital concerns the poor, the blacks, the women, and the aged. . . . How the agents of order and vision relate to each other determines how these folks fare" (p. 99). In a community that lives by the covenant, you say, the king listens to the prophet and those without power are being helped to power.

Now we know, as you observe, that often these things do not happen and sometimes we wonder why. Is it because the agent of vision does not speak, or the agent of order does not listen—or perhaps the powerless really do not want power? Or is it that your model is pasted on and life is not really like this?

I believe there is in North America some bias against the person who would be described as the agent of vision. We are as a people somewhat suspicious of words. I recall my father's acerbic remarks about the neighbor who would come to our farm for some specific purpose, but who would also linger and talk at length and would make suggestions about how dad should do his work.

Yet I observe that we do have a place in our society for certain bringers of vision. Some of these are called consultants. Consultants are useful to the agent of order because they stress efficiency. Also they go away as soon as they collect their fees. And consultants seldom dig into the basic problems of any society.

Novelists are another group of people with vision and they do sometimes dig a little deeper. They are not always recognized for their vision because they are seen as entertainers. But if you can get past the sex and violence in a novel, you find that the author has a vision of the good life. In some cases it is stated negatively and in others it is distorted, even frightening, but it is there.

And then of course there are the preachers. Every Sunday throughout the land there are persons who stand up in church and proclaim that life can be better than it is if we would take the Bible or Jesus or the Holy Spirit or the church more seriously.

Two things tantalize me as I reflect on your model. The first is why with all the visionaries proclaiming a vision so much in our society is out of joint. Power, it seems, flows regularly to the powerful and the powerless are left to do the best they can. Even Jesus is often cited in justification for the status quo: "Wars and rumors of wars" (Mark 13:7) and "you always have the poor with you" (Mark 14:7) are two favorite phrases used to stop thought and prayer on the problems of the powerless.

The other question is to consider whether I am an agent of order or an agent of vision. Without giving it much thought I would have classed myself as an agent of vision. But as I compare what I do with your descriptions, I wonder if I should not take a seat in the same row as the agents of order. It is true that I try to articulate a vision and to speak a good word on behalf of the poor.

But then I recall that I charge for these services and in a time of inflation I raise prices. I raise them in fear and trembling, but I raise them because the paper makers, the printers—and especially the postal workers—expect to be paid. So the word I proclaim is not free and unbound.

However, I note that you have included Jesus among the agents of order because he fed people, dealt with demons, healed the sick, and overcame death. Thus to be an agent of order is not to be in an inferior role. But if one takes Jesus as a model, one has taken on a heavy burden. For as you point out, one basic way Jesus differed from the ordinary agent of order is that he did not seek to protect himself or to build his own monument.

I find this a hard act to follow.—Daniel Hertzler.

Gospel Herald



February 9, 1982



Jesus enters Jerusalem (by an unknown artist). Our secret weapon, says the author, is Christ in us.

In the world, in Christ

by Winifred N. Beechy

I would like us to think together about the Christian in the world/in Christ, as described in John's Gospel, chapter 17. For six days we have been gathered here as a small group of Christians from six continents around the world. We are a tiny community of love in the midst of a world which seems filled with hate and violence. We have heard of pain and suffering of our brothers and sisters in the faith as well as of all God's other children. We are made aware of poverty, starvation, homelessness, violence and torture, discrimination and inequality, crime and corruption, oppression and injustice.

We have searched God's Word to discover what we can and must do to bring healing and hope, justice and life to those poor and powerless whom Jesus loved. How are we to be obedient to Jesus Christ in today's troubled world?

Sometimes we feel like a helpless minority in a chaotic sinful world. Our despair cannot be greater than that of the

disciples on the eve of Jesus' crucifixion. And our minority status can hardly be compared to theirs. Christians today make up one fourth of the world's population. They numbered eleven faithful followers. They faced the task of carrying on the work for which Jesus had called them. We now face that task, and we are sometimes overwhelmed.

In John 17 we have recorded Jesus' prayer for his disciples and the provisions he made to equip us for this task. On his uncompromising road to the cross he had tried to explain to his followers his mission on earth, the reality of his leaving them, and his promises for the future of God's kingdom which his coming had inaugurated. In this entire chapter we have his remarkable prayer which emphasizes two things: Jesus' faith in God's care for himself and his provisions for those disciples and all future disciples; second, his expectations from and confidence in those disciples and disciples of all ages—in us!

What would happen if all Christians around the world made clear their convictions against the sinfulness of greed and warfare?

I will take time to read only John 17:14-18. These verses form the basis for the Mennonite belief in separation from the sinful world—that we are to be *in* the world but not *of* the world.

Note how many times Jesus refers to the world—"in the world," "out of the world," "to the world." The world was very important to him and to the Father. For God so loved the world that he sent his Son into that world. Jesus loved the world so much that he is now going to his death on the cross, and sending his disciples into that world with his message of salvation. Jesus came into the world on a mission from the Father; he is now going out of the world back to the Father. The disciples were called out of the world for a time to be taught by Jesus and prepared for their mission; but they are now being sent back into the world to carry on the work of God. Like Jesus, they are not *of* the world, but unlike him, they must remain in the world. His task is finished, theirs is just beginning.

What do we mean? What do we mean by the world which we are to be *in* but not *of* (not like)? The total society in which we live is a human society which organizes itself without God. The non-Christian society of our world is doing just that—its laws and lifestyles are arranged without reference to God's plans for his creation and for the human family. We have spoken here of that world—Don Jacobs' references to the secular cultures in which we live, Helmut Harder's reference to God's ideal society portrayed in Genesis 1 and our departure from that ideal. We *must* live in the society in which we find ourselves, but we are not to become *like* that society. After we become part of God's kingdom, we live by the new way of love which Christ taught us.

How have Mennonites responded to "the world"? I think it is safe to say that Mennonites in general have reacted in two different ways. On the one hand, we have sometimes segregated ourselves and withdrawn into our cozy little communities, safe from the temptations and the problems of a wicked world. On the other hand, we have sometimes become so absorbed by the society around us that we have become invisible—have lost our identity. In the first case we are *neither* in the world nor *of* the world. In the second case we are *both* in the world and *of* the world—like the world. To be obedient we must reject both these positions. We must be *in the world*, as was Jesus, preaching the gospel, healing the sick, feeding the hungry, liberating the oppressed, supporting the powerless. But, following Jesus' example, we must not become *like the world* in the methods we use, the values we hold, the witness we make by our lifestyles and actions. As Jesus' disciples we have been sent *into the world*—only there can his work be completed.

This is not to say we should never draw apart from the world. Even as Jesus sometimes withdrew alone or with his disciples for prayer and meditation, so we need the nurture and spiritual

renewal we receive in the sanctuary of our congregations and small groups. But we must be aware that it is only a detour, not our destination. We may enter into our closets to pray but we must come out of our closets to do the work of the kingdom.

Our witness is made not *only* by the quality of our lives in closed communities, but in the confrontation of realities of life as we rub elbows with the world—the sinners, the skeptical, the seekers, those waiting to be redeemed. The Christian in the spiritual battle seeks not an easy peace, but a triumphant victory over evil, not to avoid troubles but to face and conquer them, not to abandon the world to Satan but to win it for Christ.

How can today's Christian, faced with global problems, be obedient to this calling? Witnessing to love, peace, justice, redemption, and salvation in a practical way sometimes seems an impossible mission. It is then we need to read this prayer of Jesus again to remind ourselves of the "secret weapon" Jesus has promised us. In verse 21 we read: "I pray that they may all be one. Father! May they be in us, just as you are in me and I am in you" (TEV).

Our secret weapon. Christ in us; we in Christ—our secret weapon to fight evil! Even as God was in Christ, Christ will be in us. In the world, in Christ! Thus armed, what should Mennonites be doing in such times as these? In the power of the Holy Spirit and in the unity of believers (Jesus prayed we might all be one!), are we not called to speak the prophetic word against the evils of our societies? To witness against the greed which causes the rich and powerful to devise economic and social structures which oppress the poor and the weak? Against the idolatry of putting our trust in government systems or nuclear weapons? Against the arrogance which seems to say that might makes right? We have traditionally been faithful in binding up the wounds and easing the pain of sufferers. Perhaps the time has come to also give more effort to stopping the *cause* of the suffering.

We are thankful to God that we do have many examples of Christian concern for justice, of men and women faithfully at work in the world in some of its darkest places, in its most hopeless hours.

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Winifred N. Beechy recently served as coleader of the Goshen College program in China. This article is an edited version of a sermon she gave at the meeting of the Mennonite World Conference general council in Nairobi, Kenya, July 26, 1981.

During the holocaust in Europe in World War II, André Trocmé, a French pastor, and his wife, Magda, could have lived out those years in the relative peace of their little mountain parish. But because they believed in the sacredness of human life and the power of nonviolent love, they were not content to separate themselves from the sufferings of fellow human beings whose lives were being sacrificed to the cruel madness of the times. Quietly and deliberately, knowing their acts of mercy could mean their own death or imprisonment, they organized their village as a place of refuge for Jews and others fleeing the extermination camps. Their city of refuge was patterned after those of ancient Israel to protect the innocent—as God ordered in Deuteronomy 19: “Lest innocent blood be shed . . . and the guilt be upon you.”

Years later they were praised for their acts of mercy which had saved thousands of lives, but they did not consider their deeds heroic. They were only putting into practice Christ’s teachings; it was only a matter of working out practical ways of “overcoming evil with good.”

In Calcutta, India, Mother Teresa is dedicating her life to the hopeless and homeless, those doomed to die alone and without comfort on the city streets. She could have spent her years in the seclusion of a convent, but at her request was released from the convent to go into the world of poverty, wretchedness, and filth of the city slums. She sees something of Christ in everyone of these people discarded by humanity, and feels compelled to enter their world of despair to serve them in love.

My husband Atlee and I were recently privileged to contact some Christians in China where they are a tiny minority in a huge land which contains one fourth the world’s population. They have gone through a period of trial by fire which has refined and strengthened them. During the early years of the Peoples’ Republic they went through the difficulty of adjusting to a socialist society at the same time they were making the adjustment from a “mission” church to an indigenous church with the loss of missionary personnel and foreign funding. Today, while seeking to establish their identity as a Chinese

church, they appear strong and confident. They have chosen to work with their government where its goals parallel Christian goals—for example, the elimination of starvation, disease, illiteracy, prostitution, and oppression of the poor. They see their function in the new society to serve as models—in schools, offices, factories, on the farm and in the home, working with the masses, rather than to remain aloof. As one sister has said, “The church’s work is rightly out in the world, not within its own cloistered walls.” In that world they have opportunity for prophetic witness, while working for changes benefiting the common people and witnessing to the love of God in their own lives.

On the side of the oppressed. Latin American Christians, including Mennonites, have come to feel the church must be on the side of the oppressed and refuse to condone the injustice suffered by the impoverished masses. We have heard something of that here. While many are seeking change through armed revolution, nonresistant Christians are working for revolution (for radical change) through peace.

Mennonites in Japan are witnessing to their government against the remilitarization of their country and making known their conscientious objection to payment of taxes for war. A group of Western missionaries in Japan recently sent a petition to the American president asking him to stop urging Japan to increase armaments and build up military power in spite of the peace clause in the Japanese constitution which forbids it.

Many African Christians have experienced wars and revolutions. They have cared for the thousands and millions of refugees which such wars have created. Some have refused to participate in the violence of those wars.

In Europe, Mennonites have joined other Christians in speaking to governments against the folly of the arms race and have protested the American-proposed placement of nuclear weapons on their soil. The sisters who are here from the Netherlands have reported their active involvement as they seek to keep a clear focus on Christian convictions and a biblical

I’m listening, Lord, keep talking

The Surrendered Year. The tumor was inoperable. As husband and wife they had shared that with the entire church. She was young, beautiful, graceful, quiet, we loved her. She had undergone one round of chemotherapy.

Now this Sunday our pastor had shared their need to make another decision in regard to treatment. They were asking for the prayers of the church in regard to their choice. Both were there that Sunday, in fact on the same bench. She sat beside me, perhaps a bit more slender, still lovely, still needed. So the church came to prayer on their behalf.

As heads bent to pray, I glanced sideways at the object of our prayers. From the other side I saw her husband’s hand reach out in loving touch. I felt that I too should reach out to her, to touch, to share. Gently I lay my hand on her shoulder.

Beside her I prayed deeply, longingly, silently: “Lord, let strength flow from me to her.” Although much older, I was in good health. I wanted to share that strength.

Surprised, I heard God say, “How much strength, Bob, do you commit, how many years? All you have left?”

God shocked me. At sixty-one, how many years remained? I did not know. I had things I wanted to do, yet God had the right to ask for specifics on that which I had generalized. I waited as the preacher prayed, trying to scan the future in light of the present. Again, God asked, “How many years, Bob?”

Finally I told him, “At least a year, Lord, I surrender: I commit a year.”

For me it was a hallowed moment. I know not whether I was being generous, whether selfish, whether God would take me up on it or not. But I gave, because I cared. I felt my eyes begin to fill. My sister was touching me more than I was touching her.

Then God touched me and said, “The length of time is not the important thing: it’s your willingness to give of the unknown. I know your years, your days, your hours. Your willingness to share of them is the important thing, not the particular length of time you surrendered.”

Then the fullness spilled over and I wept, wept because the church was one, each part suffering when another was hurt.

—Robert J. Baker

basis for their anti-war sentiments.

It is impossible to mention all the fine examples of concern for justice and righteousness. You could name many more from scores of places around the globe.

In my own country, the United States, church people are slowly awakening to the injustice of our wasteful and affluent lifestyle which uses more than our share of the earth's unrenowable resources and robs future generations of their heritage in God's plan of creation. Some are becoming alarmed at our government's overemphasis on military security while failing to meet the basic needs of our poor and disabled. We are beginning to speak out about the sinfulness of war and especially of nuclear weapons and the potential catastrophe which could come—not only to so-called enemy nations but to the entire planet.

God has commanded us to preserve and care for the world he has created, not to exploit it for our greed or destroy it by these utterly inhumane weapons. Are we sent into the world to witness against such sins?

What would happen if all Christians around the world would make clear their convictions on these evils? Would it not make a difference in the way our nations would conduct their foreign affairs? Are we prepared as Mennonites to covenant together that our security lies in God's hands and not in military technology or nuclear arms? Are we willing to proclaim the message of the Lord to Zechariah that victory will come "Not

by might, nor by power, but by my Spirit, says the Lord of hosts" (Zech. 4:6).

The sixteenth-century Anabaptists also lived in chaotic times, but they were not deterred from preaching the Word, speaking the truth to the authorities, and living their lives in obedience to God's will. Twentieth-century Anabaptists have been less willing to become involved in the world. Perhaps we need to reevaluate our role in a sinful world. Perhaps the church is called today to "turn the world upside down" as was said of the early church.

Look at the world. Here in Nairobi as a Mennonite world body we have had fellowship, we have shared our joys and sorrows, our triumphs and our failures; we have studied God's Word. May we now go back into the world with a commitment to witness for Christ more faithfully.

I challenge each one of us as we return to our home churches to look at the world around us to see what are the hurts and the pains to which we could bring love and healing. What are the injustices and evils to which we must speak the prophetic word of God?

We dare not ask that we be taken out of the world, for that is exactly where Christ has sent us. But he did ask the Father to keep us from the evil one. So, renewed by our time together and encouraged by our unity of purpose, we go into the world, in Christ!

The Christian Witness and the World Peace Tax Fund

by Ron Flickinger

The historical opposition of Mennonites to war and military service is well known. This opposition grows out of our belief as Christians that Jesus' way is the way of peace. And so we have refused to participate in military service. Even where no provision was offered for alternative service, we have generally felt called to obey God rather than man and have suffered persecution or emigrated rather than participate in war.

Jesus' way of peace is not limited to refusal to participate in military service. The whole message of the Bible emphasizes reconciliation—a restoration of right relationships between humankind and God as well as between people. The way of peace that we as Christians are a part of involves our jobs, our political views, our citizenship, and many other factors.

One area of our lives that is receiving increasing attention is the matter of paying taxes for war. It is obvious that this, like conscientious objection to military service, is not the extent of our peace witness. It is also obvious that in the U.S. a large part (approximately 40 percent) of the federal income taxes we pay are helping to fund the cost of past wars and preparations for future wars. As with conscientious objection to military service, our individual witness on the matter of taxes for war may not make a great deal of difference in our society, but it does make a great deal of difference in our own faithfulness to God.

There are many ways to respond to this challenge to our faith. The World Peace Tax Fund is one way. The historic peace churches worked long and hard to gain government recognition of conscientious objection to military service and the provision of alternative service. The World Peace Tax Fund is an attempt to take the next step in conscientious objection.

What it is and what it isn't. The WPTF is, quite simply, proposed legislation to allow conscientious objectors to war to transfer the military percentage of their federal income taxes to a fund that would support a variety of projects that promote peace. Some examples might be a national academy of peace and conflict resolution; research directed toward developing and evaluating nonmilitary and nonviolent solutions to international conflict; disarmament efforts; retraining of workers displaced by conversion from military to civilian production; international exchanges for peaceful purposes; and improvement of international health, education, and welfare. The funding of these projects would be a positive step toward peace.

The WPTF is not the solution to the arms race and high military spending. As long as the great majority of Americans continue to support huge military expenditures, the U.S. will continue its role in the arms race. However, the WPTF would give taxpayers a legal choice every year about the use of their taxes for the military.

Does the WPTF have a chance to pass? The answer is yes. Of course there are many obstacles to overcome, but we should remember that Congress passed a provision for conscientious objection to military service in an atmosphere of increasing international tension just prior to the U.S. entry into World War II. Laws such as this can be passed when enough people of integrity make their convictions known to their representatives. Some legislators say that as few as 20-30 letters from their district are enough to merit serious consideration. This does not mean that one letter from each person will be enough to gain

their support. Usually, an initial exchange must be followed up with further letters and perhaps visits to Washington.

You may well find that this kind of effort does not seem persuasive enough and you may choose other ways to give expression to your concern. But so far in this session, 35 representatives and one senator have agreed to sponsor this legislation on the basis of contacts from their constituency.

Texts for our time (12)

Use every tool

by Maurice Hirschy

"Shrewd as snakes and as innocent as doves" (Mt. 10:16)

As Jesus traveled through Palestine teaching and healing, he had compassion on people "because they were harassed and helpless, like sheep without a shepherd." He saw more needs than he could meet alone and realized the necessity of sending out other workers. Matthew 10 tells how Jesus sent out his twelve disciples. We often refer to them as the twelve apostles. The word apostle comes from the Greek word meaning one sent out, and even now needs such as Christ saw are being met in this way.

Equipping the Twelve continued throughout Jesus' earthly ministry. Matthew 10 shows Jesus preparing them for what we called in seminary an SEM (Supervised Experience in Ministry). It was an opportunity to experience being an apostle while Christ was still on earth to help them learn from the experience. Christ prepared his disciples in two ways for his ministry experience.

One, he "gave them authority to drive out evil spirits and to cure every kind of disease and sickness" (Mt. 10:1, NIV). Extensive training and instruction are worthless without power from the Lord. However, power without training and instruction is dangerous. The second part of this preparation begins with verse 5 where Jesus instructed the Twelve, including the warning of verse 16, "I am sending you out like sheep among wolves. Therefore be as shrewd as snakes and as innocent as doves" (NIV).

Jesus instructed his disciples to go to the "lost sheep of Israel" preaching and teaching that the kingdom of heaven is near, healing the sick, raising the dead, and driving out demons. They were not to provide for their own needs, but to be dependent on God and the people to whom they would minister. Persons who received the disciples received the saving healing peace of Christ. Those who rejected the disciples brought judgment on themselves. Jesus knew many would reject his disciples.

Matthew's systematic arrangement takes us beyond Jesus' warning to the Twelve as they leave on this mission, to warnings of the risen Christ that they "will be brought before governors and kings as witnesses to them and to the Gentiles"

Many others are willing to give the matter serious consideration, but say they have not heard a strong enough call.

Our response as Christians to this matter of support for war preparations will have a direct effect on our ability to carry out the task of evangelism. The good news of the gospel tends to lose its credibility if the Christians telling it are contradicting it with their actions.

(Mt. 10:18). Jesus used ideas that were common to Jewish thought. The Jews saw time divided into two parts: the present evil age, and the coming golden age of God's rule. Between the two was the "day of the Lord," a time of destruction, chaos, and judgment. In warning of the terrible times to come Christ was announcing the "Day of the Lord."

One is impressed by Jesus' honesty. He spoke plainly of the persecution his followers would face, saying they would be sent out "like sheep among wolves." That is a hopeless situation apart from Christ the good shepherd who said, "Surely I will be with you always, to the very end of the age" (Mt. 28:20, NIV). His presence brings hope to the situation. Jesus continued by saying, "Therefore be as shrewd as snakes and as innocent as doves." The disciple is to be innocent in relation to God's will revealed in Christ. Forgiven, he becomes a new creation in Christ. It's not a naive innocence of ignorance, but an innocence in knowing and following Christ. It is complemented by, not contrary to, shrewdness. The disciple was to be as shrewd as a snake. He was to be sensible, thoughtful, and wise, using all his God-given resources.

Jesus calls us to make good use of every legitimate tool in carrying out his mission. There is nothing admirable about ignorance or carelessness. This verse can guide us as we seek to be Christ's body today. We must be innocent of corrupting the gospel with the world's wisdom, but we must use all our resources to make the gospel relevant and real to ourselves and our world.

One example of where the church is doing this is world missions. Theology, anthropology, sociology, psychology, and linguistics are used to present the gospel to people in different cultures. We try to bring the power of the gospel to people in a way that will transform their lives. We do not want to establish nominal North American churches in foreign countries, but to make disciples of Christ in all nations.

We also need to apply this verse to evangelism and church growth here in our own churches. We cannot afford to be careless about our mission to bring the good news of the kingdom to our friends and neighbors. As we bring the good news to them we need to use every resource at our disposal, yet also be innocent, uncalculating, for we realize that innocence means being forgiven, becoming a new creation in Christ Jesus. Christ's teaching of the kingdom always demands a response of action. Jesus said, "The time has come . . . The kingdom of God is near. Repent and believe the good news!" (Mk. 1:15, NIV).

Maurice J. Hirschy is pastor of the Pleasant View Mennonite Church, North Lawrence, Ohio.

Priorities for the Mennonite Church in the 1980s

At General Assembly in 1979 nine priorities, recommended by the Council of Faith, Life, and Strategy, were set for the church in the following decade. Their purpose is to stimulate the conviction and action of the entire church and to help set a common direction for the many congregations, conferences, and agencies. This document is an expanded statement of the priorities to create continuing awareness and to encourage reflections on specific responses from each one of us.

4. Mission

The mission of the church is proclaiming and demonstrating the good news of Jesus Christ; going into all the world and making disciples of all nations. Mission as the making of disciples involves calling people to repentance, conversion, renewal, receiving the gift of the Holy Spirit, being baptized and committed to a local body, nurtured continuously in Jesus' way of life. Mission as service to the world involves being a gospel witness of peace and reconciliation to all people, and ministering healing and wholeness to the oppressed.

The local congregation of believers is the primary unit for carrying out the mission of the church. The congregation organizes itself for mission by carefully making its missionary thrust top priority. Every member and his possessions are involved in this mission. The local congregation, in cooperation with other churches, engages in neighborhood mission. It also participates in world mission to other communities or cultures by sending out persons and material resources, usually through denominational agencies.

The church must focus its mission with increasing urgency on the suffering peoples of this world; that is, the separated, lonely, divorced, jobless, poor, sick, underprivileged, powerless, minorities, and victims of violence, revolution, and discrimination.

Can we stretch our sense of mission?

by Myrna Burkholder

This statement rightly affirms the importance of the local congregation in determining its own sense of mission at home and abroad. As a denomination, we have created a diverse style

of mission by using different forms of service and evangelism.

Many of us were instilled with a sense of mission at an early age. For me, childhood images of "mission" bring up memories of missionary banks, songs about how "Jesus loves the little children of the world," and stories from returned missionaries about customs in other countries. We were taught to offer up our pennies and our prayers for mission work while our parents made quilts, rolled bandages, and canned meat for the needy of the world.

Today the images are more varied. The added dimension of our concern for urban mission has created a whole new set of them. We needn't travel far from home to find causes as overwhelming as anywhere else in the world. In fact, we really need to look no further than our own congregations for problems. Who among us has never been ill or lonely, poor or unemployed?

However, when we extend our faith to the broken and suffering at home, we may realize that we are taking certain risks that may make us feel more uncomfortable than supporting mission projects abroad. What are these risks?

It has been said that we won't be able to convert anyone by telling him or her how much we love shoofly pie! Are we willing to take the risk of losing some of our own **cultural values** when others come into our midst, bringing with them quite different sets of values? We as Mennonites have no stake to claim in the market of ethnic peculiarities, but we do have the gospel to share and this should transcend these differences.

With the sharing of the gospel, we share our own **spiritual values** as well. I've been impressed during my years of living in New York City with the many different ways in which God meets his people. On any given Sunday morning in the city, God hears the petitions and prayers of about as many different kinds of Christians as might be found in one spot anywhere. Doesn't each of us from our vantage point feel that other groups of believers are slightly misguided in some way? God seems to be able to use our differences to his advantage. Can we?

Third, we also have our Christian **moral values** to protect. Unfortunately, for some the church as an institution has symbolized judgment more than it has symbolized love and forgiveness. The Pharisees taunted Jesus with their view of the law which they felt must be obeyed at all cost. Christ rebuked them and gave his attention to healing the sick and sinful. Do we have sacred laws which we feel will be tarnished if we mission to those who have broken our laws? Can we believe that God's love for us is unconditional, and that he can see beyond the darkest side of our souls for that which is beautiful and worth redeeming?

Unconditional love for our brothers and sisters is easier for us to acknowledge at some times than at other times. Can we stretch our sense of mission to tolerate differences in love? I hope so.

Myrna Burkholder is director of the Eastern Regional Office for Student and Young Adult Services and general director of the program sponsored by Mennonite Board of Missions.



Herald Press: Fun, Help, and Inspiration for the Entire Family

For Children:

God's Family

Eve MacMaster's first volume in the new Herald Press children's Story Bible Series. Book 1 retells Genesis, the story of how God made everything and what happened next. For people 8 to 80.
Paper \$5.95, in Canada \$7.15

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Birdie Etchison's novel for 8-to-12-year-olds of a foster child, a haunted house, a mysterious old man, and maintaining one's faith and principles in the face of adversity.
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For Adults:

God's Managers

Ray and Lillian Bair provide motivation and complete instructions for Christians to create budgets and to keep accurate financial records. Practical help on practicing good stewardship.
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Simon Schrock writes that life is worth living and that life at its best includes a commitment to the lordship of Jesus Christ. He sincerely believes that to miss the Christian life, and consequently heaven, is a high price to pay.
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In Favor of Growing Older

Tilman R. Smith's guidelines and practical suggestions for planning your retirement career. Maturing should mean continued growth and joyful living.
Paper \$8.95, in Canada \$10.75

Preacher of the People

Sanford G. Shetler's biography of the well-known Mennonite preacher, evangelist, and educator, S. G. Shetler (1871-1942).
Paper \$13.95, in Canada \$16.75
Hardcover \$16.95, in Canada \$20.35

Something Meaningful for God

C. J. Dyck edited this collection of stories of 15 individuals and couples who have served "in the name of Christ" through MCC at home and around the world.
Paper \$7.95, in Canada \$9.55

Four Earthen Vessels

Urie A. Bender's memorial to the contributions of Oscar Burkholder, Samuel F. Coffman, Clayton Derstine, and Jesse D. Martin to the Mennonite Church, especially through their service to the Ontario Mennonite Bible School.
Paper \$7.95, in Canada \$9.55
Hardcover \$10.95, in Canada \$13.15

Identity and Faith: Youth in a Believers' Church

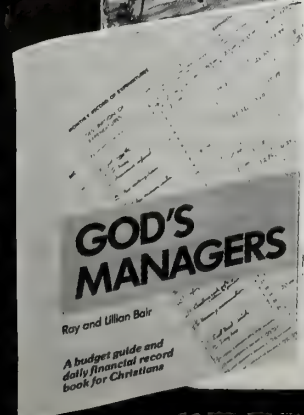
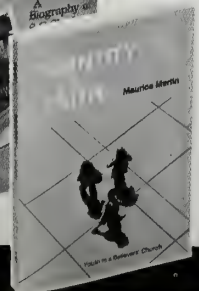
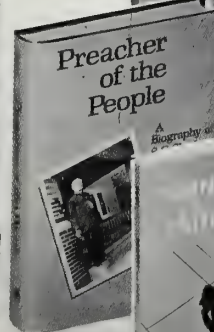
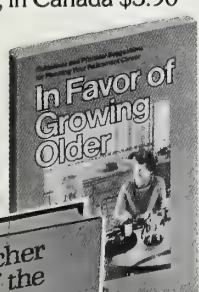
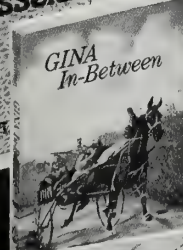
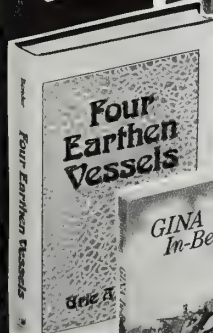
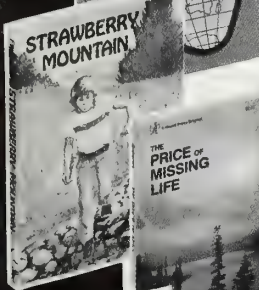
Maurice Martin explores the place of youth in the life of the church as well as related concerns of conversion and church membership. He traces how youth mature and gain the capability of making a "conscious decision" of lifelong commitment to Christ and the church.
Paper \$3.95, in Canada \$4.75

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'It's the children who hurt the most' in Salvadoran refugee camps

Walking through the dusty streets of Guazapa, located 30 kilometers north of San Salvador, El Salvador, we approached the old adobe structure that once served as a convent. Now refugees live there.

They have fled from their humble plots of land on the mountain to Guazapa, several kilometers to the northeast. "Anyone here?" Salvador, a member of the local Beachy Amish Mennonite Church, called in at the doorway.

Several barefoot women quietly appeared, accompanied by small children who were holding on to their skirts and chewing sugarcane. Maria, a Beachy Amish volunteer health worker from Belize, explained to the women, "We have a new clinic for the refugees here in Guazapa. We want to know if anyone here needs to see a doctor."

One woman pulled up a narrow rough wooden bench and motioned for us to sit down. In the dark room the floor was dirty and littered with the fibrous residue of chewed sugarcane. The children were dressed in dirty shorts and seemed to be covered with dust from head to foot. The heat was oppressive. A few burlap sacks filled with dried corn and beans were stashed in a corner, and there were two crudely constructed beds. In another corner were some pottery pieces for cooking. Smoke stains from the open fire appeared on the thatch roof.

"How many live here?" Maria asked.

"Five adults and four children," one pregnant woman answered. The children who were standing near her showed severe signs of malnutrition. Five-year-old Sonia had a bloated stomach. Her hair had a reddish tinge and looked brittle. She was the size of a two-year-old. That kind of malnutrition is not uncommon in refugee camps in El Salvador.

During the short interview army patrols wandered through the streets of Guazapa, a village located very near the fighting zone.

Mennonite Central Committee is working in cooperation with the Beachy Amish Mennonite Church in Aguilares, a few kilometers north of Guazapa, to provide help for more than 600 refugees who live in Guazapa. In the last several months MCC and the local Beachy Amish church have begun several projects—clothes distribution, latrine building, bed building, and milk distribution—in addition to a clinic.

Along with the Beachy Amish Mennonites and the mission associated with it, Amish Mennonite Aid, MCC is channeling its efforts through the Evangelical Committee for Assistance and Development (CESAD).

The refugee camp has been in Guazapa for a

year now, and there is no other agency providing help for these refugees. Blake Ortman, refugee work coordinator for the region, described the camp as "one of the worst I've seen in El Salvador."

MCC has rented the clinic building, which serves as a relief center. The Beachy Amish Mennonite Church provides personnel. The clinic provides a doctor on Wednesday mornings. The building serves as a distribution point for milk, which children receive three times a week. Boys from the Beachy Amish orphanage, in Aguilares, milk and care for the cows. The clinic is also the headquarters for a bed-building project. A member of the local church supervises the construction by the refugees. After the folding cots and bunkbeds are completed, a quilt from the Beachy Amish in North America is given to each receiving family.

Located a short distance from the clinic is the largest camp in Guazapa, "Las Chiampas," which means literally "shacktown." Las Chiampas is home for approximately 350 refugees. The refugees in Las Chiampas built their own dwellings—from cardboard, discarded pieces of tin roofing, thin sheets of plastic, and old clothing. In the tropical heat of November the smoke from numerous fires, the closeness of so many people in such a small space, and the smells of sewage and garbage are oppressive.

The little shacks are built in a U-shape with a general trash heap in the center. The "kitchens" are located between the trash heap and the shacks. Someone has set up a few swings—rope and a stick suspended from a roof beam. It is one of the few "toys" for the

A father and son among the 600 refugees living in Guazapa, El Salvador



Salvadoran Beachy Amish Mennonites serve milk to fellow refugees. Suffering and becoming a matter of cooperation by church groups

children. But most people in the camp sit around on the benches—just waiting.

Ortman explained, "About 60 percent of the refugees are children, 25 percent are women, and only 10 percent are men, but it's the children who hurt the most." Most of the children in the refugee camps show signs of malnutrition. The effects—stunted growth, mental retardation, blindness—are irreversible. The death rate among the children is very high. "That makes relief a real emergency," Ortman continued.

Some of the men from Las Chiampas look for work during the day, and a few are able, with army protection, to go to the nearby mountain to harvest their fields of corn and beans. But the families cannot live in their own houses. One refugee woman reported, "It's dangerous to live up there. Men come at night to rob. There are patrols at night. They burned down our house. They come like thieves to take money or to look for guns. But look how poor we are. We have no money."

The area where these refugees lived is now militarized as part of the army's counterinsurgency strategy. All civilians have moved out and it is a virtual war area. At night, and even during the day, one can hear shooting and bombings in the distance, and helicopters overhead.

The same political tension and civil war that has created refugees often makes aiding them difficult, even tricky. As a representative of another relief agency has said, "It would be suicide to try to take help to those areas without the approval of both sides." The government fears that aid will end up in guerrilla hands while those same guerrillas are sus-



dorans displaced by the country's war. Serving the needy

MDS volunteers assist in storm-devastated northern California; home owners continue to dig out

Homeowners in several northern California counties continue to dig out from the aftermaths of one of the worst storms in the area's history. Mennonite Disaster Service (MDS) volunteers have begun assisting in clean-up efforts at two badly hit locations.

"There is endless destruction," reported northern California MDS unit chairman Carl Pankratz of Reedley, Calif., after surveying parts of two counties.

Flooding and mud slides following as much as 16 inches of rain in early January resulted in 37 deaths and property damage estimated at \$300 million. Over 400 homes were destroyed and 6,000 damaged.

Worst hit was Santa Cruz County, some 60 miles south of San Francisco, where damage was estimated at \$100 million. Tons of mud swept through residential areas in the Santa Cruz Mountains, leveling between 70 and 100 houses and killing as many as 20.

Following the storm small groups of MDS volunteers began preliminary survey and clean-up work. In addition, the West Coast office of Mennonite Central Committee provided approximately 100 blankets for those made homeless, and Mennonite farmers from California's Central Valley sent up a truckload of fruit.

At a Jan. 17 meeting in San Jose, Nelson Hostetter, MDS executive coordinator, and John Jantzi of Siletz, Ore., Region IV director, met with the northern California MDS committee and area congregational contact persons to plan longer-term assistance. The group de-

cided to focus activity, for the time being, in northern Marin County, north of San Francisco, and in the Santa Cruz area.

Two groups of approximately 20 volunteers are now at each location. Additional volunteers from congregations in the Central Valley and Oregon will be providing short-term assistance in the coming weeks.

Serving as field director for the work until Mar. 1 is Vester Thiesen of Exeter, Calif. Thiesen, who is using the Lincoln Glen Mennonite Brethren Church of San Jose as his headquarters, indicated that in the next few days MDS will survey the situation in other areas to find out where else assistance might be needed. He reported that he has been impressed by the extent to which area residents are assisting each other. Said Thiesen, "I'm amazed at how much neighbors here are pitching in to help."

According to executive coordinator Hostetter, clean-up activity will continue for another two or three weeks, after which MDS will turn its attention to minor repair and restoration work. During the summer short- and longer-term MDS volunteers will assist with rebuilding. Hostetter projected that activity may continue through August.

While some of the houses destroyed by the mud were valued at over \$200,000, Hostetter reported that most of those suffering losses are middle income or lower, and many are retired. MDS will attempt to concentrate its assistance on those who do not have the means to pay for rebuilding or major repair work.

picious of relief workers entering areas under their control.

As he seeks to monitor MCC's various channels of aid, Ortman has seen the difficulties. That is why he is especially pleased that MCC is able to work along with the Beachy Amish Mennonite Church on the scene in distributing a major portion of MCC's aid.—Joy and Phil Hofer, Guatemala

Religious story in Poland not all told, Protestants feel majority push

Prior to the military clampdown in Poland, the Roman Catholic Church had some significant state concessions.

These included: (1) permission for the construction of 800 new chapels during the coming five years, (2) access to radio time for the broadcasting of masses, (3) permission for chaplains to become active in hospitals and prisons, including their funding by the state, and (4) permission to open nurseries operated by sisters' orders, and the nuns will receive prior training in state-owned schools.

All these concessions have been granted solely to the Catholic Church. According to the press speaker for the Polish Ecumenical Council, Andrzej Wojtowicz, Protestant churches applauded the increased democracy.

During the rise of the Solidarity movement, however, the church played a powerful role as mediator between that movement and the state. Also, in ceremonies taking place in Catholic churches, banners were dedicated to Mary. As a result, Protestants began to fear a resurgence of Roman Constantinianism.

Protestant leaders, according to Wojtowicz,

hoped Poles would become less concerned about forcing their own desires on minorities internally and again begin to show interest in larger European issues.

Relationships between Lutherans and Catholics were not helped by recent Catholic actions. For example, the illegal confiscation of Lutheran churches in northeastern Poland is continuing: four additional church buildings were recently taken over. The open conflict had been settled earlier last year after the Lutherans agreed to sell eight chapels to the Catholic Church, and expressed their willingness to sell or lease even more.

According to Firla, the Lutheran pastor of Olsztyn, large crowds of Catholics usually gathered before a church's gate, they then would break into the building and appoint sentries to patrol it. Shortly thereafter, a priest would arrive and hold a mass.

Firla has protested against such "chapel robbery" to the local police as well as state ministries and national law offices. Yet no measures have ever been taken to remove Catholic squatters.

The squatters appeared to be motivated by more than a needed increase in the number of Catholic chapels. Pastor Firla has claimed that Catholics in the northeast frequently brand Protestants as "Germans" and "Hitlerites." Lutheran graveyards and church buildings have been damaged.

Catholic residents of Szeszno have stated in a letter addressed to Lutheran headquarters in Warsaw, "We find ourselves in a free fatherland. We desire that in churches on Polish soil, Polish hymns be sung, and that the spirit in these churches be Polish, not German. . . ."

The history of Polish Protestantism dates back to the sixteenth century. Although a small minority of the remaining 70,000 Polish Lutherans still consider themselves to be Germans, most are deeply offended by such accusations. Polish Lutheranism's most renowned martyr, Bishop Juliusz Bursche, died in a German concentration camp near Berlin in 1942.

What the effects of the military takeover on this whole process will be remain to be seen.

— Bill Yoder, West Berlin

Volunteers welcomed warmly in 'anti-American' Laos, Peacheys among first in Laotian province

An uncertain welcome awaited Mennonite Central Committee workers Titus and Linda Peachey of Philadelphia, Pa., as their helicopter settled down on Houa Phan Province in Northeastern Laos. During the late 1960s and early 1970s U.S. bombing raids there devastated the countryside, and anti-American feelings remain strong.

But the Peacheys, among the first Americans to visit the province since the end of the war, report that everywhere they went people received them warmly. Explained one official, "They can distinguish between the American government and the American people."

The Peacheys formed part of a delegation of Laos officials, health workers, and others that visited Houa Phan in late November to survey the situation of handicapped people there. MCC and the American Friends Service Com-

mittee helped pay for the costs of the helicopter transport, which was needed because of the rough terrain and lack of civilian flights to the province.

War-related injuries reportedly left close to 3,600 of the province's 175,000 residents permanently handicapped. The delegation toured a center for disabled persons, where 190 men, most of them former soldiers, were receiving housing and care. Among them were 28 who had lost use of both their eyes and 70 who had lost one leg.

Not far from the center was an efficiently run artificial limbs workshop. There 97 employees, many themselves handicapped, fashion a total of up to 250 artificial arms and legs per year out of wood and scrap metal from downed U.S. planes. MCC is helping with such projects in Laos.

Models for ministry shared at EMS ministers week

Shared congregational leadership, rather than a single pastor model, best fits with the New Testament and Mennonite theology, Eastern Mennonite College and Seminary president Richard C. Detweiler said Jan. 18-20 in presentations on a "Model for Ministry."

Detweiler made his comments to nearly 300 pastors, most of them from the 10 constituent conferences during the school's annual ministers week.

Shared congregational leadership is consistent with the concept of the body in Rom. 12, Detweiler told the pastors. He also noted that such an approach fits the Mennonite emphasis on community.

At the same time, Detweiler did not advocate a return to the shared leadership patterns used by many Mennonite congregations in the first half of this century. Instead, he called for an "in-between model" in which the designated pastor or pastors develop and lead leaders.

Any model for ministry needs to include provision for congregational nurture, the training and mobilizing of members for mission, the exercise of spiritual gifts, and administration of the congregation, Detweiler said further.

Such a model should also:

- Reflect a view of the congregation as an organic body more than as an institutional body.

- Provide for "leadership ministry" and "spiritual oversight."

- Be built around the purpose and goals of the congregation.

Harold E. Bauman, associate secretary for congregational leadership under the Mennonite Board of Congregational Ministries, said in a response that pastors themselves need spiritual oversight. However, most church councils do not do oversight. As a result, "many pastors feel in limbo."

The subject of shared leadership was also addressed in comments by representatives of congregations that currently use such an approach. Speakers included Chester Kurtz of the Landisville (Pa.) ministerial team; Harold Miller and Robert Langel of the Community Mennonite Fellowship of Corning, N.Y.; and Milo Stahl, who explained the "Partners and Learners" gift discernment and leadership program of the Lindale congregation, Linville, Va.

While generally supporting the idea of shared leadership, meeting participants expressed some reservations about the model of a part-time pastor or pastors.

"I've been on both sides of the fence," said Carl Mericle, pastor of Warwick River Mennonite Church in Newport News, Va. "I want to feel good about being a fully supported pastor. I think there are advantages that way, too."

A full-time pastor has more time and more

Statement on Postal Rates and Subscription Prices

On January 10, there was a major increase in the rates charged to mail *Gospel Herald*. On an average these costs increased 78 percent. Since 96 percent of our income is from subscriptions, we have no choice but to increase our subscription price.

Effective February 1 our prices were adjusted as follows:

Individual subscription	\$18.00 per year
80% or Group 50 congregational plan	15.50 per year
Every Home Plan	14.00 per year

Because the largest amount of the postal increase is in the form of a per-piece surcharge, we are changing the bulk discount from \$1.00 to \$2.00 per subscription. In general, we believe a weekly newsmagazine such as the *Herald* should be received at home and not lie around waiting for distribution at church the following Sunday. But as a way to bypass the per-piece increase, we are making the *Herald* available in bulk to one address on any of the following bases:

	<i>per yearly subscription</i>
Any group of 10 or more to one address*	\$16.00
80% of a congregation or any group of 50 or more to one address*	13.50
Every Home Plan mailed to one address*	12.00

*Subscriptions mailed direct to non-resident members or shut-ins may be added to any of these bulk orders at the regular rate for that category.

If you have questions about any of these, write to:

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opportunity for involvement with people, he said.

Glenn Egli, pastor of the Souderton (Pa.) congregation, said he believes shared leadership will actually increase the need for full-time pastors. Coordinating and mobilizing require a lot of time, he said.

The ministers week presentations were the latest step in a process that began with a survey of Eastern pastors and with a June 1981 consultation at EMC&S. At that meeting, representatives of the constituent conferences, the school community, and the wider Mennonite Church considered whether there is a guiding norm for what a Mennonite pastor should do or be and how ministers can best be called and trained.

A findings committee report from that meeting was reviewed with district conferences this past fall. A revised paper by Detweiler and Marlin E. Miller, president of Goshen Biblical Seminary, served as a basis for discussion in the ministers week presentations.

Augsburger attacks nuclear arsenals at Goshen meeting

How can Christians reconcile the belief that Christ died for each person in the world with the fact of our nation's power to destroy each of the 4.7 billion people living today, a prominent Mennonite churchman asked his audience of approximately 300 Goshen, Ind., residents during an address on Tuesday evening, Jan. 19. The group met in College Mennonite Church.

Myron Augsburger's address, entitled "A Matter of Faith: Nuclear Arms and Our Response," was sponsored by the Goshen Residents Appealing for Nuclear Disarmament (GRAND).

Augsburger, former president of Eastern Mennonite College, Harrisonburg, Va., and now a resident of Washington, D.C., is an outspoken critic of the current policy on rearmament. Currently, he is pastor of the Washington Community Fellowship, a group which combines an evangelical message with social concern.

The growing stockpile of nuclear weapons shocks and often immobilizes people because of its magnitude, but the hope that the Bible offers should spur Christians to action, Augsburger said.

Augsburger does not claim to have "a mandate from God to tell President Reagan what to do." Rather as citizens of this nation, he and other Christians believe they have the right to speak out on a variety of issues and thus witness to the reality of Jesus Christ.

Christ points to "the power of love as a strategy to change the world," Augsburger said. Christians must value other people much more than their own material possessions, he said. The neutron bomb, in contrast, destroys all life but leaves buildings intact.

"Ultimately, the Christian lays aside nuclear weapons not because they are too dangerous,

Paying For What We Believe In —

One Parent's Perspective On Goshen College Costs And Benefits

"I believe education is not neutral. It happens in a context of values, personalities, goals and world views. I call this a sort of 'hidden curriculum,' and I think the hidden curriculum at Goshen College is a good one.

"We didn't put pressure on our kids to come to Goshen, but they knew we believed in the place. The fact that they chose Goshen College told Lois and me that they also chose some of our values, and that felt good.

"I know Goshen has occasional problems, just as anywhere else, but I trust John Lapp, Jim Lapp or Norm Kauffmann to deal with them more than I trust the best trained counselor on a state university campus.

"Financially, we're going to be strapped down with loans for awhile, but that's not such a bad thing. We're paying for something we believe in."

—Roy Hartzler, science teacher at Bethany Christian High School



The Hartzler family (left to right): Lois, an elementary school teacher, Roy, Jeff and Cindy, both Goshen College students.

Roy Hartzler is the first of three parents to share views on college costs and benefits. Next week, *Gospel Herald* will carry another personal statement plus some facts on financial aid.

Copies of the free brochure, "Paying For College," are available from Dennis Koehn, director of admissions, Goshen College, Goshen, IN 46526.

Goshen
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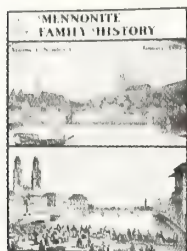
but because they are too weak," he said. Bombs are powerless to bring about positive change or to deal with what the Bible calls "the weightier matters of the law—justice, mercy, and love."

Christians should let those in government know that they are willing to live without the "protection" of nuclear weapons and should challenge other people concerned about the future to do the same, he said.

Augsburger finds hope in the fact that many

Christians outside the pacifist tradition are becoming nuclear pacifists. "People from many denominations are asking how we can raise our nation's consciousness that there are other options for defense than the one we're using," he said.

The continuing sovereignty of God is the true basis for Christian hope, however. "If I didn't believe God is in charge of history, I would be a pessimist of an extreme order," Augsburger said.



Volume one, number one of *Mennonite Family History* (January 1982) has just come off the press and has been mailed to over 900 subscribers in 45 states, five provinces, and three European countries. Dedicated "to preserving our heritage by en-

couraging the study of Mennonite, Amish, and Brethren genealogy and family history," it is edited by a husband and wife team, J. Lemar and Lois Ann (Zook) Mast. Contributing editors are Jane Davidson of Glenmoore, Pa., and John Heisey of York, Pa. For subscription information, write MFH, Box 171, Elverson, PA 19520.

Rod Troyer was ordained pastor of the Dayspring Community Fellowship, Cape Coral, Fla., on Sunday, Dec. 27. Rod, his wife, Virginia, and three sons moved to the Cape Coral-Ft. Myers area two years ago to found a church. Art and Evie McPhee later joined them to assist in that work. A group of four or five families meets regularly for fellowship and worship. Paul Yoder and David Kniss served in

the ordination service as representatives of the Southeast Mennonite Convention.

On Saturday, Mar. 20, the Lafayette (Ind.) Urban Ministry is sponsoring "Seeds of Vision," a social concerns conference, to be held at 31 N. 7th St., Lafayette. Keynote speaker will be James A. Forbes, Jr., professor of worship and homiletics at Union Theological Seminary, NYC. Jane Yoder-Short is conference coordinator. Giving the workshop, "practical peacemaking," will be the Lafayette Peace Coalition of which the local Mennonite Fellowship is a part. Write the Lafayette Urban Ministry, 12 N. Eighth St., Lafayette, IN 47901, or call (317) 423-2691 for further details.

Varney Reed Nell, first vice-president of the National Genealogical Society, Washington, D.C., will serve as keynote speaker at the fourth annual genealogy conference, sponsored by the Lancaster Mennonite Historical Society, 2215 Millstream Road, Lancaster, Pa., on Saturday, March 27, 1982. Open to the public, more than twenty sessions of registrants' choice will convene on the campus of Lancaster Mennonite High School, five miles east of Penn Square in Lancaster along Route 30. A more detailed program plus registration and lodging information is available

from David J. Smucker, Lancaster Mennonite Historical Society, 2215 Millstream Road, Lancaster, PA 17602, (717) 393-9745.

The Mar. 1 meeting of the Lancaster Mennonite Historical Society, Lancaster, Pennsylvania, will focus on "American Fundamentalism and Eastern Pennsylvania Mennonites." Beulah S. Hostetler of Willow Grove, Pennsylvania, will serve as featured speaker. Open to the public, the session will begin at 7:30 p.m. at the East Chestnut Street Mennonite meetinghouse in Lancaster, Pennsylvania. Hostetler will highlight some of her findings as a result of her recent study of the influence of fundamentalism on eastern Pennsylvania Mennonites in the period from 1890 to 1950. After tracing the development of fundamentalism, she will enlarge on biblical interpretation, leadership patterns, and millenarianism as issues and practices in which fundamentalism manifested itself in eastern Pennsylvania Mennonitism.

Special meetings: Stan Shirk, Lyndhurst, Va., at Cobbtown Mennonite Church, Jay, Fla., Feb. 24 to Mar. 2. Roy K. Yoder, Goshen, Ind., at Sunnyslope, Phoenix, Ariz., Feb. 28 to Mar. 5.

New members by baptism: Patricia Ratzlaff and Randall Regier by baptism and Caleb and Bonnie Heppner, Richard and Florence Regier, Roy Ratzlaff, and Sue Swartzendruber by confession of faith at Salem, Ore. Brenda Kenagy, Melissa Rodgers, and Julie Stoltzfus by baptism and Keily Vargas by confession of faith at Carlsbad, N.M.

Change of address: Harold M. Fly from Schwenksville, Pa., to Apt. #224, Dock Manor, Detwiler Road, Lansdale, PA 19446. Phone (215)855-6201. The name of the Kern Road Chapel has been changed to Kern Road Mennonite Church, Box 2973, South Bend, IN 46680-2973.

'Let my people go'

With readings from the prophets, hymns, visual art, and biblical exposition, Anna Kreider Juhnke sought to capture the spirit of the exodus as she delivered the annual Staley Distinguished Christian Scholar Lectures at Goshen College, Jan. 18-22.

The series, entitled "The Exodus Theme and the Modern Imagination," treated the exodus as both a historical event and a metaphor for the Christian life. The understanding of the meaning of the exodus grew through a number of "imaginative leaps of faith" during centuries of Hebrew history, she said.

The exodus also had deep meaning for American blacks ever since they came to this country, Juhnke said. Tony Brown, associate professor of social work, illustrated the theme in black experience by singing "Let My People Go." The audience listened intently to a recording of excerpts from a sermon by the late Martin Luther King, Jr., "I've Been to the Mountaintop."

Though justice is necessary, Israel's history and the history of other liberation movements have demonstrated that humanity needs a deeper salvation. During the hundreds of years after the Babylonian captivity, "a picture of the Servant of the Lord began to emerge, with overlay on overlay." Unlike the first exodus, the exodus led by the Messiah would bring

rivers and flowers to the desert and cause the mountains and hills to rejoice.

Because "the act of singing together symbolizes our common pilgrimage," Juhnke used hymns to personalize many themes in her presentations, and the series closed with a rousing rendition of "Come We That Love the Lord."

MBM newsgrams

Leo Kipper, chairman of the board of directors of MBM affiliate, La Junta Medical Center, La Junta, Colo., announced recently the appointment of Elbert Detwiler as the new hospital administrator. Detwiler comes to LJMC from Sarasota, Fla., and assumed his duties as chief executive officer on Jan. 25.

Susan Ebersole of New York and Robert Beeson of Philadelphia have been appointed by the local Student and Young Adult Services committees in their cities to edit newsletters and serve as general contact persons for scattered young Mennonites. Working on a part-time basis, they succeed SYAS urban directors Myrna Burkholder of New York and Sharon Detweiler of Philadelphia, who resigned last year. Susan is a graduate student in studio arts

at Hunter College. She attends Peace Mennonite Fellowship and Glad Tidings Mennonite Church, where her husband, John Bauman, is pastor. Robert is a member of Diamond Street Mennonite Church. His wife, Reba, is a law student at Temple University. SYAS is a program of Mennonite Board of Missions, Elkhart, Ind. Myrna Burkholder, who continues to live in NYC, is national director.

Information on 6,514 scattered young Mennonites has been collected as a result of the annual census conducted by Student and Young Adult Services. Of this number, 2,742 are students at non-Mennonite colleges and 3,272 are young adults in urban areas. Most of the persons are from Mennonite Church congrega-

To those interested in knowing more about the role of women in biblical times and today's world and the meaning of various portions of Scripture concerning women, I recommend the reading of Patricia Gundry's books *Heirs Together* and *The Complete Woman* (Doubleday, 1981).—**Loretta Lapp**, Kinzers, Pa.

. . .

In an editorial for Jan. 5, the subject was positive thoughts for the new year. The writer concerned himself with "what we believe" and we would all agree that what we believe is very important in everyone's life, and he gave the top four things that I believe are very important in every life.

The first he gave was, "I believe in God." I would be interested in having the editor give us a clearer understanding of what he was saying. He had said before that 95 percent of the people believe in God, and the Bible tells us that only a fool would say there is no God, so it is not an unusual thing to hear men say they believe there is a God.

Bill Murray, the son of an atheist mother, who is now a born-again Christian tells us what it means to be an atheist. He said a person that can really say there is no God must believe there are no absolutes, that they themselves are the center of life, they are their own God. Then he goes on to tell us what a terrible thing it is to live that kind of life.

He tells us, then, what it means to be a Christian. We must believe there are absolutes, and the Bible tells us what they are: that God has spoken and said "Thou shalt not" and the only way to freedom is to obey John 8:36: "If the Son makes us free we shall be free indeed."

The thing I am asking the editor to give us is a better understanding of what he meant when he said, "Belief in God is not instinctive; one might say it is dialogical. I believe in God because I have learned this belief from my parents and my church. . . . I become conscious that there may be a practical atheism, and I conclude that the best I can do is to mouth the prayer of the man whose son was ill, 'Lord, I believe; help thou mine unbelief' (Mk. 9:24).

I don't believe this prayer is for the believer: both the Old and the New Testaments teach us we are not to remain in unbelief. In Romans 1:19, 20, Paul writes that God has plainly shown and proved himself to man by the invisible things of him from the creation of the world which are clearly seen, even his eternal power and Godhead, so that they are without excuse. Isaiah says the Egyptians knew God, the supreme power, but did not fear or obey him.

tions. SYAS provides services to the scattered young Mennonites through 102 contact persons in 102 cities. About two thirds of the contact persons are church workers—mostly pastors.

Willard and Alice Roth arrived in England on Jan. 17 for a special six-month assignment at the Center for New Religious Movements in Birmingham, England. They will assist missions scholar Harold Turner, who recently lectured at Mennonite colleges and seminaries in North America. Willard is director of church relations at MBM, and Alice is currently a graduate student at Northwestern University in Evanston, Ill.

Wilbert R. Shenk, director of overseas missions, is on an administrative visit to India

Eve knew exactly what God had said; but she believed the serpent rather than God, and did her own thing. Since that time man has told God I am going to do as I please; I know what will make me happy. It has been said, "If we keep on doing as we please, we won't be pleased with what we do."

We are living dangerously. If we have any misgivings about the Bible, Matthew 24:35 says heaven and earth shall pass away; but my words shall not pass away. And in Colossians 1:28 Paul tells us if the gospel is believed and obeyed "it will present every man perfect in Christ Jesus." Revelation 2:7 adds, I will give to him to eat of the tree of life" (Rev. 1—3). Blessings are promised to those who will read and hear the prophecy of this book (Rev. 22:17). And if any man will take away from its prophecy, God will take away his part out of the book of life.—**Henry J. Stoll**, Goshen, Ind.

. . .

I am pleased that you wish to present a variety of perspectives in the *Gospel Herald*, but I am very surprised you printed Ruth Martin's article, "Women in the New Testament Church" (Dec. 29), which perpetuates female stereotypes of the grossest kind. I do not doubt at all Ruth Martin's sincerity, concern, or intelligence. Her article was well executed and revealed an author of deep faith and conviction. But I found some of its contents objectionable. Because of space limitations I will have to bypass my criticisms of her sometimes limited and inconsistent interpretations of the New Testament (though I am glad she wants to be biblical) and center my criticisms on her view of women.

First, I was appalled by her assertion that women are prone to deception and heresy. Yes, some women have led questionable sects and cults, but so have thousands of men. (Has she already forgotten Jim Jones?) Her statements that only men are levelheaded enough to lead and teach are completely ungrounded and mythological. The New Testament makes it clear that it was *Priscilla* and her husband who taught Apollos, an apostle, correct doctrine.

Let me put it this way: how would men feel if they were told they could not hold any leadership positions in the Mennonite Church because their sex is prone to deception and heresy? Ruth Martin's remark is obviously a slap in the face of womanhood.

I was also amazed by her implied statements that women who desire to go into the pastorate are motivated by a selfish lust for prominence. Is she actually unaware of the fact that scores of women in the Mennonite Church feel called by God to *serve* the

church through their gifts of preaching, teaching, and leadership? They are not desiring to be prominent; they are desiring to be servants God has called them to be!

Whether Ruth Martin realizes it or not, many women truly are being oppressed in the Mennonite Church. Unfortunately, her article will feed that oppression.—**Ryan Ahlgrim**, Elkhart, Ind.

. . .

The allegory, "The War Machine," is certainly a minor classic. Perhaps many have already suggested it but I want to urge you to have it reprinted in pamphlet form for easy distribution.—**Keith Helmuth**.

Editor's response: Are there others who would like copies of this article? We can reprint if there is a call for as many as 500 copies.

births

Aeschliman, Jay and Cynthia (Bontrager), Gaborone, Botswana, second child, first daughter, Eve Naledi, Nov. 24, 1981.

Bontreger, Ron E. and JoAnn (Hostetler), Shipshewana, Ind., Nicole Suzanne, Jan. 1, 1982.

Conn, Bradley and Donna (Mays), Wattsburg, Pa., second child, Brent Allen, Dec. 28, 1981.

Eash, Keith and Cheryl (Cain), Archbold, Ohio, second child, first daughter, Erin Elizabeth, Jan. 18, 1982.

Edinger, Robert and Darlene (Scheufler), Wilmot, Ohio, second son, Aaron Lee, Dec. 31, 1981.

Felpel, Melvin D. and Patricia Ann (Patches), Ephrata, Pa., first child, Craig Douglas, Jan. 6, 1982.

Fiedler, Dan and Janet (Krehbiel), Phoenix, Ariz., first child, Andrew Thomas, Nov. 21, 1981.

Graber, Mark and Lori (Bowman), Delavan, Ill., first child, Eli Daniel, Nov. 11, 1981.

Hostetler, Paul and Mary Lou (Byler), Belleville, Pa., first child, Nicholas Adam, Jan. 12, 1982.

Kaufman, Randall and Carol (Tapp), Plainview, Tex., first child, Jennifer Jean, Sept. 10, 1981.

Kauffman, Ronald and Tina (Miller), Shipshewana, Ind., second child, first daughter, Kristin Nicole, Dec. 24, 1981.

Kheshai, Omar and Janelle (Landis), Chicago, Ill., first daughter, Rehanna Landis, Jan. 8, 1982.

Martin, Delbert S. and Judy Marie (Felpel), Ephrata, Pa., third child, second daughter, Janae Rochelle, Aug. 28, 1981.

Meabon, Randy and Paula (Omiele), Wattsburg, Pa., second child, Bradley Arthur, Dec. 30, 1981.

Miller, David and Linda (Stutzman), Phoenix, Ariz., third child, first daughter, Carrie Anne, Nov. 17, 1981.

Miller, James and Laurie (Blough), Goshen, Ind., first child, Lisa Rose, Jan. 7, 1982.

Oswald, Donald and Mary (Zook), Belleville, Pa., second daughter, Virginia Marlene, Jan. 11, 1982.

Rickert, Dennis and Gay (Schiedel), Kitchener, Ont., first child, Joel Brandon, Dec. 19, 1981.

Romero, Ben and Ida (King), Wauseon, Ohio, fourth daughter, Amanda King, Jan. 15, 1982.

Roth, Jerry and Joyce (Pauley), Ainsworth, Iowa, third child, first son, Jerry Royce, Jan. 3, 1982.

Roth, Rodney and Sandra (Sipp), Lincoln, Neb., first child, Kevin Merle, Jan. 6, 1982.

Sawatsky, Martin and Mathilde (Janz), London, Ont., second child, first daughter, Diana Mathilde, Jan. 3, 1982.

Schmitt, Kenneth and Susan (Wilson), Elkhart, Ind., first child, Jennifer Renee, Jan. 6, 1982.

Shoup, Lester and Janet (Gerber), Mount Eaton, Ohio, third son, Curtis Neal, Dec. 18, 1981.

Springer, Tom and Maureen (Rummel), Minier, Ill., Logan Thomas, Aug. 6, 1981.

Swortzel, Shannon and Sandra (Masters), Har-

risonburg, Va., fifth child, third daughter, Tiffany Earl, Dec. 31, 1981.

Tribble, Richard and Marjana (Troyer), third son, Robert William, Jan. 13, 1982.

Walker, Kurt and Marla (Nafziger), Armington, Ill., first child, Kristin Elizabeth, Oct. 1, 1981.

Wideman, John and Mary (Sams), Akron, N.Y., first child, Katherine Anne, Jan. 10, 1982.

Woolner, Glen and Margaret (Sawatsky), Kitchener, Ont., second child, first son, Aaron Nelson, Dec. 28, 1981.

Yoder, Galen and Vera (Graber), Phoenix, Ariz., second child, first daughter, Erica Michelle, Oct. 11, 1981.

Zimmerman, Mark and Vertie (Stauffer), Cloywood, Pa., second child, Renee Lyndell, Aug. 11, 1981.

marriages

Ahart—Jantzi.—Charles Ahart and Kelly Jantzi, Phoenix, Ariz., both of Sunnyslope cong., by David W. Mann, Dec. 19, 1981.

Batdorf—Stauffer.—Jim Batdorf and Carol Stauffer, Phoenix, Ariz., both of Sunnyslope cong., by David W. Mann, Dec. 30, 1981.

Bergey—Wireman.—Doug Bergey, Souderton, Pa., and Pam Wireman, Telford, Pa., both of Souderton cong., by Glenn Egli, Jan. 16, 1982.

Christner—Swartz.—Ted Christner, Phoenix, Ariz., and Cindy Swartz, Peoria, Ariz., both of Sunnyslope cong., by David W. Mann, Nov. 7, 1981.

Dettweiler—Schwartzentruber.—William Dettweiler, Breslau, Ont., Breslau cong., and Donna Schwartzentruber, Listowel, Ont., Listowel cong., by Erwin Siens, Aug. 1, 1981.

Hunt—McMichael.—Raymore C. Hunt, Millersville, Pa., Masonville cong., and Donna J. McMichael, Lancaster, Pa., New Danville cong., by David N. Thomas, Jan. 16, 1982.

Kauffman—Slabaugh.—Charles Kauffman, and Dawn Slabaugh, Phoenix, Ariz., both of Sunnyslope cong., by David W. Mann, Jan. 9, 1982.

Martin—Wagler.—Steven Martin, Milverton, Ont., Poole cong., and Faith Wagler, New Hamburg, Ont., Hillcrest cong., by Amsey Martin, father of the groom, and Gerald Good, Jan. 2, 1982.

Miller—Wagner.—John Miller, Constantine, Mich., Locust Grove cong., and Tami Wagner, White Pigeon, Mich., Lutheran Church, by James Carpenter, Dec. 12, 1981.

Ramseyer—Troyer.—Dennis Ramseyer, Smithville, Ohio, Oak Grove cong., and Karen Troyer, Waterford, Pa., Beaverdam cong., by Peter Wiebe and James Hershberger, Dec. 28, 1981.

Silverman—Edwards.—Donald A. Silverman, Pennsauken, N.J., and Pamela C. Edwards, Cherry Hill, N.J., Akron (Pa.) cong., by Truman H. Brunk, Jr., Aug. 29, 1981.

\$267,004

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$267,004.99 as of Friday, January 29, 1982. This is 35.6% of the total needed. Contributions have been received from 339 congregations and 158 individuals. Individual gifts represent \$55,165.40 of the total.

Goal: \$750,000

obituaries

Duffy, Albert, son of Richard and Catherine Duffy, was born in Philadelphia, Pa., May 13, 1908; died at Fairview Nursing Home, Philadelphia, Pa., Nov. 22, 1981; aged 73 y. Surviving is one sister (Marian Garber). He was a member of Oxford Circle Mennonite Church, where a memorial service was held on Nov. 27, in charge of James R. Leaman; interment in Lafayette Cemetery, Bucks Co., Pa.

Hartman, Willis A., son of Amos and Susan (Everest) Hartman, was born in Olive Twp., Dec. 29, 1904; died at Fountain View Place, Elkhart, Ind., Jan. 17, 1982; aged 77 y. On Oct. 27, 1928, he was married to Effie Loucks, who survives. Also surviving are one daughter (Arlene—Mrs. Marston Birky), 3 grandchildren, 5 brothers (Clarence, Freeman, Alpheus, Gerald, and Clifford) and 2 sisters (Viola—Mrs. Oscar Hostetler and Dorothy—Mrs. Tom Toy). He was preceded in death by one sister (Mrs. Bertha Freed). He was a member of Holdeman Mennonite Church, where funeral services were held on Jan. 20, in charge of Russell Krabill; interment in Olive West Cemetery.

Kauffman, John G., son of Levi C. and Rebecca (Sharp) Kauffman, was born at Barlow, N.D., Apr. 26, 1900; died at Milwaukie, Ore., Jan. 11, 1982; aged 81 y. On Mar. 16, 1925, he was married to Malinda Hershberger, who died on Jan. 19, 1981. Surviving are 5 sons (Donald, Kenneth, Stanley, Robert, and John, Jr.), 5 daughters (Erma Hershberger, Shirley Gerig, Mildred Wyatt, Judy Earls, and Alberta Windom), 36 grandchildren, 16 great-grandchildren, 3 brothers (Milo, George, and Edward), and 2 sisters (Lina Miller and Eva Jaques). He was preceded in death by one son (Duane) on July 10, 1981. Funeral services were held at the Albany (Ore.) Mennonite Church on Jan. 14, in charge of Milo, George, and Edward Kauffman. Interment in the Fairview Mennonite Church Cemetery.

Loucks, Jairus A., son of William and Elnora (Topper) Loucks, was born on June 30, 1888; died on Dec. 3, 1981; aged 93 y. On Mar. 2, 1920, he was married to Blanche Schader, who died on Apr. 19, 1969. Surviving are 2 daughters (Bernetta—Mrs. Dallas Troyer and Josephine McDonald), 2 grandchildren, 3 stepgrandchildren, 3 great-grandchildren, 7 step-great-grandchildren, and one sister (Lola—Mrs. Floyd Hahn). He was a member of Holdeman Mennonite Church. Funeral services were held at the Lienhart Funeral Home on Dec. 5, 1981; interment in Bremen Cemetery.

Miller, Susan, daughter of Peter and Drucilla (Kurtz) Schmucker, was born in Holmes Co., Ohio, Oct. 21, 1920; died at Parkview Hospital, Fort Wayne, Ind., Nov. 19, 1981; aged 61 y. On June 12, 1942, she was married to Uriah S. Miller, who survives. Also surviving are 2 sons (David and Courtney), 2 grandsons, 3 sisters (Marie—Mrs. Eli Miller, Fannie—Mrs. Albert Swartzentruber, and Mrs. Alma Mast). Funeral services were held at the Marion Mennonite Church on Nov. 22, in charge of Tim Lichti and Paul Lauver; interment in Yoder Cemetery, Shipshewana, Ind.

Reeves, Alice, daughter of Weldon and Emma (Blood) Goble, was born at Ft. Pleasant, N.J., June 8, 1911; died at Philadelphia College of Osteopathic Medicine Hospital, Philadelphia, Dec. 29, 1981; aged 70 y. She was married to Frederick N. Reeves, who died in 1947. Surviving are 3 sons (Frederich, Lynn A., and David), 4 grandchildren, one sister (Anne Herbert), and one brother (Weldon Goble). She was a member of the Oxford Circle Mennonite Church, where funeral services were held on Jan. 2, in charge of James R. Leaman and George T. Weber; interment in North Cedar Hill Cemetery.

Schlegel, Levi O., son of Joseph and Mary (Miller) Schlegel, was born in Milford, Neb., Sept. 18, 1885; died at Seward Memorial Hospital, Seward, Neb., Jan. 12, 1982; aged 96 y. On Aug. 31, 1905, he was married to Emma Zimmerman, who died on Sept. 11, 1961. Surviving are one son (Max Schlegel), 3 grandsons, 12 great-grandchildren, and

one great-great-grandchild. He was ordained to the ministry and ordained as bishop on Nov. 10, 1907. He served the East Fairview and Milford congregations. Funeral services were held at the Milford Mennonite Church on Jan. 15, in charge of Kenneth Steckly, Lloyal Burkey and Sam Oswald; interment in Milford Mennonite Church.

Springer, Leah L., daughter of John and Mary (Springer) Naffziger, was born in Foolsland, Ill., Apr. 13, 1902; died at Eureka, Ill., Jan. 12, 1982; aged 79 y. On Sept. 28, 1922, she was married to Theodore Springer, who survives. Also surviving are 5 sons (Robert, Paul, Wilfred, Myron, and Merle), one daughter (Irene Bechler), 16 grandchildren, and 3 great-grandchildren. She was a member of East Bend Mennonite Church where funeral services were held on Jan. 15, in charge of Paul O. King; interment in East Bend Memorial Gardens.

Wallace, Gaylord Glen, son of William and Dora Wallace, was born in Shelby Co., Ill., Feb. 5, 1915; died at Veteran's Adm. Hospital, Danville, Ill., Jan. 12, 1982; aged 66 y. On June 25, 1946, he was married to Angela Marie Kulik, who survives. Also surviving are one son (William P.), one daughter (Angi Miller), 3 grandchildren, and 2 sisters (Grace Cushman and Freda Niehaus). He was a member of Hopedale Mennonite Church, where funeral services were held on Jan. 15, in charge of Aden Yoder; interment in Hopedale Mennonite Cemetery.

Cover by Three Lions, Inc.; p. 96, bottom, Joy Hofer; p. 100, Lois Ann Mast.

calendar

Mennonite Board of Missions board of directors, Feb. 11-13
Mennonite Publication Board, Feb. 12-13
Inter-Mennonite Conference (Ont.) annual meeting, East Zorra Mennonite Church, Tavistock, Ont., Feb. 13
Conservative Conference ministers' fellowship, Arthur, Ill., Feb. 15-19
Annual Congregational Education Conference, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 19-21
Illinois Evangelism Conference, Mennonite Church of Normal, Normal, Ill., Feb. 26-27
Ohio conference annual meeting, South Union Mennonite Church, West Liberty, Ohio, Mar. 11-13
Black Council and Comité Administrativo joint meeting, Sarasota, Fla., Mar. 11-13
Mennonite Health Association, Louisville, Ky., Mar. 12-16
Lancaster Conference assembly, Mellinger, Lancaster, Pa., Mar. 18
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Mar. 19-20
Lancaster Conference annual meeting, Lancaster Mennonite High School, Mar. 20-21
Franklin Conference mission meeting, area churches, Mar. 24-28
Atlantic Coast Conference assembly, Ridgeview, Gordonville, Pa., Mar. 26-28
Joint Ontario and Western Ontario Conference annual meeting, Rockway Collegiate Kitchener and Waterloo-Oxford School, Baden, Mar. 26-28
Illinois Mennonite Conference annual meeting, East Bend Church, Fisher, Ill., Apr. 1-3
Christian Camping Convention 82, Camp Amigo, Sturgis, Mich., Apr. 12-15
Mennonite Church General Board, Cabrini Contact Center, Des Plaines, Ill., Apr. 15-17
Goshen College commencement, Goshen, Ind., Apr. 18
Rocky Mountain Mennonite Conference annual meeting, Colorado Springs, Colo., Apr. 30-May 2
Franconia Mennonite Conference spring assembly, May 1
Gulf States Mennonite Fellowship inspiration conference, Des Allemands, La., May 1-2
Mennonite Board of Missions Board of Directors, Harrisonburg, Va., May 13-15
Mennonite Mutual Aid Association Board/committee meetings, Goshen, Ind., May 13-15
Mennonite Board of Education board of directors, Elkhart, Ind., May 14-15
Mennonite Renewal Services annual meeting & CCRMC, Dayton, Ohio, May 18-20
Goshen Biblical Seminary commencement, Elkhart, Ind., May 21
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 21
Eastern Mennonite College commencement, Harrisonburg, Va., May 23
Hesston College commencement, Hesston, Kan., May 23
Festival of Missions, Wooster College, Wooster, Ohio, July 16-18
1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8

Coretta Scott King calls for 'active non-violence' to arms, government cuts

If Martin Luther King, Jr. were alive today, he would never tolerate reconciliation of the United States with the "racist" South African government, massive unemployment, nuclear proliferation, or massive cuts in food stamp assistance for the poor, his widow told an interfaith gathering at National Cathedral.

Such recent injustices must be met with the "active nonviolence" her husband advocated when he was alive, Coretta Scott King told a standing-room only crowd which had braved bitter cold to attend a commemorative service for the assassinated civil rights leader.

Mrs. King's words were lent a certain poignancy by the replaying of a tape of her late husband addressing worshippers at the cathedral, March 31, 1968—the last Sunday before he was felled by an assassin in Memphis, Tenn. In the taped message, he said, "We have made of this world a neighborhood but have not had the commitment to make it a brotherhood." He decried the manufacture of nuclear weapons and said disarmament was the only alternative to destruction.

Religious groups campaign to put arms race question on 1982 California ballot

Broad support throughout the southern California religious community is building for a statewide advisory measure that calls for an end to the nuclear arms race.

The top executives of 12 major denominations in the region have formally indicated support for an initiative that is being sought for the November ballot by a group called Californians for Bilateral Nuclear Weapons Freeze. Dozens of local churches and other religious organizations are circulating petitions favoring the measure.

The initiative, if approved, would put the state on record as urging the U.S. government to propose to the Soviet Union an immediate halt to the testing, production, and further deployment of all nuclear weapons, missiles, and delivery systems in a way that can be checked and verified by both sides.

Although religious leaders have spoken out in the past against the horrors of war and urged the necessity of peace, the present movement condemning even the possession of nuclear arms as morally indefensible is a new and developing trend.

St. Louis cleric shows fellow ministers ways to spread pastoral load

Lutherans, Episcopalians, Methodists, Presbyterians, and Quakers came to a Catholic church in Crofton, Md., to learn about training

developed by a St. Louis minister to turn the congregation of any denomination into "a churchful of pastors." The four-hour introductory session at St. Elizabeth Ann Seton Catholic Church was attended by more than 150 clergy and lay representatives from the Baltimore, Annapolis, and Washington areas and northern Virginia.

They were lectured on a variety of subjects, including "the art of listening" and "the need to be assertive, natural, and straightforward"—neither too aggressive nor too timid in dealing with inactive church members seeking guidance from a layperson.

Religious writer compares mid-life to teen crises; says both change outlook

The "mid-life" crisis is a replay of some of the challenges and confusion of adolescence, says David J. Maitland, chaplain and professor of religion at Carleton College in Northfield, Minn. In a new book, "Against the Grain: Coming Through Mid-Life Crisis" (Pilgrim Press), Maitland says he recognizes the temptation to succumb to the depression that may set in during mid-life.

Maitland says our preoccupation with the external—the value attached to wealth and material goods—is harmful in adolescence and "lethal" at mid-life. "Maturity results from the internal embrace of appropriate elements of one's past and one's future," he says. "The person in mid-life is in several senses in the midst of a two-way street. Both past and future make claims."

Started for Christmas, church volunteer effort will continue all year

The spirit of an "alternative Christmas" of community service organized by a group of young Roman Catholic women in this town of 7,000 persons in southern Illinois, is going to continue throughout this year. It started with a Christmas "catalog" listing suggestions on how to give time, money, and prayers to others over the holidays. The catalog was distributed with the mid-November parish bulletins of St. Mary's and St. Aloysius Catholic churches in Litchfield, Ill.

The Litchfield catalog was professionally printed. It was entitled "Give a Merry Christmas," and invited parishioners of the two churches to share themselves for Christmas as an alternative to Santa Claus and commercials. On the back cover was the message, "Happy Birthday, Santa," with the last word crossed out and "Jesus" substituted.

It listed such items, each with a catalog "order number," as visiting the elderly or the sick; giving clothes, toys, food, or appliances to

the needy; offering to babysit, shovel snow, or do repair work; cheering someone with a letter; cleaning up litter in parks or streets; assisting the "Birthright" organization with maternity care, baby clothing, or furniture; helping the missions with donations and prayers; or "adopting" a family through the local children and family services agency.

California draft resister targeted for prosecution; says he's prepared for jail

At a time when more of the nation's young men are failing to register for the draft than ever before, David Wayte, 21, is one of only 43 in the nation—and the only one in southern California—targeted for criminal prosecution by the government.

The day after President Reagan ordered draft registration to be continued indefinitely, Mr. Wayte, a slim, small-boned former Yale University student who wears his long brown hair in a neat pony tail, talked about why he defied the Selective Service System by writing officials that he would not register.

"I'm expressing a moral obligation . . . Registration reflects an aggressive stance by my country. It's a political ploy and has nothing to do with national defense . . . Wars will cease only when people like myself refuse to fight them. . . . I don't want to go to jail, but if it comes down to that I will."

Intolerance fostered Christianity's growth, Methodist bishop says

Christianity survived its early years because of its intolerance, United Methodist Bishop William R. Cannon of Raleigh, N.C., said in his keynote address to the Congress on Evangelism in Nashville, Tenn. "Had early Christianity been tolerant of other religions and ideologies, it might have survived as a minor cult," he told the 1,300 evangelists at the meeting. "We can accept no barriers and exclusions for the Christian message which is for all people in all ages."

Bishop Cannon referred with dismay to a letter from a minister in his area expressing regret that a non-Christian friend had been pressured into participating in Christian observances in the public schools.

"All of us recognize the pluralistic nature of our society and the necessity of volunteerism," the bishop said. "But for a minister to so zealously protect the uncommitted from the gospel he is to proclaim, one cannot help but wonder whose side he is on . . . The second half of the twentieth century does not provide an open invitation to the gospel. This is an inhospitable age but so was it during the first century when the gospel was proclaimed."

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Diamonds forever?

Consumer capitalism, said a man from Webster Groves, Missouri, is the demon which has the U.S. by the nose. Like Baal worship which threatened the faith of Israel, consumer capitalism, he said, is a form of idolatry.

Since the man from Webster Groves mentioned Baalism as a model for this modern idolatry, I made a brief study of this religion. It was a fertility religion. "The myths ascribed colossal powers to this deity," writes Leah Bronner. "He was the god of rain and thus also of fertility. Man, beast, and field depended on him for fecundity" (*The Stories of Elijah and Elisha*, p. 138).

Baalism was a manipulative religion. By performance of the proper religious exercises, the worshiper expected that the god could be influenced, even controlled. For example, as described in Hosea 4:14, there was cult prostitution. James Luther Mays observes, "The sacred prostitutes . . . are professionals who serve as cultic personnel at the shrines where fertility rites are practiced. Sacrifice accompanied by ritual intercourse with them was meant to stimulate the sexual activity of the gods for the sake of the land's fertility (*Hosea: A Commentary*, p. 75).

The biblical prophets and writers wanted to make clear, as Bronner says, that "the powers attributed to Baal are controlled only by the God of Israel." Thus the Israelites would want to know how to share in the blessings. The biblical answer seems to call for trust, obedience, and fairness.

Jesus went beyond this. In the first place, he said, it is not necessary to placate God in order to receive the basic resources of rain and sun. God is generous with these and gives to all alike (Mt. 5:45). He went further and asserted that generosity is the norm. The one who tries to hoard his life shall lose it, but the one who gives it away will be renewed.

Against this the man from Webster Groves set "the gospel of Miller time" which holds "that those who keep their lives keep them and those who lose them don't have any." I think he was concerned about the understanding in our society that those with power take care of themselves and for the rest it's too bad. I believe also he was alarmed by the manipulative assumptions in the phrase *consumer capitalism*.

Since according to Jesus' view, the rites with the sacred prostitutes did nothing for the crops in Canaan—God is generous and provides them anyhow—the only persons really profiting from this activity were the pimps and prostitutes at the sacred shrines.

As I thought about this I reflected on some of the imagery and slogans we meet day by day. For example, I noted a two-foot ad on behalf of Merit cigarettes. Is there really enough "merit" in cigarettes to call on such a high-flown brand name? Or is the merit understood to be the profit which comes to those who provide the product? In the spirit of the system, what happens to the heart and lungs of the user is not important.

And what of the title of this piece? It comes from an article in the *Atlantic* magazine which disclosed that the custom in Western society of a young blade giving a diamond to his lady goes back only as far as a marketing scheme devised after the discovery of diamonds in South Africa late in the last century. I never thought to ask about that. Neither do the young men who choose what to them seems a proper custom. According to the *Atlantic* they are contributing to a manipulative scheme by a multinational corporation. Now if it is true that a marriage beginning with a diamond endures better than one without, surely every young man should give one. If not, the benefit is more to the diamond industry than to the engaged couples even though "a diamond is forever."

Maybe these are not what the man from Webster Groves had in mind. What other systems would he include? Surely the U.S. military-industrial system which has spent uncounted billions in the last 35 years in the name of security and yet was left frustrated by a few revolutionaries in Iran. Are these billions for security only an illusion? If so, the military-industrial system is a new Baalism.

If my thesis is accepted that these systems are serving themselves more than the people they purport to serve (and anyone should be free to debate it), we could say that they are in one sense elaborate make-work, even welfare systems. In this fading American empire where many of us live, welfare is considered a bad word. Even quasi-welfare programs like CETA are viewed with near suspicion. My Son-the-Reporter was recently assigned to investigate a local CETA program and found that CETA funds had been spent to send a person to weight watchers. The justification evidently was that a thin poor person had a better chance of getting a job.

Many of us would agree that this sounds like a creative director was looking for more ways to spend government money. But who monitors the programs of private companies to see whether they use their funds for the good of the public?

If this were done and what is going on were really known, it is to be hoped that someone would blurt out with the naivete of the small boy in the fairy tale, "This empire has no clothes." Indeed it is naked before God.

But like the man and woman in the garden, people hide themselves from God and try to cover their nakedness with fig leaves called profits. When God confronts them they whine like Adam, "Unless we abort babies, pollute the lungs of hapless adolescents, persuade them to drink and have them killed on the highways, foul the rivers, destroy the land, and oppress the poor in order to build the biggest cache of armaments in the history of the world, *we can't make any money!*"

Something like this must be what the man from Webster Groves meant by consumer capitalism.—Daniel Hertzler

Gospel Herald

February 16, 1982 - FEB 16 '82



After twenty-three years in the city

by Jocene T. Meyer

"Thank God I'm a City Kid" read the bumper sticker. Our children could understand that since for twenty-three years we lived in Greater Cleveland, Ohio. We were there when the Cuyahoga River burned. The only river to burn (due to an oil spill) said the media. This incident has not been forgotten even though the river and Lake Erie have been cleaned up considerably in recent years. We were present during the city's default although this affected us and other suburban residents only incidentally. We empathized with staff, parents, and students during school strikes and busing. These are some of the problems faced by residents of Greater Cleveland in the past two decades. Other cities (and rural areas) have had their problems, too.

Both my husband, Art, and I came from farming commu-

Open prayer

There is more genuine
reverence and obedience
in Job's wildest words
of scalding accusation
against his Archer God
than in the coverup
of our politest prayers.

—Thomas John Carlisle

nities in Ohio. He was a public school teacher in a small school system. His salary was low and at that time there was little encouragement from rural school systems for the professional teacher. With three young children, we did not feel that I should work outside the home until they were older.

So after a year in graduate school in Columbus, Ohio, Art was offered a job with professional advancement in Ohio's largest metropolitan area, Greater Cleveland. The year in Columbus was a step from the rural area to a still larger city.

College friends of ours, Vern and Helen Miller, were involved in church planting in a racially integrated community and were eager for us to join them in that venture. We had felt that we would not move to the city if we could not become associated with a Mennonite church. Looking back now, we see the steps that prepared us for this move.

We had fears about rearing our family in the city, although at the time we thought our stay would be for only five or six years till we moved on to something else. The congregation at Lee Heights Community Church soon developed into a warm caring fellowship. Without this relationship, our years in the city would have been much less satisfactory. The school where Art taught and the church were on opposite sides of the city. We purchased a home between them. Frequent changes of residence are more common in the city than in the country. Lee Heights members now live in all parts of the metropolitan area and surrounding area and surrounding suburbs where they have found work or suitable housing.

This caring church fellowship has followed us and our children through all stages of growth as we have proceeded with joys and problems, weddings, the birth of grandchildren, and to our present overseas work. Church involvement was perhaps the greatest stabilizing factor in our life in the city. We and others in this congregation have been involved with the Mennonite Church through committees and boards so that we have contact with district conference and churchwide activities.

Not the least of our growing experiences at Lee Heights was to be part of a congregation whose stated motto is "Where Black and White Blend in Christ." We recognize differences in these cultures and backgrounds, but we also are conscious of our oneness. We feel that as members of this congregation we have had the opportunity to participate actively in two of the

Mennonite Church's emerging thrusts—urban church planting and racial integration.

In the city we enjoyed museums, the hustle and bustle of urban living, and the Emerald Necklace (the park system encircling the city) with its quiet spots, bike trails, wild flowers, sledding hills, hiking, and picnicking. The proximity of up-to-date medical and educational facilities were some things we took for granted. The melting pot of many cultures added richness to our lives.


Early in our urban sojourn, I was surprised how ready my city acquaintances were to accept me as I was. Different religions and ways were more readily tolerated than they had been in my rural home community.

City residents often take for granted the availability of services. Foods, for example, are expected to be available in the supermarket clean, packaged and ready for the table. A garden in our backyard then later on land in the country helped us to follow the cycle from seed to shelf. The local County Cooperative Extension Service now promotes this theme as vegetable gardening has become common on small city lots.

Family camping and backpacking trips helped us to experience firsthand the out of doors and to develop skills in self-reliance. With relatives in the country, we could keep in touch with our rural roots. This seemed necessary so that we could cope with urban pressure.

The public school system in which Art was able to work with fulfillment is changing. There is still a need for dedicated Christian educators. We were often affirmed by teachers and administrators for our work and attitudes. I was able to work in the schools in later years as a part-time teacher. I had served as a PTA officer for a number of years. Our sphere of Christian influence grew through these contacts.

We think today that if we had school-age children, we would probably enroll them in an alternate school system or perhaps move to an area where they could have the option of attending a Christian high school because of the changes in the public school system.

When I was driving through city streets with a group of visiting rural young adults one year at Christmastime, one of them observed, "It's different here. The city looks different." Yes, it is different. Nevertheless, we have found God and his people in the city, the country, in North America, in Asia, in Europe, in the Caribbean—indeed, wherever we have been. 

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When the music stops

by John Shearer

"My yoke is easy."—Mt. 11:30

Relaxing music to our ears—especially the word "easy." For the culprits of fatigue and burn-out lurk around us in epidemic proportions. But the word "yoke" is also there—implying a burden. Today's text "catches up this deep paradox," says Broadman's Commentary, "that runs throughout Matthew's Gospel. Salvation is gift and demand . . . God gives all and demands all."

Suddenly the music stops. We've heard only the words "demand" and "burden." "It's impossible!" we declare. Into our consciousness rush Jesus' words "... he who does not take his cross and follow me is not worthy of me ..." (10:38).

Nevertheless translators still agree that Matthew wants us to define Jesus' yoke as "easy." Further Jesus wants us to share this yoke with him, to feel its kind and good fit ("easy" translates from *chrestos* meaning "kind" and "good"), and its unusual rest—total "soul rest" (11:28-30).

These words must have been music also to grief-stricken Christians after Jerusalem's fall in AD 70. The Pharisees had moved into new control. Edward Blair says, "They expelled Christians from the synagogues because they claimed to be the true Israel but did not obey the Law as the Pharisees understood it" (*Abingdon Bible Handbook*).

Responding to this crisis with discipling passion, Matthew artistically writes his gospel. "My yoke is easy" is set near the middle of his third section, which centers on the theme of rejection. Rejection by his forerunner John the Baptist (11:1-15); by his hometown and surrounding cities (13:53-58; 11:20-24); and most dramatically by the Pharisees (12). This brief article will primarily deal with the rejection by the Pharisees and by John the Baptist.

1. The Pharisees. The explanation for their rejection begins with some background about the term "yoke." *Interpreter's Bible* says that the "yoke of the law" originally referred to the faithful obedience of the ten commands supported by other Scripture—especially the prophets. For the faithful, this yoke was generally a joy and a delight (Ps. 119:24, 35, 97). Obedience was creative, nontechnical response motivated by God's grace (Ex. 20:2).

But the trauma of the exile changed this yoke—intended for man's good. The belief developed that if God's law could be perfectly kept—even only for a day—God's kingdom would come. Thus where a command seemed too demanding, to insure obedience, other more "obeyable" commands emerged.

Obedience prompted by inward thanks for God's grace unconsciously turned to burdensome rule keeping—now motivated by a desire to win God's favor—an idea utterly foreign to Israel! The Pharisees of Matthew's Gospel represent this mentality. So when they saw this disruptive rabbi named Jesus

going around working on the Sabbath, picking snack grain, and doing healing that could easily wait till after Sabbath, they were alarmed (12:1-14). They declared that soon all those ignorant common people would follow him and all our work to establish the kingdom would be wrecked! But Jesus continued to declare that the law must be for man's good (12:7-8).

Now it's clear why the Pharisees rejected Jesus! And it is also clear why we followers often reject him. Like the Pharisees, our frequent attempts to win God's favor guarantee that we'll be preoccupied with winning our neighbor's favor (6:1; 23:5). One warning sign that the heavy yoke is on us is "hurry." C. G. Jung once said, "Hurry is not *of* the devil; it *is* the devil." Hurry generally signifies that we suppose we're not producing enough. It is usually motivated by a strong desire to "show men" we *are* worth something after all! (23:5) Hurry chokes the easy yoke of grace (13:22). Catching ourselves, we simply can pause and ask God to help us refocus on his unearnable love and on Jesus' unearnable presence. I'm learning to do this many times daily.

2. The Baptist: What offended (literally "tripped") him into rejection (11:3)? He clearly opposed much of the heavy and deadly Pharisee yoke (3:7ff.). What then remained heavy in his yoke?

Simply what offended Peter (16:21ff.) and continues to offend many Christians today—including numerous Mennonites? I am talking about the cross—the outward expression of the inward easy (kind and good) fitting yoke. It is unlimited (perfect) kindness and goodness toward others (5:48), the fulfillment of the law, the highest expression of God's will in humanity (5:17-48).

But this unlimited goodness looks too demanding and we are offended. Thus with the Baptist in prison (11:2) we trip over Jesus' easy yoke. We hit our neighbor back by the violence of gossip; we hit our children with "one-up" words or directly with our hands; we support capital punishment and our government's unbelievable buildup of weapons. And deep within we again feel the heavy yoke.

How do we return (repent) to the easy yoke? By talking only to our sister about the potential gossip (18:15); by learning to "fight" with "easy" words (read David Augsburger's *Love Fight*) and enjoying wrestling our sons instead of hitting them; by writing to Mennonite Central Committee Peace Section for information on what to do about the weapons buildup.

Above all, daily times of concentrated quiet are indispensable. Bidding grace to help us refocus on nothing but Jesus is to find "soul rest." Helpful here are Keating's *Finding Grace at the Center* and Kelsey's *The Other Side of Silence*.

We are made to rest in Jesus' easy yoke. All other yokes are heavy and poisonous. There is the music again. Now much more beautiful than ever. "I praise you, Father . . . because you have hidden these things from the wise and learned, and revealed them to little children" (11:25, NIV).

John Shearer is pastor of Wilkes-Barre (Pa.) House Church.



A good follow-through

by Bruce Yoder

What is the key to a smooth backhand in tennis, a fluid golf swing, or a baseball pitcher's accurate delivery? A good follow-through. If the athlete fails to follow through, the ball will not go where it is supposed to go. What is true in the field of athletics is true in the field of stewardship. Without a solid and disciplined follow-through, our money will not go where we want it to go. It will slice off into the rough of unneeded extras and be lost; it will hang harmlessly to be used and abused by others according to their values; it will fall short in the net of "if I had more I could get it into the service court."

Most Christians have good money intentions. We want to help. We want to put the ball into play and see lots of action. We are not misers, greedily counting our stack of gold. We are not like the fellow I stood behind at a bank teller's window

Bruce Yoder is pastor of First Mennonite Church, Richmond, Va. This is the second of three articles. The first appeared on January 26.

recently who said, "I was counting my money last night and George Washington actually began to smile." We want to be generous, for we are not Scrooges. But it takes no mathematician to calculate that the offerings of this congregation and of most congregations fall short of our potential for giving. The traditional standard of a tithe has become a target to shoot for rather than the bottom line from which we begin. A recent issue of *Leadership* contained a cartoon in which one woman shopper said to another, "We go to the generic church. There our tithe is only 9 percent." Yet, for too many Christians, the 9 percent tithe is a far off ideal.

The Corinthian church also suffered from an inability to give up to their potential, so let us see what we can learn from them as Paul offers them a way out of their problem. As we read 2 Corinthians 8:16 to 9:5, we want to be asking several questions:

1. What was the need for giving they saw?
2. How did they plan to meet that need?
3. What got in the way of carrying out the plan?
4. How did they learn to follow through?

First, the need. Within the early church it was common to provide financial aid for one another. There is the familiar account in Acts of the willingness of wealthy Christians involved in real estate to sell some of their properties when others in the church were in financial trouble. Less familiar may be the agreement between the primarily Jewish Christian church in Jerusalem and the Gentile Christian churches scattered around the rim of the Mediterranean Sea. These scattered churches had agreed to help support the inner-city poor in Jerusalem.

During the Jerusalem Council in which the weighty matters of grace and law were hotly debated as they applied to the issue of circumcision, the only thing that the elders in Jerusalem asked of the cross-cultural missionary Paul was that "we should continue to remember the poor, the very thing I was eager to do" (Gal. 2:10, NIV).

A glimpse of the vision of equality within God's family around the globe could be the catalyst for a great spiritual revival. Caring for the poor has always been one of the most eloquent testimonies of discipleship to Jesus that the world has heard. "Julian the apostate, an enemy of Christianity, admitted that 'the godless Galileans fed not only their (poor) but ours also.' Tertullian wrote that the Christians' deeds of love were so noble that the pagan world confessed in astonishment, 'See how they love one another' " (Foster, *Freedom of Simplicity*, p. 53).

And what were these deeds of love? "They supported and buried the poor, supplied the needs of the boys and girls destitute of means, cared for the elderly that were confined to the house, provided for those who had suffered shipwreck, and gave to those who had been banished to islands or mines for their fidelity to Christ's cause" (Foster, p. 54). What tremendous social involvement before anyone had ever dreamed up the term "social gospel" or believed that the gospel did not have vital social impact! Given the general failure of the church in North America to respond to disease, hunger, poverty, and war around the globe, even the needs of physical survival for Christian brothers and sisters in underdeveloped and developing nations, the poor, especially the poor in the cities of the United States, have little cause to hope that the short-term wounds inflicted by shifts in economic policies will be attended by those who have financial resources. And if the "trickle-

down" theory of economic growth does not work, or if the rich, as they get richer, do not also become more generous, what then? Who will care for the chronic poor?

Menno Simons directed an accusing finger toward the rich clergy of his day who "suffer many of their own poor, afflicted members to ask alms; and poor, hungry, suffering, old, lame, blind, and sick people to beg their bread at their doors.

"Shame on you for the easygoing gospel . . . you who have in so many years been unable to effect enough with your gospel . . . so as to remove your needy and distressed members from the streets" (*The Complete Writings of Menno Simons*, p. 559). At whom is the finger now pointed?

The first step is an awareness of the needs of others and of our resources. In the December 1981 newsletter of the Ministry of Money that is a part of the Church of the Saviour in Washington, D.C., Elizabeth O'Connor observes that by sending to foreign countries the men and women of compassion we have sent compassion into exile. The time has come, she says, to tap corporate executives on the shoulder, to call up the heads of banks and financial institutions and invite them to spend several weeks in a refugee camp in Cambodia, beside Mother Teresa with the poorest of the poor in Calcutta, or in a mountain village in Bolivia. Though systems of communication link us around the globe to watch the pomp and circumstance of a royal wedding, somehow we have failed to see and come to grips with the needs that are strangling millions.

The second step, a plan. The second step is to come up with a plan that will meet those needs, that will link what we have with those who could use it to greater benefit than we can. In Corinth the beginning idea, and it is still a good one, was planned giving. "On the first day of every week, each one of

you should set aside a sum of money in keeping with his income, saving it up, so that when I come no collections will have to be made" (1 Cor. 16:2, NIV).

The plan is a family or household budget. This is the method for thoughtful, considerate giving. Paul does not want to play on the emotional heartstrings of the Corinthians, picking their pockets with a fancy fund drive complete with pictures of the street children in Jerusalem's inner city. His plan is simple. Look at how much you make. Decide how much of it belongs to your brothers and sisters. Set that amount aside.

Dan Scott, financial adviser for a Richmond based investment firm, told us in our seminar on investment that the beginning of stewardship is discipline. Without the disciplined use of one's resources there seems never to be enough to share with others. Ray and Lillian Bair, in their new book, *God's Managers*, say the same thing. "To become accountable financially it is essential to discover where your money is going. In our complicated affluent society there is simply no way to become good managers without record-keeping. It is an absolutely essential first step" (p. 8).

Discipline in discovering how much you make and where it all goes is the first step of the plan. The second step, advocated by Paul and the Bairs is to give God the "firstfruits." We are to live off the leftovers, what we do not give to the church. God gets the first share off the top and then we use the rest. Such disciplined giving puts our faith commitment at the head of our financial commitments, discouraging the haphazard giving that often occurs when emotions are played upon. Guilt trips do not take us far down the road of responsible stewardship.

But a problem developed. There was no follow-through on the plan. Evidently the churches in Corinth responded with a burst of energy. Paul says that their enthusiasm stirred the

I'm listening, Lord, keep talking

Sparks that remain. This year we had our usual large pile of maple leaves to be composted, to become a depository for garbage, garden refuse, ashes from the paper trash I burn.

In early November I emptied the wastepaper baskets, burned their contents along with some elm leaves and twigs we do not compost directly. Two days after the burning I began shoveling the ashes on the compost pile, glad to add the potassium to the leaf heap that would decay into humus by next fall. Beneath the cold gray ashes, at the bottom of the trash burning enclosure, I found to my surprise some paper that had failed to burn. Banked by the ashes for the past twenty-four hours, the paper was charred, yet still bravely sparked. I left it in the ash pit, but threw the remaining ashes on my maple leaf compost pile.

Two hours later I found the surface leaves ablaze on the compost pile. Evidently some of the ashes I thought dead were still alive, got exposed, fanned by the gentle breeze they burst into flame, set my compost pile burning. Rueful and embarrassed at my poor judgment, I and some friends who had just arrived quickly extinguished the conflagration.

I thought no more about it until the following Sunday, when something in the singing triggered the memory. I sat there in church smiling self-consciously. Then into my mind drifted the

thought, "The experience with the 'dead ashes' is related to your mind-set toward some of your friends who have 'left' the church." I'm a firm believer that God enters our thought life, is a neuron manipulator. If that marks me as being a bit flaky, fine. What is normal is rather hard to define anyway.

I wanted to pursue the idea. "How so, Lord?" I asked. "Well, you consider those leaving the church as 'lost,' you write them off. True, exterior wise, some look that way. They stay away from church, run after the world, drink, get divorced, avoid you. And you avoid them. But underneath the 'gray ashes,' that cold exterior, there is still warmth, a core of heat, sparks, that could burst into flame again if uncovered, stirred."

"My part, Lord?" Yet I thought I knew. God said, "You've got the right idea. I do wish you would be willing to get your hands dirty, rake back the ashes that bank their love for me, do a little stirring, fan those hidden sparks into flame again. Would you leave your secure 'Joppa,' go unto 'Caesarea,' talk to those 'Gentiles,' risk the heat from the 'Jerusalem councils'?"

To reach into the ashes is to risk getting your hands burned. Yet what can you do when God talks to you, sifts through your stupidity, replaces it with wisdom?

I find it very hard to say "No" to God.—Robert J. Baker

churches in Macedonia to action, the churches that Paul is now using as an example of good giving patterns. The problem was, however, that the Corinthian enthusiasm had not stirred themselves to action.

When the church in Corinth heard Paul's idea of planned giving, we might have heard, "Yes! Great idea! That's super! I've always wanted to set up a family budget. As soon as we get through the holidays we'll take time to get started. But to prove our good intentions, this week we'll contribute 15 percent." And then, after running a little short the next week, they promise to make it up in the coming month. Soon, like the son in the gospel story whose father had told him to work in the vineyard, but whose quick, "Yes, I'll do it," shriveled to no action, the Corinthians were not doing what their father wanted.

Generosity is not spasmodic bursts of good intent. It is not erratic contributions of large sums of money. Generosity is a habit, a well-planned habit. It is a good, smooth follow-through on a well-planned budget.


Steps toward a solution. What were the steps taken to address the problem and arrive at a solution? The first was to admit that there was a problem, a most difficult and embarrassing step, for it is a troublesome confession to make to say that we do not know where our money has gone. Paul did not deny the problem. Four verses in his first letter were expanded to two chapters in his second. The second step was to affirm the desire to help. "Last year you were the first not only to give but also to have the desire to do so" (2 Cor. 8:10, NIV). "For I know your eagerness to help, and I have been boasting about it" (2 Cor. 9:2, NIV). How easy it is to fault good intentions rather than build on them! We see our failures or those of others and we become discouraged, ignoring the fact that failure means that at least something was tried. As the Bairs note, we are to begin to tackle the problem right where we are—not where we wish we were, not where we think we ought to be, not where we feel others think we ought to be, but where we are. That means we accept and affirm the will to change without dwelling on the

difficulties we have had in changing in the past.

The third step of the solution is one of support and accountability. Paul is sending Titus and two other brothers to work with the Corinthians so that when Paul arrives the money will be ready. Again, Paul avoids relying on his gift of powerful speech and personal presence to raise funds in the church and relies on personal discipline within a structure of commitment and accountability. Now in part this is because there were some who thought that Paul was pocketing the cash. So Paul went out of his way to make sure that those who cast suspicious glances his way saw no impropriety. The church budget was above board.

The more important reason for sending the three financial advisers, however, was that through their support of the Corinthians and the accountability of the Corinthians to them, the church would learn to give freely and joyfully. The generous promise would become a generous act. That is the testimony of many who have traveled the road of disciplined giving. The joy and freedom that come through the struggle of learning to let go more than compensate for the pain of change that is a part of gaining maturity in sound financial management.

Lack of generous giving in the church is usually not because we are selfish as much as it is that we simply don't plan well, or think ahead, or practice the discipline of giving. We don't follow through. The path to change is not through emotional arm twisting. Change takes work, especially in the small, everyday areas of life where the true fabric of our character is revealed. Change in patterns of giving will require an open mind to see the needs of others, and an honest assessment of our own resources. It will call for creative acts of the imagination to put the two together in systems of mutual support.

Faithful stewardship will be built of a thoughtful plan that is supported by whatever assistance and systems of accountability are necessary for the plan to be put into action and for us to follow through with it. When all of this is put together in a freeing and joyful way, perhaps the world about us will once again say, "See how they love one another." 

Priorities for the Mennonite Church in the 1980s

At General Assembly in 1979 nine priorities, recommended by the Council of Faith, Life, and Strategy, were set for the church in the following decade. Their purpose is to stimulate the conviction and action of the entire church and to help set a common direction for the many congregations, conferences, and agencies. This document is an expanded statement of the priorities to create continuing awareness and to encourage reflection on specific responses from each one of us.

5. Church growth

In a healthy body there are always signs of growth. No growth means the body is malnourished or diseased. God's people are a body and they too are concerned with growth.

There is an inner growth and an outer growth. Both are essential to spiritual health and obedience to God. The two forms of growth are *growing up into Christ* (edification) and *growing out into the world* (evangelism and planting new congregations). Evangelism depends on the growing likeness to

Christ among the believers. The church matures spiritually as it proclaims the good news and rejoices in the "new birth" of sinners. Church growth happens when:

1. The local fellowship helps members to greater commitment to the gospel so that the power of God works through them.
2. The people of God assist each other in putting on the qualities of Christ so that their lives, as individuals and as a group, attract the lost and searching to the Lord.
3. The church puts to use the whole range of gifts for ministry in word and deed so that the Spirit can display God's love and grace to the persons touched by the daily ministry of each believer.
4. The local congregation dismantles the walls of racial and social distinctions so that it is truly open and hospitable to the seeker and to the new believer.
5. The believing community proclaims the wonderful acts of God so that the world has the option to choose the light (1 Pet. 2:9).



Church growth: what does it take?

by Henry P. Yoder

"I am concerned because the meetinghouse is so small and we can't expand our facilities where we are."

I was sitting in the living room of a young pastor who had just moved into that community. It was my first visit with him and we were talking about his vision and expectations. Sunday morning attendance filled about half the pews so I was amused and challenged by his vision at the beginning of his ministry. I began to probe.

"Oh, I expect that the church will grow and the meetinghouse soon will be filled," he replied.

In further conversation he explained that after learning to know the congregation he began to focus on the need for every member to grow in Christlikeness. He is convinced that as members grow in their relationship to Christ and to each other they will also grow in ability to reach out to others.

. . .

"If we continue to grow as we have I'll be hard pressed to find the time to keep up with the instruction of all the people who are coming in from such a diversity of backgrounds," said the pastor of a large congregation with a long history.

"To what do you attribute this growth?" asked a fellow pastor.

"It is the fruit of a wide diversity of things. Some are drawn to our peace stance and others to our open fellowship. There are those who left the church and are returning to their roots. A few have come out of a concern for their children. But in almost every instance the link to our congregation has been friends and relatives."

"With that diversity of persons has your congregation changed?" asked another pastor at the table.

"Yes. When people started coming into our congregation a

brother who is a lifelong member here was heard to remark that our congregation will never be the same again. I asked him what he meant by that statement and was pleased to learn that he was not complaining but happy for the changes we were experiencing. Our worship services have changed. Our Sunday school periods are different. We have a wealth of new talent and gifts that are used in many ways. Our congregation has been enriched. Our ministry is broadened into many areas that we would have thought impossible a few years ago."

"Is your entire congregation behind the effort?" I was finally able to get a question into the animated conversation.

"Unfortunately a few are threatened by the changes but most of the congregation welcome it. As there is new life the congregation takes on new excitement and comes together with new expectations of God's work among us."

. . .

"What can we do to make our church grow?" was the agenda of the evening. The church council of a concerned congregation had invited persons of the Mission Commission to help them think about growth. In further discussion we heard that they had done all they could think of to bring growth—attended seminars on church growth to learn new methods, removed the name Mennonite from the sign and church bulletins, dropped teaching on peace and other "offensive" subjects, inserted gimmicks into the Sunday morning service—but with no results. They pointed to other churches that are growing and spoke of them rather enviously.

. . .

A congregation recently spawned a daughter congregation that is growing. I asked the pastor what led to their decision to swarm.

"It was simply a matter of space. We grew to where we had to either add to our facilities or scatter," he replied.

"What was the reason for that growth?" I asked.

"I read a study in which it was learned that the biggest reason for people not getting involved in the work of the church is an unspoken feeling that 'I'm not good enough,' a matter of poor self-image. So for one year in my preaching and teaching I focused on the importance of each person celebrating who they are before God in Jesus Christ, and that each one is gifted by God in some way for his glory. It made a difference in the way people came to worship and that gave them new freedom to witness and bring their friends to church."

. . .

What do the above examples tell us?

1. Church growth cannot be taken for granted.
2. Church growth requires planning, prayer, perseverance.
3. Church growth emerges from the life of God's people together in worship, fellowship, nurture.
4. Church growth brings new vitality and vision to a congregation.
5. Church growth must be motivated only by a desire to give glory to God.
6. Church growth is both inner and outer at the same time as two sides of the same coin.
7. Church growth, as all types of growth, brings moments of pain as well as pleasure, moments of discouragement as well as delight.



Henry P. Yoder is general secretary and secretary for missions of Franconia Mennonite Conference.

Dyck honored for three decades' service

A one-year term, begun in 1941, stretched into 32 years of service with Mennonite Central Committee for Peter J. Dyck. On Jan. 10, close to 100 friends and family members gathered here at MCC headquarters in Akron, Pa., for a *Faspa* honoring Peter and his wife, Elfrieda, as he ended full-time responsibilities with MCC.

"Their lives touched every part of MCC history," said associate executive secretary Edgar Stoesz. "As long as they tell the story of MCC, they will be telling the story of Peter and Elfrieda," added Mennonite historian Robert Kreider. Kreider, Stoesz, and other MCC administrators told some of that story during the afternoon.

Peter's first contact with MCC was on the receiving end, when as a six-year-old boy in post-revolutionary Russia a shipment of rice, flour, and other goods from North American Mennonites saved his life and those of many others in their Mennonite community. Six years later, in 1927, the Dyck family immigrated to Canada.

After two years at the University of Saskatoon, Sask., Peter became a United Church of Canada pastor in Sudbury, Ont. In 1941, executive committee member C. F. Klassen approached him about assisting in work in wartime England.

"When the church calls you, you have to have a very good reason to say no," says Peter. Recalling the time 20 years earlier when MCC had helped him, he said yes.

Another person who said yes was Elfrieda Klassen, C. F.'s sister. Like Peter she had immigrated to Canada from Russia as a child. After two years of work as a nurse in Steinbach, Man., she agreed at C. F.'s urging to go to England for a term of service with MCC, arriving in 1942.

Both Peter and Elfrieda eventually began

working at a home near Manchester, England, for troubled and homeless boys. One evening when Peter and Elfrieda were at an MCC home for children in London, German planes staged an air raid on the city. While the children and staff sought protection in a shelter, Peter proposed to Elfrieda. "It was as good a time as any," he says. The two were married at the home near Manchester in October 1944.

In 1945 the recently married couple became the first volunteers to work in Holland. There they helped coordinate distribution of aid to people just liberated from Nazi occupation. An estimated 10 percent of the Dutch people received food or clothing from church shipments during a one-year period.

With the growing number of Russian Mennonites seeking refuge in Germany, Peter was sent to Berlin in 1946. Elfrieda joined him a few weeks later—one of the few North American civilian women allowed in the American sector.

From 1946 to 1948 the Dycks helped several thousand Russian Mennonite refugees make the long journey from Europe to new homes in Paraguay and Uruguay. Elfrieda escorted two chartered vessels by herself, coping at various times with rotting food, storms, and a mutinous crew.

In 1949, the Dycks came back to North America, where Peter began studies at Goshen (Ind.) College and Seminary. From 1950 to 1957 he served as pastor of the Eden Mennonite Church in Moundridge, Kan. During this time in the U.S. the Dycks' two children, Ruth and Rebecca, were born.

Peter returned to Europe and to MCC in 1957, becoming director of its program there, which later expanded to include North Africa. From their base in Frankfurt, Germany, Elfrieda worked with a program sending parcels to needy Mennonites in the Soviet Union.

When the office in Europe closed in 1967, Peter carried on his duties at headquarters in Akron. He also took on responsibilities for East-West and constituency relations, work which he continued up to the end of 1981.

Reflections on those years. Looking back on his over three decades with MCC, Dyck observes with a smile, "I'm thankful for having had the opportunity to stay long enough to make up for early mistakes."

One of his regrets was not being able to put Agape Verlag, a European Mennonite publishing house, on a solid footing. "The idea was excellent," says Dyck. "Maybe we didn't hang in long enough."

The publishing house, a joint venture of European Mennonites, Mennonite Publishing House, and MCC, folded in the mid 1960s after over a decade of operation. In the 1980s it has resumed operation, publishing some Anabaptist-related literature.



Peter and Elfrieda Dyck, with daughter Ruth Scott

Along with his and Elfrieda's work with European refugees, Dyck ranks as one of his most satisfying accomplishments his efforts to have MCC close its office in Europe. As a result of the closing, European Mennonites organized the International Mennonite Organization to relate directly to MCC as equals.

As he ends his official responsibilities, Dyck reports that he has gained an appreciation of Ori Miller's expression, "The ongoing work of the church." Says Dyck, "I find it both gratifying and humbling that the work will go on without me. I am amazed that in spite of so much change in personnel and board, the work and spirit go on—passing from one to another."

Dyck views the growth and other changes that have come to MCC over the years as a blessing—but a mixed one. Noting the proliferation of policies, budgets, program plans, and paperwork, he expresses concern that MCC not become more preoccupied with "doing things right than doing the right things."

Says Dyck, "I hope that MCC will stay away from the dangers of bureaucracy, from becoming just another organization."

As for the critics, he says, "Thank God for them—we need them." Dyck observes that those who find fault show their concern. He also acknowledges that the organization is not perfect.

While terminating his position, Dyck will continue to be on call for special assignments. MCC has already asked him to block out about three months for activities in 1982, including some overseas travel. He will also continue to accept speaking engagements. "My 1982 calendar is already full and spilling over into 1983," he notes.

MDS all-unit meetings to hear weather specialists

The annual Mennonite Disaster Service all-unit meetings are being held at Hampton, Va., Feb. 19-20. The local Mennonite Colony of the Newport News area and the local MDS Tidewater Unit are hosting the sessions at the Liberty Baptist Church in Hampton.

Among the speakers is Myron Augsburg, evangelist and church founder, working in Washington, D.C. Other speakers include Neil Frank, U.S. Government specialist from Miami, Fla., and Neil Chapin, director of emergency services for the State of Virginia, based in Richmond.

church news

Bolivia health team dusts off discouragements

As she walked to the health post in a small isolated Bolivian village, Sarah Burkholder, a nurse, passed several houses with mud walls, thatched roofs, and a few scrawny chickens among shy, barefooted, dirty-faced children.

The scene was all very typical. But was the status of the village's health post typical too? To her surprise, it was closed.

After finding the person with the key, Sarah Burkholder of Broadway, Va., opened the health post, entered, and encountered the relics of a humble but once thriving place. On the walls were posters with simple messages in colors formerly bright, but now faded and bug-eaten.

The few medical instruments were rusted beyond use or restoration. The medicines were outdated, discolored, or soft and gummy with humidity. The register of patients lay closed and mildewed on the makeshift table. Everything that was needed to operate a small primary health care post was there, but all was covered with dust.

"As I visited the villagers," Burkholder recounts, "I learned that in the last year 11 babies were born, but nine children under the age of three had died. Why? I didn't understand and I left that village troubled. I knew that two years before, four Mennonite Central Committee volunteers committed to Christ and the kingdom had lived and worked in that village."

The health workers had studied the national language for three months and then taught health classes in the school and the women's club. They had opened the health post and involved the community by asking it to choose a committee to administer the post and to choose someone from the village to study under the nurse.

When the nurse left, the community had built latrines, the children were vaccinated, and, most important, the nurse had trained a villager to attend to the health post. The health promoter, or "barefoot doctor," was the key to bettering rural village health in the long run. Apparently it had all been successfully accomplished in 2½ years.

Furthermore, the village seemed the kind that was motivated to carry on. It was a young community of 12 years, made up of migrants from another part of the country. They were craftsmen and artists with their spinning, weaving, music, and dances. They had a rich and ancient culture.

They were hard workers, though poor and barely able to feed their families. Their village was isolated, miles from good transportation, health, and education centers, yet they were seeking ways to improve their lives.

So what happened? Burkholder had worked in similar villages for three years, and she has some ideas:

"North American health care workers strug-

gle in 2½ short years to produce changes that may take half a lifetime or longer. Wanting to leave something tangible behind, the health care workers have little time to learn from the people how they have met their health needs for centuries. Nor does there seem to be enough time to involve the community in the process of making positive changes. It is much easier to do it for them."

The volunteer, trained as a nurse not a doctor, is diagnosing tropical health problems she has never studied. The barely literate community is trying to comprehend sophisticated concepts like that of a health system in which nutrition, cleanliness, and illness are all interconnected. Being in too much of a hurry to adequately train the health promoter and involve the community becomes more serious when both the volunteer and the Indian villagers are working in their second languages.

Not all of the village health programs are defunct. But as Burkholder neared the end of her first term in early 1981, she was one of a number of health care workers who became increasingly discouraged. Of some 55 villages where volunteers had initiated community health care during the previous 10 years, not quite half had functioning health promoters.

So Burkholder returned to Bolivia to participate in an evaluation of the health program headed by James Becht, who has worked in Bolivia for 12 years through public, private, and international organizations.

The evaluation faulted MCC for overambitious but vague objectives in its Bolivia health program. It suggested that while the health team has many of the qualities that make for

lasting programs—initiative, creativity, and shared spiritual mission—the health workers would benefit from more thorough planning and coordination.

Becht and Burkholder's report goes on to make a number of recommendations for more initial involvement with communities, for better ties with the ministry of health to improve continuity, for regional coordination with other Bolivia teams, and for ways to keep from spreading either the health team or health workers too thin, so that they can work adequately with individuals and not just community groups.

The evaluation has already encouraged the health workers and has influenced 1982 planning. Herman Bontrager, Latin America secretary, notes that the report "will probably serve us for some time to come."

Of course, no evaluation can insure success, and in fact Bontrager is disappointed that it did not give more "concrete help in that thorny problem of making the community health promoter model a viable one." In effect, the evaluation reaffirmed the need for villages to take charge of their basic health needs, suggested ways to fine tune, not replace the health promoter model, and told MCC "It may take longer than you like, but hang in there."

Yet if the evaluation process undergirds the health team's persistence, Burkholder will probably find the encouragement she missed in that locked and dusty health post. "Is it not an injustice," she asks, "to help villagers dream dreams but to lack the patience and commitment to help them make these dreams a lasting reality?"

Ethel Shank, Bolivia health team leader helps train village health promoters at Rural Training Center



Brueggemann says 587BC everybody's date at pastors' workshop

Walter Brueggemann, an Old Testament scholar from Eden Theological Seminary (United Church of Christ), served as visiting speaker to the annual pastors' workshop at the Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 25-29. Brueggemann gave three addresses before hurrying away and allowing the workshop group to reflect on and evaluate his contribution throughout the week.

Brueggemann had a variety of suggestions on how to use "The Bible in the Congregation," the theme for the week. Some of his proposals struck the pastors as novel or even threatening. But it seemed important to take seriously his assertion that the sack of Jerusalem by the Babylonians in 587 BC is a key event in Old Testament history. Not only this, said Brueggemann, but it is a metaphor, an imaginative symbol for the moment in the life of any person or nation when everything collapses. The task of ministry to people and nations, he said, is different depending on whether the person or group is before or after 587. Before the crisis is a time for questioning, for criticism. Afterward is a time for comfort, to consider what may be reclaimed.

He illustrated this point with four references from the book of Ezekiel. Two of these, he

held, were written before the crash and two of them afterward. In the first of the four, Ezekiel 7:25, for example, we read, "When anguish comes, they will seek peace, but there shall be none." In the last, 37:26, on the other hand, "I will make a covenant of peace with them; it shall be an everlasting covenant."

Brueggemann held that as a country the U.S. is in the pre-587 stage. "The vote for Reagan was a desperate holding to the 'pre-587' world which is slipping away. Lots of Americans know that the game is over. The public life of America is in the midst of a dismantling. Never again will there be an America that controls the weight of the world. On a pastoral level it is important to help people face this."

Another point of Brueggemann's which received some attention was an assertion that when we interpret the Bible three principles are at play and we need to acknowledge them. The first of these is "vested interest," the second is "fear," and the third is "pain." He remarked that "we are all conundrums of interest, fear, and pain." The Christian congregation is a community of people trying to work through this problematic trinity in the light of the gospel. "Renewal, he said, "will

come when we are able to share our interest, fear, and pain."

He pointed out that even the selection of a text for preaching is affected by who the preacher is (vested interest) and the preacher's personal fears and pain.

In a concluding summary on the week's activities, Erland Waltner gave a high mark to Brueggemann's contribution toward the interpretation of Scripture in Mennonite congregations. But he warned that Brueggemann represents a point of view which is not completely shared by Mennonites. He suggested that the planners of further workshops keep in mind the possibility of using speakers with a different persuasion than his so that the challenge to our theology and practice should not come from one side only.—Daniel Hertzler

Menno host programs inaugurated in D.C.

Through a new program in the Washington, D.C., area, international students can experience friendships with Mennonite hosts.

A new Ethiopian student at George Mason University, Selam Eyasu, was introduced to the Mark Heatwole family by Gerry Miller, director of Mennonite Services to International Students. Selam, who lives in a university dormitory, now considers the Heatwoles her "family-away-from-home," and visits them some weekends and holidays. Through this Menno Host Program, the Heatwole boys enjoy a big sister who comes from another country and culture.

Another student who benefits from the new host is Meheret Fesseha. In her search for living accommodations and advice on schooling, Meheret contacted Gerry Miller. Having someone to trust and confide in gave her self-confidence to face her new life in America.

In July 1981, MSIS was established after several years of discussion by an ad hoc committee composed of interested persons from Washington area Mennonite churches. Allegheny, Lancaster, and Virginia conferences cooperated in sponsoring Gerry Miller to develop both a personal student ministry and a program that would involve congregations in meeting international students' needs.

Menno Host Program provides the means for international students to be linked to Christian families or individuals. Holiday home stays, weekend visits, friendship meals, or even room and board may be provided by those who participate as a Menno Host.

Gerry Miller has been licensed by his home church, Mt. Pleasant Mennonite in Chesapeake, Va., to facilitate his ministry on campus. Teaching experience with MCC in Tanzania and with Christian junior high schools in Florida and Virginia gives Miller a varied background for his role as director of MSIS.

Non-Christians reached via the Open Door

The Open Door, a Christian music program aired on radio stations WCHV-AM and WWWV-FM Charlottesville, Va., is reaching non-Christians, according to producer/host Dusty Rhodes.

He plays contemporary Christian music and ties it together with comment, often to develop a theme, on his half-hour program which runs on Sunday mornings.

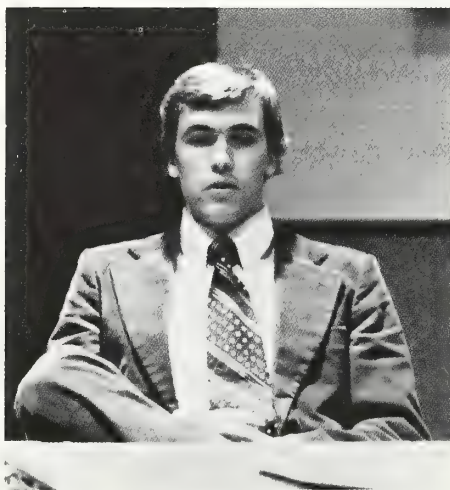
To give the program local appeal, he announces upcoming community events. Occasionally he'll feature interviews by the musicians, and use news from "Items and Comments" in the *Gospel Herald*.

"Some of the events involve meetings of Christian organizations that an unbeliever would feel comfortable attending, such as a concert or business luncheon," he says.

His program airs from 8:30 to 9:00 a.m. on Sundays as a bridge between regular religious programs and the normal radio station formats.

The purpose of Dusty's program is "to reach non-Christians—and Christians—with a positive message, a message of hope," he says.

"And non-Christians are listening," he notes. Many take time to call and compliment him for his program, even though they may be atheists. Some say, "You really believe that stuff?" Others say, "That's neat. Have you ever thought of syndicating it?"



Dusty Rhodes talks about the 30-minute music program he hosts on WWWV-FM Charlottesville

An active member of the Charlottesville Mennonite Church, Dusty began *The Open Door* in September of 1979.

He believes, "Christian media should help persons want to participate in a local church; that's where real growth takes place: dealing with others on a one-to-one basis."

He feels Christian broadcasters and their programs should not take priority over local churches and that they should encourage listeners to support a local church and its ministries.



Erma Yoder (foreground), husband, Owen (1.), and his sister Elmina of Fairfax, Va., work with Abe Rittenhouse, studio engineer for Mennonite Board of Missions, Harrisonburg, Va., in the production of a record entitled "Our Father's World." The new stereo album combines favorite children's songs with storytelling and sound effects to "lead the child to a greater love for God as he sees the wonders and beauty of our Father's world." The album is subtitled "A Nature Hike with the Yoder Family." Songs include: "This Is My Father's World," "All Things Bright and Beautiful," "Little Drops of Water," "Children of the Heavenly Father," and 16 more. Stories include: "Elijah and the Ravens," "The King of the Trees," and two more. Music for the album was provided by the Plainview Melodies directed by Elmina. Owen narrates the stories.

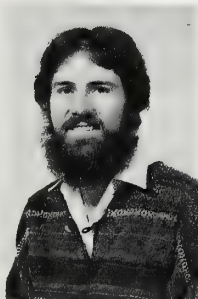
South African CO to visit North American communities

South African conscientious objector Richard Steele arrived in Akron, Pa., on Jan. 21 to prepare for a three-month itineration that will take him into communities across the U.S. and Canada.

Steele, who served 12 months in a detention barracks for refusing to perform military service, will share the story of his experiences as a conscientious objector and his Christian pilgrimage with churches, schools, and other interested groups.

Mennonite Central Committee Peace Section is sponsoring the tour, which began on Feb. 1 in Ontario. From there Steele will go to Manitoba, British Columbia, and numerous areas in the U.S.

Steele sees the broad aim of his trip as promoting Christian discipleship. "I don't want to provide simply 'an interesting foreign experience,'" commented the South African Baptist. "I want to help North Americans think through how they can speak to the militarism



Richard Steele

and injustice pervading their countries too.

Depending on each group's interests, presentations may explore civil disobedience, the prison system, nonviolence, treatment of native peoples, or other topics as well as the situation in South Africa. Steele welcomes the participation of local spokespersons in his presentations.

Steele, who was born in Pretoria in 1956, credits Mennonite authors with helping shape his conscientious objection convictions.

In February 1980 a military court sentenced him to 18 months' detention for refusing to perform military service. Six months of the detention was later suspended. During his year at the Voortrekkerhoogte Detention Barracks Steele spent several periods in solitary confinement for refusing to wear the mandatory uniform.

Steele's experience along with that of several other conscientious objectors has stimulated extensive discussion in South African churches and with government and military officials about militarism and provisions for conscientious objectors.

In September 1982 Steele will begin peace studies at Associated Mennonite Biblical Seminaries in Elkhart, Ind.

Detweiler gives account of service and office workers

The more people Mennonite Central Committee places into service one year, the more slots it may need to fill two and three years later as they complete their terms.

That is why Lowell Detweiler expects two years of record-high MCC personnel totals to level off—while his department keeps working just as hard.

Detweiler is head of MCC's Personnel Department, which seeks to find the right people for the right assignments in North America and overseas. He reports that while MCC had a record 851 workers in service at the end of fiscal year 1981, a figure which topped the previous high of 809 in 1980, those two years enjoyed relatively low rates of worker termination.

"In 1982 there are 315 terminations projected and it will require an excellent year just to stay even in terms of total workers in service," says Detweiler. He notes that a leveling off of total personnel will probably coincide with a leveling off of MCC program growth.

In spite of the legwork and paperwork that filling over 300 assignments will mean for MCC personnel departments here and in Canada, interviews with incoming workers at headquarters for orientation in January suggest that commitment to service will continue to make candidates available.

January orientees spoke consistently of their dissatisfaction with enjoying comfortable lifestyles while so much of the world is struggling to meet basic needs. A couple bound for Zimbabwe, Steve and Chris Newcomer of Waynesboro, Pa., had begun considering service two years ago when their small group from church studied *Rich Christians in a Hungry World*, although they noted that concern about their own lifestyles was not reason enough to enter service.

A Lutheran economics major, Liz Andres of Stanchfield, Minn., was attracted to MCC by its peace position and its holistic approach to development. She is headed for the Philippines. While in college she had found it hard to accept "the triteness of much of Christianity on campus. I wanted something with guts."

At the end of the MCC year 492 people were in service overseas, 200 were full-time volunteers in North America, and 159 were salaried North American staff. Canada's number of voluntary service workers passed 100 for the first time, while the U.S. program total dropped from 102 to 93.

Overseas, personnel in Africa grew from 190 to 211, in Latin America from 142 to 156, and in the Middle East from 26 to 30. Programs in Asia and Europe held roughly constant.

The average age of the MCC worker leveled off at 31.9 in 1981 after a steady rise from the mid-twenties around 1970 to 32.0 in 1980. Nonetheless, 1981 brought a 5 percent increase in married personnel.

The 1982 Mennonite Graduate Seminar will be held in Manhattan, Kan., from Aug. 4 to 6. The seminar, sponsored by the department of higher education of the General Conference Mennonite Church, the student and young adult services of the Mennonite Church, and the Mennonite Brethren Church, is an annual event bringing together graduate students and other academicians to discuss issues relating Christian faith to their respective disciplines. This year the theme of the seminar will focus on the helping professions and human services. The conference presentations, however, will be directed to all students no matter what area of study. One highlight planned for this year's seminar is a tour of Menninger's Clinic in Topeka, Kan., to include a discussion time with a Menninger representative. The Mennonite Graduate Seminar planning committee is now accepting applications for presentations at the seminar. If you have an interest, please contact Mike Klassen by writing to 1221 Thurston, Manhattan, KS 66502, or calling (913) 539-4079.

Have you created special worship services, weddings, baptisms, communion, foot washing, etc., that you would be willing to share with me and the class I teach, "Planning Wor-

ship in the Church"? I will return your original if necessary. Please send complete outline, including music, symbols, and any decorations to Marion G. Bontrager, Hesston College, Hesston, KS 67062

The sixth women in ministry conference will be held Oct. 15-17 at Rockway Mennonite Collegiate, Kitchener, Ont. The women in ministry conferences have been held over the past years as a means of support to those women involved in ministry within the Mennonite family of churches, and as a forum for discussion about the issues which relate to that involvement. Conferences have been held at various locations in the U.S. This will be the first conference held in Canada. A local planning committee with Mennonite Church, General Conference Mennonite Church, Mennonite Brethren, and Brethren in Christ representation is in the process of putting together the program and arranging the details of hosting the conference. Further inquiries should be directed to Ed Kauffman, 74 Erb's Rd. E., St. Agatha, Ontario N0B 2L0, Canada.

Representatives from the Ohio Mennonite Conference and Mennonite Board of Missions met on Jan. 7 at the Martins Mennonite

Church near Orrville, Ohio, to plan for a Festival of Missions in the Wayne-Holmes County area from July 16 to 18. The 2½-day celebration will include special music, storytelling, featured speakers, youth activities, commissioning of workers, and highlights from other cultures. The group selected the theme for the event and chose persons to serve on the committees that will plan for the festival. According to MBM President Paul Gingrich, the meeting will seek to call persons to mission vision and involvement.

MCC (Alberta) is accepting applications for the half-time position of coordinator for a prison visitation ministry (M2) being launched in Alberta. Please respond by Feb. 28 by sending résumés to MCC Alberta office, 337B-41 Avenue, N.E., Calgary, Alta. T2E 2N4.

Summer Bible school superintendent workshops, sponsored by the Board of Congregational Ministries, Laurelville Mennonite Church Center, Camp Menno Haven, and the Mennonite Publishing House will be held at the Laurelville Mennonite Church Center from Mar. 19 to 21 and at Camp Menno Haven from Apr. 16 to 18. The workshops will begin on Friday evening at 7:00 p.m. and will end on Sunday following dinner. Information/

readers say

I want to express my appreciation for, and concurrence with, the article "Render unto Caesar," by John J. Hostetter, Jr., in Jan. 26, *Gospel Herald*. I think John has accurately described the biblical and ethical standards concerning taxation.

Especially I like his statement "... the choice is whether one pays his tax or whether he pays his tax plus penalty and interest!" Also, "... once the tax liability is assessed, it is no longer the taxpayer's money."

As I see it, if I do not send in my taxpapers, I am lying, because that implies I had no income to report. And if I deliberately make untrue entries in the report I send in, I again am lying—and lying is explicitly forbidden in Scriptures, whereas payment of taxes is *not* forbidden, but actually encouraged by the example of Jesus directing the disciples to find money in a fish's mouth and to pay the tax therewith.

Sincere appreciation for the article.—Vernon Schmidt, Harrisonburg, Va.

The ethical and scriptural problems posed by banking and interest should be addressed now by the Mennonite Church. As more of our earnings and savings/investments are funneled toward war and oppression through taxation or are borrowed from banks by the government or transnational corporations we must seek better ways to be stewards and witnesses of justice—without which there can be no true peace.

The Bible condemns the taking of interest (usury) and the early church continued the ban. It could be argued from the parable of the servants in the Gospel that the church could corporately gain from interest but especially here care must be taken to see that even the smallest savings are not involved too directly in human suffering. I dare say the suffering

is involved in *all* savings/investments and we can only do our best to reduce it.

One possibility for ethical investment which I am familiar with is the "Revolving Loan Fund" of HOME (Homemakers Organized for More Employment—Route 1, Orland, Me.). The basic system works like this: an individual or group loans money to the fund (setting the terms and interest rate if desired—but preferably interest free)—and the fund provides money for poor families to purchase materials for handsome, energy efficient houses (built mostly with volunteer labor) on ten acres of land of a land trust—and to purchase farm equipment and animals to provide a good stable life. The fund is also purchasing a sawmill, shingle mill, cheese factory, and crafts outlet to employ people in the community and supply materials for the houses. The loan is paid back to the fund by the families at low monthly installments and then used by others for more houses.

H.O.M.E. is a unique and vital example of Christian witness and service that is making a positive commitment to a more just society in one of the lesser known "poverty pockets" of this country, and deserves to be known and supported by the Mennonite constituency. (H.O.M.E. is involved with New England MDS.)

When writing for information ask for a copy of their newspaper, *This Time* and their crafts catalogs.

H.O.M.E. has pioneered in ways we could learn from for our work in Appalachia, the rural South, and within our own neighborhoods.—Peter Farrar, Andover, Vt.

Thank you for the interesting and informative article "The Church Year?" by Clarence Y. Fretz (Dec. 29). I feel the observance of a simple form of church year can be a meaningful structure for teaching as well as worship experience.

We appreciate the many good articles in the *Gospel Herald*.—Jonas Ramer, Baden, Ont.

Katie Funk Wiebe's article "The Professional Christian" (Jan. 19) is very pertinent, timely, and covers many areas of kingdom work.—Kenneth I. Smoker, Wichita, Kan.

"The Professional Christian," by Katie Funk Wiebe (Jan. 19) was a masterpiece on discerning the shift from Christian professionals to professional Christians in church institutions. She posed a searching question at the end from a brother, "Is it possible to be free in a church institution?" implying that it is almost impossible.

Only a person who is involved in institutional work can observe and write so discerningly. While some institutional people may see the tension and frustrations, tenure status would disallow a freedom of expression as Sister Wiebe has so ably done.

Let me further express gratitude to Sister Ruth Martin's humble, but deeply penetrating article on "Women in the New Testament Church" (Dec. 29). Christian men and women would do well to emulate that spirit of respect for Christ and Scripture.

John J. Hostetter, Jr.'s, "Render unto Caesar" (Jan. 26) was a good antidote to the poisons of resisting our government and advocating withholding certain taxes. I "cringe" with John when para-church committees or interchurch agencies imply that they are speaking for the Mennonites. Which Mennonites? Thank you for printing these articles.—Lee H. Kanagy, Fairfax, Va.

Ruth Martin's article "Women in the New Testament Church" (Dec. 29) provoked heated discussion

registration forms have been sent to the pastors. For registration information, write or call either Laurelville Mennonite Church Center, (412) 423-2056, or Camp Menno Haven, (815) 646-4344. Registrations will be on a first-come, first-serve basis.

A Pennsylvania Dutch weekend will be celebrated at Laurelville from Apr. 2 to 4. A team, including E. G. Gehman, Willard Martin, Merle and Phyllis Good, Ed Berringer, and Levi Miller, will lead discussions on the language, culture, arts, and religious values. Everyone is urged to bring stories, readings, and exhibits to share. Sessions will be bilingual for those still learning the dialect. To receive program flyers, write to Laurelville Mennonite Church Center, Route 5, Mt. Pleasant, PA 15666, or call (412) 423-2056.

Memorial Day is incorrectly listed in the datebook which the Mennonite Publishing House supplies to pastors. The correct date for 1982 is May 31.

New members by baptism: Randy Breneman, Jim King, Curtis Martin, Randy Miller, Arnie and Doug Sharp, Diane Shetler and Jeff Smith by baptism and Donnis Martin and Bill and Shirley Ross by confession of faith at Beth-El, Colorado Springs, Colo.

in my small support group. References about feminine proneness to deception (Eve's taste for the "apple" and the "cults and extreme groups following the teaching of women") as the basis for excluding women from "administrative leadership and careful evaluation of teaching" were especially disheartening. There are many "cults and extreme groups" that follow the teaching of men (Jim Jones, Sun Myung Moon, Father Divine) and yet Martin doesn't mention that men may also be deception-prone. Martin's comments on women speaking (or rather not speaking) in public meetings left a little to be desired also. I assume there are also men who could be charged with "spouting off publicly," to use the author's rather quaint term of phrase.

The implicit content of the article was most objectionable of all. Women seem to be getting a double message from the church—"be like Jesus, but don't be like Jesus." Be like Jesus where he is gentle, meek, and nurturant, but *don't* be like Jesus when he is strong, assertive, and confronting. We are called to be free (Gal. 5:13) but living according to rigidly defined roles of appropriate male behavior and appropriate female behavior is *not* freeing—it is enslaving. If Jesus displayed (what our society considers to be) both masculine and feminine characteristics, can following that example be considered not biblical? And if, in Christ, there is "neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Gal. 3:28), it would seem to be a biblically affirming step to judge acceptability for various positions of church leadership primarily by talents and gifts rather than gender. Encouraging both men and women to strive to become more *wholly* Christlike cannot fail to have an essentially positive impact on our lives together.—Rita Handrich, Richmond, Va.

We Want Our Children To Have The Education We Had

—One Parent's Perspective On Goshen College Costs And Benefits

"I attended Goshen College from 1944 to 1948, and the benefits have lasted up to the present. My friendships were very important. I felt then and still do think the faculty care about students."

"Overall, Goshen College increased my appreciation of and loyalty to the Mennonite Church and the Biblical principles it stands for. I want my daughter to have the same experience."

"It certainly isn't easy to pay for a Christian education. However, I sometimes wonder whether students at state schools really save very much, because their room, board and other fees are often higher. And those students aren't getting the plus a church college offers."

—Dorothy Horst, Goshen College alumna and mother of Ruth, a freshman



Dorothy Horst is the second of three parents to share views on college costs and benefits. As she says, paying for college can be difficult. However, help is available.

Dorothy and Alton Horst administer Camp Menno Haven in Tiskilwa, Ill.

Did you know that in 1981-82:

- More than 80 percent of all Goshen College students received financial aid?
- The average aid package (including loans) totaled \$3,574 or more than half the total cost of a year at Goshen?

Next week, *Gospel Herald* will carry another personal statement, plus ideas on the future of financial aid.

Copies of the free brochure, "Paying For College," are available from Dennis Koehn, director of admissions, Goshen College, Goshen, IN 46526.

Goshen
COLLEGE

I usually read nearly everything in the *Gospel Herald*, but I also read *Guidelines for Today* from cover to cover. I find much food for thought in both.

When I was reading the January 19 editorial on creationism, the words poetic, poet, and imagination rather shocked me. Certain Christians and most scientists were the subjects of a quote by the late Reinhold Niebuhr.

"Neither can understand that poetic and religious imagination has a way of arriving at truth by giving a clue to the total meaning of things without being in any sense an analytic description of the facts." Then the editor writes, "Consider, for example, that in Genesis 1, light is created well before the sun. No self-respecting scientist could write that, but God and a poet could."

Then I read in the *Guidelines for Today* that came the same week the word "poetic" again in connection with creation. And here is a quote. "And so now we have good Mennonite professors teaching that Moses didn't write the Pentateuch,—that the Genesis account is merely 'poetic' literature and Apocalypse a jumbled heap of symbolic imagery. The Mennonite Church will reap a bitter harvest from all of this."

After thinking about this poetic imagination and the author of Genesis as a poet, what would keep me from concluding that now we have a good Mennonite editor that considers the creation account "poetic imagination" and that the Mennonite Church will reap a bitter harvest from this also?—Daniel Johns, Millersburg, Ohio.

births

Bender, Roy and Ruth Ann (Ranck), Oxford, Pa., first child, Renae Michelle, Dec. 16, 1981.

Berechick, Joseph and Marilyn (Rischmann), Quakertown, Pa., second child, first daughter, Emily Marie, Jan. 12, 1982.

Bohling, Greg and Peg (Stutzman), Milford, Neb., second son, Jarrett Lee, Jan. 22, 1982.

Coblentz, Don and Mary (Bell), Townville, Pa., first child, Jeremy Ryan, Jan. 2, 1982.

Geissinger, Larry and Libby (Eller), Quakertown, Pa., second daughter, Krista Lynn, Dec. 11, 1981.

Ledford, Alan and Melody (Swartley), Quakertown, Pa., third child, first son, Alan, Jr., Dec. 8, 1981.

Litwiller, Brian and Cynthia (Yoder), Delavan, Ill., first child, Marci Lynn, Dec. 12, 1981.

Litwiller, Joseph W. and Gail (Child), Delavan, Ill., first child, Joy Marie, Jan. 5, 1982.

Miller, Dennis and Rosie (Yoder), Wellman, Iowa, third child, second son, Charles Wayne, Dec. 15, 1981.

Nelson, Paul and Dawn, Dublin, Ireland, first child, Sarah Ruth, Jan. 5, 1982.

Rosenberger, Bill and Kathy (Erney), Coopersburg, Pa., first child, Alana Joy, Dec. 25, 1981.

Rosenberger, James L. and Gloria Horst, State College, Pa., second child, first daughter, Laura Horst, Sept. 25, 1981.

Slaubaugh, David and Faye (Brenneman), Wellman, Iowa, second child, first son, Shawn David, Dec. 22, 1981.

Smoker, Marlin and Tammy (Rollins), Gloucester, Va., first child, Brandon Wayne, Jan. 11, 1982.

Smoker, Paul and Doris (Hershey), Oxford, Pa., third child, second son, Jeffrey Allen, Dec. 12, 1981.

Weber, Ray and Vickie (Slade), Elmira, Ont., second son, Jeremy Scott, Dec. 7, 1981.

Welty, Merritt and Linda (Alderfer), Goshen, Ind., second son, Jeffrey Nicholas, Jan. 19, 1982.

marriages

Borntrager—Shelly.—Michael Borntrager, Macon, Miss., Noxubee cong., and Bernadine Shelly, Brewton, Ala., Bethel cong., by Paul Dagen and Alva Yoder, Jan. 1, 1982.

Graybill—Dagen.—Herbert Graybill, New Providence, Pa., Mechanic Grove cong., and Teresa Dagen, Byerland cong., by Paul Dagen, uncle of the bride, and Ellis Kreider, Jan. 23, 1982.

Keppler—Albrecht.—Philip D. Keppler, Shelby, N.Y., Catholic Church, and Dawn Marie Albrecht, Akron, N.Y., Clarence Center-Akron cong., by Howard S. Bauman, Jan. 23, 1982.

Oswald—Einerwold.—Denis Oswald, Pilger, Neb., Beemer cong., and Julie Einerwold, Wisner, Neb., Methodist Church by Ivan Troyer, Jan. 16, 1982.

Thrasher—Springer.—Gayle Thrasher, Peoria, Ill., Presbyterian Church, and Audrey Springer, Bloomington, Ill., Hopedale cong., by Aden Yoder, Nov. 7, 1981.

Unruh—Gerig.—Lowell Unruh, Lakewood, Colo., Glenn Heights cong., and Pamela Gerig, Wayland, Iowa, Sugar Creek cong., by Orlando Redekopp and Ed Miller, Dec. 20, 1981.

\$272,090

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$272,090.57 as of Friday, February 5, 1982. This is 36.3% of the total needed. Contributions have been received from 343 congregations and 159 individuals. Individual gifts represent \$55,717.40 of the total.

Goal: \$750,000

obituaries

Aschliman, Rosa Mae, daughter of Christ and Nancy (Short) Short, was born at Stryker, Ohio, July 20, 1903; died of a heart attack at Toledo, Ohio, Jan. 19, 1982; aged 78 y. On Dec. 25, 1924, she was married to Freeman Aschliman, who died in March 1967. Surviving are one daughter (Colene—Mrs. Willie Rick), 3 grandchildren, 2 sisters (Martha Short and Elizabeth—Mrs. Raymond Short), and one brother (Maurice Short). She was a member of Bancroft Mennonite Church. Funeral services were held at Lockport Mennonite Church on Jan. 23, in charge of John Ray Miller, John Benson, and Keith Leinbach; interment in Lockport Cemetery.

Brenneman, Maggie, daughter of George B. and Elizabeth (Blosser) Showalter, was born at Broadway, Va., Sept. 6, 1892; died at Harrisonburg, Va., Jan. 19, 1982; aged 89 y. On Jan. 17, 1932, she was married to Amos Brenneman, who died on Feb. 16, 1951. Surviving are one son (George Brenneman), 2 granddaughters, and one sister (Elizabeth Showalter). She was a member of Lindale Mennonite Church. Funeral services were held at Zion Mennonite Church on Jan. 23, in charge of J. Ward Shank, John R. Mumaw, and Linden M. Wenger; interment in Zion Cemetery.

Cressman, Stella Irlene, daughter of Susannah (Betzner) Cressman, was born in Breslau, Ont., died at Fairview Mennonite Home, Cambridge, Ont., Jan. 8, 1982; aged 82 y. She was the last surviving member of her family. She was a member of Stirling Avenue Mennonite Church, where funeral services were held on Jan. 10, in charge of Vernon Leis and Mary Mae Schwartzentruber; interment in First Mennonite Church Cemetery.

Gisel, Mabel C., daughter of Albert and Amanda (Lehman) Gisel, was born at Wauseon, Ohio, Feb. 25, 1905; died at Medical College Hospital, Toledo, Ohio, Jan. 23, 1982; aged 76 y. Surviving are one sister (Opal Gisel), and 4 brothers (Chester, Vern, Ralph, and Walter Gisel). She was a member of Central Mennonite Church, where funeral services were held on Jan. 26, in charge of Charles H. Gautsche; interment in Pettisville Cemetery.

Good, Alice Barbara, daughter of Dilman and Ida (Weber) Snyder, was born at Baden, Ont., Nov. 14, 1917; died at Kitchener, Ont., Jan. 14, 1982; aged 64 y. On June 28, 1941, she was married to LeRoy Good, who survives. Also surviving are 3 sons (Dale, Robert, and Carl), 5 grandchildren, 2 brothers (John and Ralph), and one sister (Vera—Mrs. Clayton Shantz). She was a member of Shantz Mennonite Church, where funeral services were held on Jan. 17, in charge of Edward Kauffman and Elmer Schwartzentruber; interment in Shantz Church Cemetery.

Krabill, Amanda E., daughter of Stephen S. and Barbara (Schantz) Wyse, died on Jan. 9, 1982; aged 87 y. She was married to Robert H. Krabill, who preceded her in death in 1959. Surviving are 2 sons (Joseph and Elmer), and 11 grandchildren. She was preceded in death by 4 brothers and 4 sisters. She was a member of Sugar Creek Mennonite Church.

McKenzie, Marguerite, daughter of John and Clara (Shantz) McKenzie, was born in London, Ont., Dec. 23, 1923; died at Kitchener-Waterloo Hospital, Kitchener, Ont., Jan. 16, 1982; aged 57 y. Surviving is one sister (Mary Deveau). She was a member of Stirling Avenue Mennonite Church, where funeral services were held on Jan. 19, in charge of Vernon Leis and Mary Mae Schwartzentruber; interment in Wilmut Mennonite Cemetery.

Miller, Elizabeth, daughter of Jacob and Emma (Graber) Good, was born in Illinois on Dec. 14, 1899; died at Lagrange, Ind., Jan. 23, 1982; aged 82 y. On July 31, 1927, she was married to Ray Miller, who died on Feb. 11, 1974. Surviving are 3 daughters (Dorothy, Maxine, and Martha Fern), one son (Merritt Ray), 5 grandchildren, 2 stepgrandchildren, 7 great-grandchildren, 2 step-great-grandchildren, and one sister. She was preceded in death by 4 sons

(Oren Leroy, Marian Jay, Norman Lee, and Mervin Jacob) and one daughter (Mary Elaine). She was a member of Plato Mennonite Church. Funeral services were held at Carney-Frast Funeral Home on Jan. 26, in charge of Richard E. Martin and Willis C. Troyer; interment in Miller Cemetery.

Miller, Ronald J., son of Harry and Minnie (Blattenburg) Miller, was born on Nov. 13, 1902; died at Memorial Hospital on Jan. 14, 1982; aged 71 y. He was married to Margaret Thomas, who survives. Also surviving are one stepdaughter (Ruth Catherine—Mrs. James Peer), 3 granddaughters, one sister (Alice Wetzel), and one brother (Clyde). He was preceded in death by one son (Ronald Elton). He was a member of First Mennonite Church. Funeral services were held at First Mennonite Church in Johnstown, Pa., in charge of Phillip King, James Thomas, and Ray Streets; interment in Stahl Mennonite Cemetery.

Miller, Willis, son of L. W. and Sara (Stutzman) Miller, was born at Kokomo, Ind., Nov. 19, 1891; died at Sauble Home, Fairview, Mich., Jan. 18, 1982; aged 90 y. On June 3, 1916, he was married to Artie Viola Beachy, who died on May 14, 1980. Surviving are 3 brothers (Ernest, Roland, and Otis), and 2 sisters (Lula Kauffman and Delta Smith). He was a member of Bay Shore Mennonite Church. Funeral services were held at Fairview, Mich., on Jan. 19, in charge of Ellsworth Handrich, and at Manasota Memorial Park on Jan. 22, in charge of Paul R. Yoder; interment in Manasota Memorial Park.

Cover photo by Paul M. Schrock, pp. 112, 115, Jim King; p. 113, Mark Beach.

calendar

Conservative Conference ministers' fellowship, Arthur, Ill., Feb. 15-19
Annual Congregational Education Conference, Laureville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 19-21
Illinois Evangelism Conference, Mennonite Church of Normal, Normal, Ill., Feb. 26-27
Ohio conference annual meeting, South Union Mennonite Church, West Liberty, Ohio, Mar. 11-13
Black Council and Comite Administrativo joint meeting, Sarasota, Fla., Mar. 11-13
Mennonite Health Association, Louisville, Ky., Mar. 12-16
Lancaster Conference assembly, Mellinger, Lancaster, Pa., Mar. 18
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Mar. 19-20
Lancaster Conference annual meeting, Lancaster Mennonite High School, Mar. 20-21
Franklin Conference mission meeting, area churches, Mar. 24-28
Atlantic Coast Conference assembly, Ridgeview, Gordonville, Pa., Mar. 26-28
Joint Ontario and Western Ontario Conference annual meeting, Rockway Collegiate Kitchener and Waterloo-Oxford School, Baden, Mar. 26-28
Illinois Mennonite Conference annual meeting, East Bend Church, Fisher, Ill., Apr. 1-3
Christian Camping Convention 82, Camp Amigo, Sturgis, Mich., Apr. 12-15
Mennonite Church General Board, Cabrini Contact Center, Des Plaines, Ill., Apr. 15-17
Goshen College commencement, Goshen, Ind., Apr. 18
Rocky Mountain Mennonite Conference annual meeting, Colorado Springs, Colo., Apr. 30-May 2
Franconia Mennonite Conference spring assembly, May 1
Gulf States Mennonite Fellowship inspiration conference, Des Allemands, La., May 1-2
Mennonite Board of Missions Board of Directors, Harrisonburg, Va., May 13-15
Mennonite Mutual Aid Association Board/committee meetings, Goshen, Ind., May 13-15
Mennonite Board of Education board of directors, Elkhart, Ind., May 14-15
Mennonite Renewal Services annual meeting & CCRMC, Dayton, Ohio, May 18-20
Goshen Biblical Seminary commencement, Elkhart, Ind., May 21
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 21
Eastern Mennonite College commencement, Harrisonburg, Va., May 23
Hesston College commencement, Hesston, Kan., May 23
Festival of Missions, Wooster College, Wooster, Ohio, July 16-18
1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8

Church lobbyist says budget cuts will make 'permanent underclass'

A social activist and lawyer who has been organizing church lobbying activities on behalf of the poor says that President Reagan's economic policies mean there will continue to be a permanent underclass in this nation. "I think there are ways to make people self-sufficient if governmental policies are not regressive nor established to punish the poor," said Mark J. Real of Cleveland, Ohio.

The poor "will feel the effects of the Reagan budget cuts most severely in early March, when many will become desperate because they cannot afford to pay their heating bills or to buy food. Hunger and cold will be common afflictions among the poor then."

Mr. Real has been licensed to practice law in Ohio for five years, but has never formally done so for money. He had intended in his early life to become a priest and sometimes his language and lifestyle seem more in tune with that of a clergyman. "My clients are poor people," Mr. Real said recently. "I have only gone into court on rare occasions to represent a poor person who could not afford to get another lawyer."

Italian Jesuits' magazine calls for atomic war ban; says its utterly immoral

The Italian Jesuit review *Civilita Cattolica* has called for the elimination of nuclear weapons, arguing that their use can in no wise be morally justified. A 13-page editorial in the journal's first issue of the new year said the "enormous destructive power and practically unlimited range" of nuclear weapons make the concept of a "just war" inoperable.

The review, whose major editorials and articles are reviewed by the Vatican Secretary of State, also called for stepped-up public pressure for nuclear disarmament. *Civilita Cattolica* said it was "a moral duty, which touches all" to work for the elimination of nuclear weapons "through gradual disarmament."

Referring to President Reagan's proposal for bilateral nuclear arms reduction in Europe, the editorial urged public demonstrations to put pressure on the United States and the Soviet Union to work for such a solution.

Southern Baptists urge Reagan to back measures to curb drunken driving

Two Southern Baptist leaders have called on President Reagan to set up a commission to deal with the problem of drunken drivers. Bailey Smith, the Southern Baptist Convention president, and Foy Valentine, director of its Christian Life Commission, also urged President Reagan to support legislation requir-

ing a warning label on alcoholic beverages.

In a letter, the Baptist officials said that in 1982 "it is expected that drinking drivers will be responsible for 25,000 deaths, 750,000 personal injuries, and \$5 to \$8 billion in economic losses."

Urging formation of a presidential panel "to recommend firm actions to deal with the problem of drinking drivers," the churchmen said that "action now can save hundreds of thousand of lives and billions of dollars in the next 10 years."

Ethiopian church leaders are freed by government; return to capital allowed

Leaders of Ethiopia's Lutheran Church, held in detention for a week, have been released and allowed to return to Addis Ababa, the Ethiopian capital. Carl Mau, its general secretary, said the Lutheran World Federation was "glad to be able to announce the release (Jan. 14) of the Mekane Yesus leaders and to report that they are safe and well in Addis Ababa."

The leaders of the Scandinavian-supported Evangelical Lutheran Church, Mekane Yesus, Ethiopia's largest Protestant denomination, had been held in Bako, Ethiopia, about 120 miles from the capital.

American Baha'is appeal to Iran Islamic chieftain for coreligionists' sake

American Baha'is have appealed in a letter to Iran's Ayatollah Ruholla Khomeini for an end to arrests and executions of coreligionists in Iran.

The appeal, said Judge James F. Nelson, chairman of the U.S. Baha'i National Assembly, followed reports that 15 Iranian Baha'is, including eight national leaders, were executed during a recent nine-day period.

This brings to 111 the number of local and national Baha'i leaders who have been executed or have disappeared over the past two years in cities throughout Iran, Judge Nelson said.

Peace journal editor says movement's growth among Southern Baptists is rapid

The movement for peace and nuclear arms control among Southern Baptists is small but growing rapidly, says the editor of an independent Baptist peace journal. Glenn Hinson, a professor at Southern Baptist Theological Seminary, said the popularity of the newspaper *Baptist Peacemaker* is but one indication that the denomination's peace movement "can become as powerful as in other denominations."

Another indication of the growing importance of the peace issue among the nation's 13.5 million Southern Baptists are recent peace statements by seven state conventions, he said.

Hinson said he and his coworkers in the Southern Baptist peace movement are encouraged by the strength of the arms control effort in other denominations, but feel they must learn to operate within their own church framework before they can communicate with other churchmen.

In a search for harmony, Baptists and Jews hold first national dialogue

Jews should learn from Baptists how to sing, and Baptists should learn about the meaning of tears from Jews, a Dallas rabbi told the first national Baptist-Jewish dialogue in Fort Worth, Tex. Rabbi Saul Besser of Temple Shalom was one of 23 Jewish and 23 Southern Baptist participants in the dialogue, which was jointly sponsored by the Anti-Defamation League (ADL) of B'nai Brith and the Southern Baptist Home Mission Board's interfaith witness department.

"We have our differences, but our fundamental difference—whether or not Jesus Christ is the Messiah—will be settled in the future," Rabbi Besser said. "Let's not get stuck in the mud of our differences." In suggesting that Baptists and Jews learn from each other, he advised that "with our tears and your singing, we can both learn more about reality."

Rabbi Besser also suggested that the two groups can learn about faith and works from each other. Asserting that Baptists put more emphasis on faith and Jews on works, he stressed that "God's world needs both faith and works in order that God might live among us."

Reagan reaffirms stand on abortion; says he'd opt for life

President Reagan reaffirmed his opposition to abortion at a news conference—urging that Americans opt for "life" if uncertain when it begins. Responding to a woman journalist who asked if he had reconsidered his stand on abortion in the light of opinion polls showing most Americans favor "freedom of choice," the president said he thought "everyone had overlooked the real finding" of the recent congressional hearings on the proposed Hatch Amendment.

"The fact that they could not resolve the issue of when life begins was a finding in and of itself," he observed. "If that is true, shouldn't we morally opt on the side that is life?"

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Why do we need the *Gospel Herald*?

(written on behalf of the circulation manager)

Let me make my bias clear at the beginning. This is an editorial in support of the *Gospel Herald*. I do not write this way often but since the editor of the *Gospel Herald* is also the circulation manager, this editorial in part is to encourage him. The circulation manager gets nervous this time of year because it is renewal time for the Every Home Plan and about 75 percent of our subscribers receive the *Herald* on this basis.

I am bolder to do this because of a meeting I had recently with some leaders of the Sunnyside Mennonite Church near Elkhart, Indiana. They wanted me to tell them why the Every Home Plan is important. It was not that they really had anything against it, but church budgets are tight and almost inevitably someone gets up and wonders why we don't take the *Herald* out of the congregational budget and let everyone who wants it subscribe on their own.

It is a reasonable question and one that may be asked even more as we see the day approaching. Budgets *are* tight and the *Gospel Herald* keeps getting more expensive. Like everything else we pay for, the *Herald* must justify its existence.

What can I say on the *Herald's* behalf? The best brief answer I can think of is what my doctor used to say when I left his office: "Keep in touch." The Mennonite Church is a small fellowship of a few over 100,000 scattered throughout Canada and the U.S. If we are to maintain any sort of relationship with one another we need a medium of communication. The *Gospel Herald* is available as such a medium.

When we think of it there are various other ways for us to keep in touch. There is Mennonite-Your-Way, for example (I have used it myself), there are family reunions, weddings and funerals, and there is the *Mennonite Yearbook*. Because it lists every congregation of our group throughout North America, any person wishing to broaden his knowledge of the Mennonite Church can get a copy of the *Mennonite Yearbook* and start across the country visiting Mennonite churches. He would learn a lot in this way but when he filled his tank with gas to begin the trip he would spend roughly the cost of a year's subscription to the *Gospel Herald*!

So the *Gospel Herald* provides what nothing else can do: a regular report on Mennonite work and thinking throughout North America and the world. It is a kind of family circle letter

for Mennonites. Careful readers of the *Herald* will note that if it is a family circle letter, the family does not agree on certain issues. Indeed this is true.

Does any family agree on every issue? In the *Gospel Herald* we seek to provide comment on subjects we agree upon to bind us together and also on issues that are controversial in order to better understand one another and if possible to move closer together.

All of us prefer to listen to people who like us more than those who find us problems. So the circulation manager—and the editor—takes particular courage from the response to the *Gospel Herald* of the Cliff Kenagy family in Oregon. "The *Gospel Herald* continues to be a much read periodical in this household," writes Lois Kenagy. "'Has this week's *Herald* come?' my husband asks. And then 'Where's the *Gospel Herald*? Does dad have it by his bed again?' from one of the young adults. Although we are geographically far from population and institutional centers of the Mennonite Church, *Gospel Herald* helps us keep abreast of its manifold activities and (perhaps more important) of the issues facing the church today. Sometimes we disagree fiercely with viewpoints expressed, but many more times we find ourselves in happy agreement."

The circulation manager—not to mention the editor—is pledged to seek to provide a *Herald* that includes a message to and from us as Mennonites. And we would like to make it a message for all Mennonites. This is why we stress the Every Home Plan. We would like to think that the *Herald* contains enough Mennonite agenda that every family in every congregation ought to have it. The Every Home Plan makes it possible for this to be accomplished at the greatest convenience to all and the lowest possible rates.

The *Gospel Herald* was begun in 1908 as the merger of two magazines. One of these was the *Herald of Truth* first published by John F. Funk in January 1864. When I want to become eloquent on the purpose of the *Herald*, I quote Funk's words from the end of his first editorial. He wrote, "As a corrupt paper is powerful to do evil, so will a moral, a Christian paper be mighty to do good." It is a tall order, but a goal to which we aspire.—Daniel Hertzler.

Gospel Herald

FEB 23 '82

February 23, 1982



Oberhaus castle at Passau in Bavaria. The Ausbund hymnal originated in the dungeons here.



Zurich where they beheaded the stubborn John Landis. His story is still sung by the Amish—#132 in the *Ausbund*.

A tough bunch of singers (1525-1683)

By John L. Ruth

To understand some of the traits of North American Mennonites today, you must look at the story of the "later" Anabaptists, from about 1550 to 1700. Conrad Grebel, Menno Simons, and other pioneers get a lot of attention, but without the long holding operation which followed their generation, we would have no Mennonite fellowship to inherit and think about.

You can't ponder what you don't know. Yet almost all of the themes we find interesting in 1981 are foreshadowed in the largely forgotten life of the century and a half after the first Anabaptist leaders died. Many of our surviving attitudes, both good and bad, were being "bred in the bone" at that time.

The term "holding operation" may say more about our prejudices than about what really happened. There was missionary work: the covenanted fellowship sometimes grew at a rate that alarmed state church officials. There was travel, lots of visiting, letter-writing, doctrinal wrangling, and so many conferences at Strasbourg that it almost got a reputation for Mennonite conferences. Anabaptist hunts, night meetings, jail escapes, and emigrations were repeated happenings. Those who weathered it with their lives and faith intact were among

It was not only the original Anabaptists who stood firm. Many in the following generations also gave a good testimony.

some of the toughest people you will ever read about. And they did so much singing that they had an evolving book of ballads.

The Amish and Hutterites are still singing these ballads. We find little stories popping out of the old hymnbook, the *Ausbund*. One dates back to the late 1530s, when thirty-two Anabaptists were locked in a castle perched high over the confluence of the Danube with two smaller rivers. Conscious of their likely deaths, they cheered each other by singing and composing songs. Their best writer was a weaver from Bohemia, Hans Betz. He was apparently one of the so-called *Meistersinger*, made famous by Wagner's opera of that name. The *Meistersinger* songs were a "people's poetry," composed by tradesmen in the area from the Rhine to the Moldau, while seated at their repetitive, rhythmic tasks like weaving or shoe-making. We have some 4600 lines from Hans Betz, who was to die in prison. One day in this "dungeon dire" he began a new song with this stanza—

With joy shall we be singing
As we've agreed to do,
We who wish to be bringing
The Lord an off ring true—

and was followed by thirteen of the other prisoners, each composing a stanza in turn. When the song was completed, the initials of each contributing prisoner were placed with the stanza. As you sing it today (number 100 in the *Ausbund*), you find that usually the writer of a stanza picks up a phrase or a word from the preceding stanza.

The Hutterite book of stories. Hutterites of our own time sometimes say that the reason they still sing so loudly, especially the women, is that they are thus recalling such prison experiences of their forebears. One Hutterite minister told me that he had read through their book of stories nine times.

Did you realize that we wouldn't even know about that famous first baptism in 1525, when Conrad Grebel poured the water on Georg Blaurock's head, if the Hutterites hadn't zealously preserved a record of it? And would you believe that the huge original handwritten book that contains this story is still treasured today in a colony of Hutterites who moved to an old fur-trading post on the banks of the Missouri River?

In 1574 when the Hutterites of Moravia were in a golden time of growth and toleration, Switzerland was in an economic depression. The 20,000 to 30,000 Hutterites kept sending out missionaries to preach and win converts. Sometimes their way of life looked so attractive to poor Christians struggling in Switzerland that the missionaries had to caution their hearers against too easy a decision to join the Hutterite fellowship.

We see three of these missionaries from Moravia late one night in the canton of Zurich. A good deal of talk has been stirred up by their visit, and the Swiss authorities are nervous. Seated at a table in a forest, reading and teaching from a large open Bible, the missionaries are surrounded by a crowd of listeners. Children are in the circle, holding to their parents' hands. Without warning, from all sides a troop of 100 riflemen

John L. Ruth is the author of two volumes of Mennonite history, *Conrad Grebel, Son of Zurich* and *'Twas Seeding Time*. He is now at work on a history of Franconia Mennonite Conference.

emerges, led by four members of the Zurich town council. The congregation melts away into the night, as the three missionaries are led off for stern interrogation.

Several decades later, when Zurich Anabaptists are again questioned by the officials, an Anabaptist schoolteacher confesses that he was converted by a brother on one of those visits from Moravia. This teacher says that before he understood the gospel, he used to work with local people who did a lot of cursing and carousing. When he was converted, he no longer wanted to deny his faith by his style of life, and so he was baptized by the Anabaptists. One of his codefendants, a blacksmith, said that he had been quite a troublemaker before he was converted, and the sheriff responded, "I can vouch for that. I had to deal with you."

But the toughest of the lot was the elderly minister John Landis. He had the respect of many of his neighbors, and records suggest he was a substantial farmer. The reason his people would not attend the state church, he said, was that no difference was made at communion between practicing Christians and outright sinners. It was impossible for the state clergymen to intimidate the stately, bearded minister. Some of his comments were so forceful that "a great laughter" burst forth from the listeners.

These Swiss Anabaptists believed that Christians must share with the needy. They kept a special farm to produce income for the support of the poor. Even the Landis family had a member who was supported for years. This kind of independent arrangement infuriated the ministers of the Zurich Reformed church because it bypassed their jurisdiction over communal procedures. In their opinion the Anabaptists were breaking up the coherence of the Swiss Protestant society.

But John Landis refused to divulge the secret of where the deacons' funds were kept. So the Reformed ministers agitated until they had him shipped to a jail in the Canton of Bern, where he was to be turned over to the French ambassador, and sent on, aged as he was, to Italy, to row as a galley slave. Many considered this a fate worse than death.

Some of John Landis's friends slipped him and his fellow-prisoners a file with which they cut their chains, and managed to get out and climb over the city wall. The story of Anabaptist escapes from prison would itself fill a book. John marched right back to his farm in Zurich, and had the nerve to start preaching and baptizing and, oh the gall! marrying a couple. That did it. He was sentenced to death as a stubborn disobeyer of state law, and his public beheading in 1614 deeply shocked the populace along Lake Zurich. His story is still being sung by the Amish—

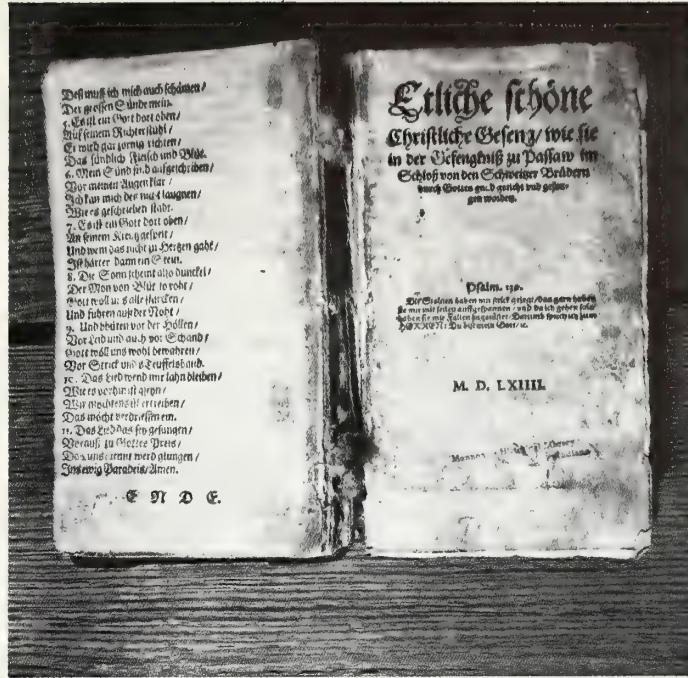
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The oldest known copy of the *Ausbund*, an Anabaptist songbook begun in the dungeons of the Oberhaus in Passau, Bavaria.

number 132 in the *Ausbund*.

Stirred up again. After two fairly quiet decades, the tensions of the Thirty Years' War era stirred Zurich to go after its Anabaptists again. This time the aim was to make them so miserable they would compromise or get out, leaving their real estate behind them. Into the jails they went, old and middle-aged, pregnant and lame. One was so crippled he had to be hauled to prison on a sled. Deacon Rudolph Egli's wife, jailed and frightened by a hangman, broke down and told where they kept the deacons' fund.

One wealthy young man, Henry Frick, had been a former flag-bearer with the military. His wife had not joined the Anabaptists. Many times the officials hunted around his property, and finally caught him. His first arrest frightened him so that he promised to relent and do his military service. But when he was set free his conscience hurt him so badly he went back and turned himself in again. His two farms were then confiscated, his good clothes stripped off and exchanged for an old coat, and he finally left for the Palatinate, poor as a pauper.

In despair the Zurich Anabaptists wrote to the Mennonites of Holland, who by this time were tolerated and even wealthy. The Dutch responded quickly, with strenuous and but fruitless appeals to the Zurich government. Toleration, taken for granted today by their descendants, came grudgingly and over centuries to the people of Europe.

In East Prussia the Mennonites were being accused by jealous neighbors as the cause of God's wrath, the evidence being a recent flood. This angered a Catholic economist among the Polish people, and he argued that "an industrious sober Mennonite" was a better sign of God's blessing to the land than some of the lazy, alcoholic people who accused them.

There were loud debates in the Polish Senate over "the Mennonite Question," and one Polish nobleman became so wound up in his arguments in favor of the Mennonites that "he forced

These stories are part of our history. But today the lyrics of complaint are heard in other lands.

his way," records P. M. Friesen, "to the very throne of the king." This Catholic friend of the Mennonites had to take back his comment to avoid excommunication.

In the spectacularly beautiful countryside of the Emme Valley in Bern, there were also ominous rumblings. A night meeting of "Baptists" on a hill near Langnau was broken up, and four preachers hauled off to jail in the canton's chief city. The oldest of them died there. A song written about their experience, the "Dursrüttlied," compares Jesus teaching his disciples on the Mount with this little flock.

In unpolished phrases the writer describes coarse fellows rushing into the meeting with naked sword, tying up the ministers with a rope, and hauling them off. "The educated ministers" came often, says the song, to try to persuade the ministers to give up their beliefs, but

Ulrich Baumgartner gave this reply:

My faith I never will deny . . .

Further, adds the songwriter, who claims to have been at the disrupted gathering, these brothers refused to go live in other countries. They were settled Swiss, not ideological vagabonds.

As the screws were turned tighter on these Bernese Anabaptists, a minority gave up their membership, but others remained firm, and the Reformed pastors kept complaining that the Anabaptists were increasing more and more. Some young men were shipped off in chains to Venice as galley slaves—a stain on the memory of Swiss character. Two brothers, whose descendants still live in the Franconia Conference area, were among these, but they soon escaped and turned up back in Bern to take over their ancestral farms. They were rearrested, and while in jail in Bern one of them found a list of Anabaptists who had been executed there in previous years, and copied it. This paper was passed around among his relatives, and eventually brought to Pennsylvania, where it was included in the *Ephrata Martyrs Mirror*.

North to the Palatinate. Things became so miserable for the Anabaptists in Bern that in the early 1670s some 700 of them finally gave up and dragged themselves north to the "Palatinate." This Rhineland area had been incredibly spoiled by a recent war. Wolves roamed the streets of empty villages, and tales of cannibalism were circulating. But it was at least unpopulated, with a ruler who would welcome Swiss farming skill and nonpolitical settlers.

This was not Swiss scenery. A touching song comes from the memory of the Krehbiel family, who had to start all over again, recording the feelings of leaving an immemorial Bernese homeland. The first lines are as follows:

Farewell, you Alps, beloved provinces!

You homelike village in the valley still!

You well-loved fields another shall be tilling . . .

The archives of Bern hold stories like those of Theodorus Eby, once a priest but later an unshakable Anabaptist preacher, who was seized again and again and put into jail, whipped with his wife, put into "neck-irons," expelled over the Bernese border, but continually crept back to his flock, until our last

glimpse of him finds him, "old and lame," once more escaping from a prison built especially to hold Anabaptists. With him in jail was John Richert, nicknamed "the eternal Anabaptist" by the authorities.

One minister, Henry Funk, actually was branded on his back at the French border, and turned loose to wander for days before he could find someone whose language he could speak, and have his pus-filled and draining welts dressed. The brand-mark was probably the "bear" of the Bernese seal.

Eighty- and ninety-year-old people pushed their worn out bodies on the trek to the Palatinate. Letter after letter went to the Dutch Mennonites, asking for help or intercession. Over three hundred such letters from Bern, the Palatinate, and then Pennsylvania, are still in the Dutch archives. Bern would let none of the emigrants take their possessions with them, or sell their farms. Why, we may wonder, did they try to stay so long? Two reasons they mentioned are: (1) there were people in Bern who were hearing the Word through them, who would not receive this message if they all left, and (2) some had non-Anabaptist spouses, who might not be willing to follow.

Once they were in the Palatinate, of course, the wastelands they rented began to blossom very quickly, almost incredibly so, in the eyes of some of their neighbors. One story from the Pfrimm Valley has a jealous non-Anabaptist accusing his Mennonite neighbor to the "elector" himself. The Mennonite, to prosper so quickly, must have a mint on his farm, where he is making money without permission. When the prince toured his slowly recovering province and met the accused farmer, goes the story, he asked the Bernese exile to show him his mint. Raising a pair of calloused, work-worn hands, the farmer answered, "This is the mint with which I make money."

"If that's the case," replied the prince, "keep it up, and teach your children the same thing."

There remained hundreds of Anabaptists in Bern, with the Reformed pastors complaining that the people were still joining them. When special hunters were sent out, urged on by promises of good bounties for their catch, local friends of the Anabaptists shot off guns, blew horns, and rang bells to warn the intended victims. Frustrated, the police began taking hostages among the non-Anabaptists. Bern decided that it was time at long last to get rid of these people who would neither swear nor fight. In spite of eloquent letters and even official visits from Holland, the Anabaptists were to be expelled to a place far enough away to ensure that they could never sneak back, not even to the Alpine cottages of remote valleys.

Less stubborn in a friendlier world. All this manifold skein of incidents is part of the story that brought our people as a body to the times that produced us. We are a good deal less stubborn than these people, and the world is a good deal friendlier to us. It no longer means what it did to have a particular spiritual identity. We are no longer content to simplify our life within the bounds of their views.

Yet the themes have not gone away. We too, in the 1700s, were boat people by the thousands, often "without a penny." We Swiss Mennonites sponged on the well-to-do Dutch Mennonite businesspeople time and again after they had threatened to pay no more fares across the Atlantic. (They would secretly tell each other that they wouldn't let the Swiss or Palatine Mennonites starve.)

(continued on page 127)

Selling all to buy

by Larry Augsburger

"The kingdom of heaven is like treasure hidden in a field" (Mt. 13:44).

Suppose you were given the task of explaining to a group of uncomprehending people a message about something that is intangible and contrary to all their expectations. That is, suppose you were asked to explain the kingdom of heaven to the Jews of Jesus' day who were expecting a military, political kingdom of God to burst upon them. How would you help them grasp the paradoxical and unexpected news of the kingdom as it was coming to reality in Jesus Christ?

This was the problem Jesus faced. He needed to present a complex message to people who thought they already knew what he was going to say. In the face of his task, Jesus resorted to parables. Parables are stories which compare the kingdom to easily understood situations of everyday life. In the Gospel of Matthew one frequently finds Jesus saying, "The kingdom of heaven is like . . ." or "the kingdom of heaven may be compared to . . ." His comparisons range from complete stories to simple one-verse comparisons.

Matthew 13 is a good illustration of Jesus' use of parables. The first two are extensive and have interpretations. But the last portion of the chapter has a number of short "one-liners." The kingdom of heaven is like a grain of mustard seed, leaven, treasure hidden in a field, a merchant in search of pearls, a net thrown into the sea. Each of these parables tells us something about the kingdom.

We will use the parable of treasure hidden in a field as an example of Jesus' parables. "The kingdom of heaven is like treasure hidden in a field, which a man found and covered up; then in his joy he goes and sells all that he has and buys that field." What is kingdomly about a treasure in a field? We must begin by noting the situation. In Jesus' day there were no banks. A person of means faced a significant problem in providing security for his wealth. Robbers, unscrupulous servants, and military intervention all threatened his store of coins and jewels.

The most common way of protecting them was to place them in a jar and bury it. The dangers of this method of security are obvious. It was easy to forget exactly where the burial had taken place, and even if remembered, when the owner of the jar died he took the awareness of its location with him. Even now in Palestine archaeologists and excavators find the buried treasure of ancient persons.

The man in our story was having that same experience. Evidently the field had once been owned by a wealthy man who had entrusted to it his treasure and then suffered a misfortune which prevented his returning.

We can imagine the emotions of the finder. He was likely a day laborer. The pay for that day's work would barely buy the food for the next day. But all that was changed as his hoe struck against the pot in which he could glimpse the gleam of gold and sparkle of jewels. Quickly he hid the pot and allowed its location to burn itself into his memory. Although his assets were few, he promptly liquidated them and purchased the field because he knew the value of what he was buying was much greater than the price which he was paying.

Now what does this tell us about the kingdom of heaven? Some persons may see the purpose of the story as emphasizing how valuable the kingdom is. Others may wish to dwell on its hiddenness and sudden discovery. But the point I think Jesus was trying to make here is the effort which one must make in order to become a member of the kingdom. Kingdom membership is a costly thing. Matthew 19:29 and Luke 14:26 and 27 both emphasize the idea of rejecting all that has personal or material value in life in order to secure the far greater benefits of the kingdom. Jesus is making exactly the same point here. One must "sell" all that has value in life in order to purchase the true value of the kingdom.

A young lady I know is aspiring after honors in the kingdom of competitive figure skating. To her that is a value for which she will sacrifice all else. For two hours before and again after school she is on the ice. Her dedication costs her sleep, study time, social time, free time, family time. Her expenses include rink rental, high quality skates, transportation to the rink, a coach, transportation to and lodging at competitions, costumes, lessons. The price is exorbitant, yet she has discovered what for her is the hidden treasure—the inner satisfaction of placing well in competition. She has decided to "sell all she has" in order to secure that one thing which she really wants.

That is the message Jesus wants to convey in this parable. When people discover the kingdom it should be such a treasure that they will literally and figuratively "sell all that they own," "and leave houses or family or lands," in order to secure the far greater value of the kingdom of heaven. The point is not in the hiddenness or the degree of value, but rather in the effort of the one who discovered the treasure to make it his own. In that effort we see everything Jesus wants us to understand about how we are to respond to the good news of the kingdom. We are to "sell" all to make it our own.



Priorities for the Mennonite Church in the 1980s

At General Assembly in 1979 nine priorities, recommended by the Council of Faith, Life, and Strategy, were set for the church in the following decade. Their purpose is to stimulate the conviction and action of the entire church and to help set a common direction for the many congregations, conferences, and agencies. This document is an expanded statement of the priorities to create continuing awareness and to encourage reflection on specific responses from each one of us.

6. Community

The Mennonite community of faith has always believed that the local congregation can provide a new structure of human existence. As members of Christ's body we are now new creatures within God's new creation. We should celebrate this new creation more.

In addition, the congregation can be a community of believers who work together to be faithful in following Jesus. This is important because modern life is now complex and we need each other to understand the meaning of God in our lives and to discover the meaning and power of God's Word for our witness in the late twentieth century.

Moreover, each local congregation can provide a larger circle of love and care for persons who are in pain and distress within their families, within their work, or within social structures. When the congregation enables each person to be an individual with distinct gifts, the community of believers can help all of us overcome the temptation to be self-made Christians.

Everyone within the Mennonite community of faith should feel like healthy members of Christ's body. Each Christian's growth should then mean a more secure attachment to the "vine," an appreciation for other Christians and their gifts, and a sensitivity of God's call for life and witness within a caring and faithful community.

A hopeful sign

by Keith Harder

Building a Christian community has been rewarding and challenging for us at the Fellowship of Hope in Elkhart, Indiana. For the last twelve years this has been the crucible for testing our community vision. These years have revealed both the promise and the pitfalls of community.

Through this experience and contacts with others, it has become clear to me that community cannot be contained in any one set of forms or any one tradition. It is a rich and dynamic reality that is expressed in various ways.

Community is like a symphony with variations on a single

theme. To appreciate a symphony, one must know the theme and recognize the variations. At times the theme of community has been emphasized to such a degree that we have missed its variations. At other times the variations have been so emphasized that the theme has been obscured. I believe the second situation prevails among Mennonites today.

Community has been a rich symbol of spiritual commitment and renewal throughout church history. The monastic tradition and recurrent believers' church renewal movements have often focused on some form of community. Community has been one of the new wineskins to contain the new wine of the Spirit.

Today, different kinds of communities are springing up throughout the world in response to the perpetual impulse toward renewal and spiritual vitality. There are intentional communities, base communities, house churches, ecumenical communities. Even though this movement contains groups with different forms, practices, and terminology, they have in common the search for a pattern of living based on God's Word.

Community has also been important for Mennonites. From the sixteenth century, some Anabaptist and Mennonites have expressed their faith and commitment in communal forms. Even when the forms were not communal, strong kinship bonds created natural communities which have, until recently, withstood the individualistic inroads of technological society.

Mennonites have also been ambivalent about community. How much community is enough? When does community stifle individuals? Where does mission fit? How are "non-ethnic" Mennonites integrated into ethnic Mennonite communities? Is communal life normative for the church or a special calling? The sixteenth-century debates between Hutterites and Swiss Anabaptists regarding the importance of a community of goods illustrate how old these questions are for Mennonites. The debate goes on.

Community has different meanings. It is used descriptively—the Goshen community—and theologically—the community of faith. It is used to describe particular expressions of community such as Reba Place Fellowship, and in a much broader sense such as the Mennonite community. Some use it to describe any Mennonite congregation. Others use it as a theological ideal of what the church should be.

All of these meanings are valid and useful. But the basic expression of Christian community will always be particular gatherings of God's people who share a pattern of common life. This definition would include a broader range of groups than intentional communities, but would not include congregations which do not have a pattern of common life. Apart from this concrete application, community will be a vague abstraction.

People sharing a common faith and a common pattern of living is the heart of community. At their best, the external forms of community are simply expressions of love and faith. A com-

Keith Harder is a member of the Fellowship of Hope, an intentional community in Elkhart, Indiana, and executive secretary of Mennonite Community Association.

mon treasury, for instance, or a brotherhood fund are concrete expressions of love.

Christian community is a spiritual reality taking earthly form. It is Word become flesh. Relationships in community are regularized and structured in some manner. They are not simply spontaneous and informal.

Various commentators have observed that natural communities are eroding in modern, technological society. Technology, mobility, affluence and the mass media combine to change the structures and habits of communities which used to be taken for granted. If this analysis is correct, community in the future will be more intentional and deliberate than in times past. In this context, community-building may become a new vocation. New wineskins and new structures are needed to express the values of older natural communities.

This vocation is not entirely new. As we noted earlier, community-building has been an honored vocation in the church in every century. But the task may have become more urgent, more widespread, and more difficult than ever in this age.

Community as used here will require changes in how people think and live. These changes will be difficult for many. It will mean changes in relationships. It will mean exposure of needs and weaknesses. It will mean learning to care and confront in new and more sustained ways.

In my talks with others about community, the focus has often been on the benefits of community. It is easily idealized and made out to be the answer to personal or church problems.

While having important benefits, community life is also costly. Life in community magnifies personal needs and interpersonal conflicts. It is difficult to hide in community. There are inevitable differences and disappointments which are not easily resolved. People coming to community as an ideal will eventually be disappointed. This can lead to disillusionment with community, or it can lead to a more humble, realistic view of it.

Communities can be powerful tools for healing and growth. They can elicit and receive radical commitments to Jesus. They can be a haven to the weak and wounded; a healing environment as well as a place to grow. They can also be a painful place of bondage. We have experienced both. We have rejoiced in healing and wept in failure. Through it all we have experienced greater measures of God's grace in the mystery of covenant and commitment.

One thing stands out: The possibility of disappointment and hurting one another is in direct proportion to the possibilities for joy and helping one another. To be in a safe place where there is little chance of pain, is also to be in a place where there will be little opportunity for growth and healing.

To what degree is community the normative form of the church or a specialized calling of some? It is frequently used to describe what every local church should be. Community is made to be a broad normative concept even though these statements seldom go on to say what changes or forms this might involve.


The best answer may be that community is both a norm for the church and a particular calling of some. All churches will take on some kind of community form because so many of the teachings of Jesus point in that direction. His concern for unity (Jn. 17) and sacrificial love (Jn. 13) are just two examples. But some will be called to communities that are more intentional and comprehensive in their pattern of living.

At the very least, we need to nurture mutual trust and respect without critically imposing our ideas on others. Communities need the rest of the church as much as the church needs communities. There is a tendency for communities to overstate their significance and for the church not to recognize the renewing impact of communities.

Finally, advocates of community are faced with the missionary mandate of Jesus. Some have maintained that community and mission are basically incompatible. Internal needs of community life, the inability to send people in mission, the difficulty of incorporating new Christians into a community all combine, it is argued, to make effective mission difficult if not impossible.

Charles Mellis in *Committed Communities: Fresh Streams for World Missions* has shown how communal groups have been powerful and effective forces in world mission. Among others, he describes the inspiring story of the Hutterian missionary effort in the sixteenth and seventeenth centuries. Some Mennonite writers have been advocating community as a missionary strategy. Community, it is argued, is both the incarnation of the gospel and an effective vehicle to free resources for mission. Will enough people catch this vision to make it more than an interesting idea? Time will tell.

The CFLS statement on community is welcome. It deserves our attention. It may be premature to call it a priority. It is one of the issues on the Mennonite agenda. It may deserve to be a priority but whether it becomes a priority remains to be seen.

These are some of the issues raised by the CFLS statement. How we answer them will determine the vitality of community among Mennonites. Christians from divergent traditions are discovering community as a fresh expression of faith and discipleship. There are also indications that Mennonites are discovering anew the power and vitality of Christian community. This is a hopeful sign of renewal among us. 

(continued from page 124)

We too are concerned with mutual aid; in fact, we get our conscience on it through these forebears. For us, too, military conscription is a threat. We too must witness where it is not always welcome. We are concerned with establishing and maintaining community. We are feeling a need to think again more realistically about the meaning of a covenanted, disciplined church.

But we're not writing many ballads about our life as a family of faith under the cross. Not in North America. Whereas our ancestors who immigrated to Pennsylvania published their persecution ballads as soon as they could afford it, and attached an appendix of stories at the back, we are more prepared to lose our peoplehood identity than they. Lyrics of complaint to God are more likely to be heard on other continents. So it's instructive to hear these stubborn disciples, the later Anabaptists, singing: Observe, beloved members,

This is our true desire:
That you, with all your brothers,
Will also join our choir,
To bring the Lord an off ring,
His holy name to laud.
So press your way on in,
The kingdom now to win
With all the church of God.



To seek peace

Mennonite
Central
Committee
Annual Report 1981

*How beautiful are
the feet of them that
preach the gospel of
peace, and bring
glad tidings of good
things! Rom. 10:15*

It was a year of conflict. Hunger strikers died in Ireland. Air strikes on Lebanon killed hundreds. Thirty died each day in Guatemala. Assassins took the lives of Anwar Sadat in Egypt and Ziaur Rahman in Bangladesh.

Rich and poor nations talked at Cancun, Mexico. Canadian leaders debated a constitution, while economics and defense occupied U.S. leaders.

In a year of great suffering, Mennonites contributed vast amounts of material aid. They sent over 23.5 million pounds of aid to Ethiopia and Somalia to assist those displaced by conflict. Another 1.3 million pounds went to Vietnam and Kampuchea to victims of past wars.

MCC personnel were centered in many places of tension, working at such tasks as teaching, health services and community development. As they struggled to meet human needs made overwhelming by political conflict, they asked what it means to "seek peace and pursue it" (1 Peter 3:11).

Reconciliation was a reason for increased aid to Vietnam and Kampuchea. For the first time MCC placed two workers in Kampuchea and launched a drive for school kits for its children—hope for little ones who have suffered war and repression. MCC placed another worker in Pakistan to assist some of the over 2 million Afghan refugees there.

In Central America MCC workers felt deeply the violence that has shattered the lives of their friends and neighbors. In El Salvador and Guatemala death

tolls totaled over 20,000. MCCers searched for appropriate responses to repression of human rights, substandard living conditions and terrorism, and looked for the day when "the effect of righteousness will be peace" (Is. 32:17).

Emphasis was on aid to refugees from the conflicts, relating to local churches and community-based development programs.

War and economic problems plagued Africa. In Chad people were weary as a two-year war began to wind down. Bitter civil war continued in Angola, where MCC hopes to place a small team in 1982.

Sharing a peace testimony was also a priority in such countries. In Uganda, where intense ethnic, religious and political conflict continues, MCC considers a ministry of reconciliation as its first reason for the presence of development workers.

In southern Africa MCCers upheld conscientious objectors and urged North Americans to send letters of support. Young women learned homemaking skills in a joint MCC-Brethren in Christ program in Zambia. In each program the workers are pursuing "what makes for peace and for mutual upbuilding" (Rom. 14:19).

The Middle East continued to be a battlefield in 1981. In Lebanon and West Bank, Mennonites carried out agriculture and water development programs that gave hope to people paralyzed by uncertainty and threats of wider war. In Egypt health, educa-

TOTAL PERSONNEL IN SERVICE 851										MCC INCOME		DISBURSEMENTS		
										Contributions		International program		
48	21	1	51	3	26	Agriculture/Nutrition	U.S. constituency	\$ 6,002,188	Africa	\$ 6,943,486				
25	6	4	8	1	10	Economic & Technical	MCC (Canada)	1,607,993	Asia	3,770,111				
75	7	2	28	14	17	Education	Other	116,705	Europe	432,909				
20	11	0	33	2	9	Health		7,726,886	Latin America	2,517,720				
7	3	10	10	0	87	Religious/Social Services	Other income		Middle East	1,251,329				
0	0	1*	0	0	6*	Language Study	Grants—Canadian govt.	1,709,040	Other	1,005,446				
36	24	5	28	10	204	Administration/	Grants—other	549,192		15,921,001				
										Support Services	SELFHELP Crafts	1,535,195	MCC U.S.	
											Other revenue	1,748,995	U.S. Program	540,275
Africa	Asia	Europe	Latin America	Middle East	North America	*Study assistance program		5,542,422	U.S. Peace Section	157,877				
						Material aid in kind		Mennonite Disaster Service	41,547					
						U.S.		Mennonite Mental Health Services	51,985					
						Canada		SELFHELP Crafts	950,178					
									1,741,862					
						Total income		\$ 19,241,326	Administration &					
									constituency relations	1,801,519				
						All amounts rounded off			Total expenses	\$ 19,464,382				
						to nearest dollar								
										Funds applied to long term assets	317,837			
										Net decrease in				
										operating fund balances	540,893			
MATERIAL AID IN POUNDS										27,891,183				

tion and agricultural personnel worked with church and community groups.

The presence of Christian workers in Moslem countries experiencing sectarian tensions was one sign that very different peoples can work together in serving human need.

A new book by MCC Europe Secretary Walter Sawatsky, *Soviet Evangelicals Since World War II*, provided new understandings of the church in a year of widening East/West tensions. MCC and Mennonite Board of Missions (Elkhart) workers in Ireland shared from their Anabaptist heritage of peace. A major Europe project was assisting European Mennonites in reconstruction after the 1980 Italy earthquake.

In such a world and such a year North American Mennonites opened their homes to a record number of international trainees. One trainee, Hans Joachim Wienss of Germany, had a special assignment through MCC Peace Section and European Mennonites to share with North Americans the rapidly growing vision for peace among European Christians. He urged the church to "make a service for peace in the name of Christ" by speaking against nuclear arms.

Peace Section joined with the Mennonite World Conference Peace Committee in focusing on the role of churches in their nations. The section expanded its role as a resource in areas of international tension.

At home constituents made MCC's

reconciling work possible by sending volunteers and by supporting the work financially. Personnel placements were at a record high for the second consecutive year. Thousands of volunteers worked at home in 25 relief sales, 80 MCC shops and in grain drives.

In Canada volunteers carried on reconciliation activities not unlike those overseas—building bridges of understanding through projects in Native communities and ministries of hope to young people in trouble with the law.

In MCC U.S. there was growing interest in the Criminal Justice Program and in its focus on reconciliation between victims and offenders, as well as in community conciliation efforts led by Mennonite Conciliation Services. MCC took on full responsibility for Appalachia Mennonite Service Program, formerly a joint program with MBM.

MCC continues to face many questions in the new year. Should it grow larger in terms of personnel and finances? How can personnel bring hope in the face of large scale, systemic injustice?

Noting that MCC has worked at unheralded tasks in small ways, Southern Africa Secretary Nancy Heisey Longacre asked in a year-end report: "Are we doing enough? Is what we offer appropriate? Do we listen well enough to local people? Can our presence be a sign of Christian hope and liberation? The year ahead calls for rethinking and listening. May we have ears to hear."



For a detailed 1981 financial and program report write to

Mennonite Central Committee
21 South 12th Street
Akron, Pennsylvania 17501

or
MCC (Canada)
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8

MCC (CANADA) INCOME

Contributions	
Constituency contributions forwarded by provinces:	
British Columbia	\$ 372,854
Alberta	229,316
Saskatchewan	294,644
Manitoba	889,599
Ontario	745,537
Quebec	2,373
Atlantic Provinces	4,876
Other	115,951
Relief sales	529,798
	3,184,948
Food Bank contributions	694,926
	3,879,874
Other income	
Government grants	4,548,346
Voluntary Service	510,880
SELFHELP Crafts	439,621
Other (subscriptions, interest, forwardings, etc.)	889,734
Total income	\$ 10,268,455

DISBURSEMENTS

International program	\$ 4,697,852
Food Bank	2,169,201
Canadian program	
Peace & Social Concerns	79,029
Native Concerns	76,604
Die Mennonitische Post	159,604
Kanadier	44,032
Voluntary Service	671,081
Ottawa Office	56,750
Offender Ministries	34,367
Mennonite Disaster Service	7,220
Mennonite Historical Society	6,500
Montreal House of Friendship	51,654
SELFHELP Crafts (Canada) inventory & operating	395,320
Other	138,490
	1,720,651
Administration	470,884
Total disbursements	\$ 9,058,588
Excess of income over disbursements applied to 1982 program	\$ 1,209,867

PERSONNEL IN 48 COUNTRIES

Bangladesh	27	Nicaragua	2
Belgium	3	Nigeria	28
Belize	2	Paraguay	11
Bolivia	51	Philippines	3
Botswana	29	Poland	3
Brazil	34	Romania	2
China	1	Somalia	9
Egypt	22	Sudan	14
England	2	Swaziland	24
Ethiopia	5	Switzerland	2
Germany	7	Tanzania	7
Grenada	8	Thailand	4
Guatemala	14	Transkei	1
Haiti	12	Uganda	6
Honduras	2	Upper Volta	15
India	4	Pakistan	1
Indonesia	7	West Bank	6
Ireland	2	Zaire	20
Italy	2	Zambia	22
Jamaica	20	Zimbabwe	6
Kampuchea	2	Canada	
Kenya	11	volunteer	101
Laos	2	salaried	67
Lebanon	2	U.S.	
Lesotho	14	volunteer	99
Nepal	21	salaried	92

A United States Academy of Peace?

by William Keeney

"Depart from evil, and do good,
Seek peace, and pursue it" (Psalm 34:14).

Peace is a matter of commitment. Christians, such as those from the historic peace churches, have believed that they should live peacefully in obedience to Christ as Lord. They refuse to participate in war and to use violence against other persons.

Some peace theorists call this a "self-limiting" manner of conflict resolution. It is limited by the person's religious convictions against using some means which others may use.

A religious commitment is a part of making peace. "To seek peace and pursue it" requires a "technology of peacemaking," that is, "how-to-do-it" as well. Persons need to know the theories and techniques for making peace and must develop skills in using them.

A proposal for a United States Academy of Peace seeks to set up an institution to work at the "technology" of peacemaking. Legislation was introduced into the Senate in 1976 for a national peace academy. After holding hearings on the proposed bill, Congress decided to set up a commission to study the issue.

When Senator Matsunaga, chairman of the commission, delivered the report to President Reagan on October 20, 1981, Reagan is reported to have said that after a war our enemies often become our best friends. Maybe it would be good to see if we could do that without going to war.

Legislation was introduced into the House of Representatives on November 21 by Dan Glickman, representative from Kansas and a member of the commission. Similar legislation was introduced into the Senate on November 24 by Senator Matsunaga. It is likely that hearings on these bills may be held as early as March.

The legislation proposes that the United States Academy of Peace might do several things in pursuit of peace and conflict resolution.

1. It would provide for a graduate school in peace and conflict resolution.
2. It would allow for continuing education and training in centers across the country. These might be in institutions now having peace studies programs.
3. It would provide for research, either by the academy itself or through contracts awarded to others to do projects for the academy.
4. It would allow for publications to share information and findings on peacemaking and conflict resolution.

In addition to federal funding, the academy could receive and disburse private monies.

The academy would operate under a board of directors appointed by the president, the Senate's president pro tem, and the speaker of the House of Representatives. The appointments

would have to assure that the board would be at least bipartisan.

The academy idea is not without problems. It would be in danger of being taken over and used for nationalistic purposes rather than seeking peace on a global scale. The military, the state department, and other would have an interest in simply making the academy a part of their efforts and policies. It could become no more than a showpiece used for propaganda purposes and not a serious educational and research effort to pursue peace.

Despite the dangers, the academy deserves support and interest from Christians. If it does the tasks envisioned for it, it would make a contribution to the technology of peacemaking and conflict resolution. It could provide a growing body of personnel with knowledge and skills needed both domestically and internationally.

What then can Christians do?

1. In the United States they can write and talk to members of Congress urging support of the legislation. It will be especially important to urge Republican representatives to endorse and vote for the legislation.

2. The report of the commission is a substantial document. It has some helpful chapters on actual case studies and on peace education. Persons seriously interested may want to get and study the report. Ask your representative or senator for a copy. That will indicate interest and you may get the report free. (Ask for the report of the Commission on Proposals for the National Academy of Peace and Conflict Resolution entitled *To Establish the United States Academy of Peace*. It is available for sale at \$6.50 from the Superintendent of Documents, U.S. Government Printing Office, Washington, DC 20402.)

3. Church bodies might pass resolutions of support and send copies to the president and members of Congress. They might also ask for opportunity to address hearings on the bills through their appropriate representative when congressional hearings are held.

4. If the academy becomes a reality, constant vigilance will be needed to see that it has freedom to work for peace and will not be subordinated to narrow national, political, and military interests.

5. Persons might join organizations which support the academy and from which they might receive regular reports of what is happening. The most directly supporting group is the National Peace Academy Campaign (110 Maryland Ave. NE, Washington, DC 20002.) COPRED also publishes a regular newsletter with information on the academy and other related activities. (COPRED, Center for Peaceful Change, Kent State University, Kent, OH 44242.)

The establishment of a U.S. Academy of Peace will not assure peace. But it might offer a counterweight to the tendency to see the military as the normal peace-seeking efforts of the government. If the academy would do what its supporters now hope, it might also serve as a model for other countries to follow.

William Keeney is a member of the General Conference Mennonite Church and visiting assistant professor of integrative change in the Center for Peace Studies, Kent (Ohio) State University.



Steve Waybill
junior chemistry major
son of Nelson and Marjorie Waybill

Kingview and EMC are partners in the education of Steve, John and Randy.



John Swartzentruber
freshman chemistry major
son of Mervin and Marilyn Swartzentruber



Randy Ledyard
junior math and chemistry major
son of Roger and Rosalyn Ledyard

Kingview Mennonite Church at Scottdale, Pa., has a tradition of demonstrating its support for Mennonite higher education. The congregation provides a fixed sum for youth who choose a Mennonite college, and gives the students the freedom to spend the money at the point in their schooling they feel it will be needed most. This year, three students from Kingview are attending Eastern Mennonite College.

Many congregations are assisting their young people through student aid plans. This year, 45 students at Eastern Mennonite College & Seminary are receiving direct aid from their home churches. Like Kingview, these congregations believe that the benefits of a Mennonite higher education more than justify the additional expense. Congregational aid ranges from \$100 preministerial grants to full tuition.

Further information is available from J. Frederick Erb, director of church relations at EMC&S, and J. Duane Swartley, director of financial aid.

Eastern Mennonite College, Inc. admits students of any race, color, and national or ethnic origin, regardless of handicap.



**eastern mennonite
college & seminary**

harrisonburg, virginia 22801
(703) 433-2771



Thirty-three Haitian refugees drowned when their boat capsized less than a mile from the Florida shore on October 27, 1981.

A statement on refugees

by James Sauder

"But tell me, *why* are so many Haitians coming to south Florida? Why doesn't Reagan just send them back, for they aren't suffering political persecution?"

We hear such comments frequently on the radio, in the *Miami Herald*, and yes, even by some Mennonites. However, such remarks seemed mild in comparison to "Why doesn't the U.S. Army round up the Cubans and Haitians by truck, put them on boats, and take them back to where they came from?" Or "Why don't the Haitians practice birth control to reduce the population?" And "Why doesn't the U.S. government cut off \$50,000 in aid to the Haitian government for each refugee who comes over?"

Obviously, some people's emotions would suggest that the time has come to take down the Statue of Liberty. Emotions are a part of normal life but misinformed emotions can be very dangerous and thoroughly un-Christlike.

Let's control our emotions and clearly think through some

James Sauder serves with Eastern Mennonite Board of Missions and Charities as a consultant on theological education for Mennonite churches in Latin America. He also works one-fourth time for the Southeast Mennonite Convention in service to refugees in Florida.

Suggestions from one who has viewed the problem at home and in some of the countries from which they have come.

factual information. It is true that the past two decades have brought the U.S. many refugees. Twenty years ago hundreds of thousands of Cubans came to Miami. After the failure of the U.S. in Southeast Asia there was an influx of Vietnamese into this country. A few years ago Nicaragua put out two waves of refugees: first, the embattled *Sandinistas* and then the defeated *Somocistas*. During the U.S. presidential campaign, a mixed crowd of refugees came to Miami from Mariel, Cuba. Now more recently Salvadorans are flowing into neighboring Central American countries while some get through as "wetbacks" into Texas.

Speaking too quickly about refugees without reflection can cause embarrassment or even political suicide. While President Carter was making an all-out effort to win the Democratic nomination, he took hold of the Mariel refugee issue by saying that he receives the exiles from communist Cuba with "open arms." But a few months later the Florida vote repudiated him, largely because of the refugee problem.

Christians should not permit an uncritical alignment with rightist or leftist political thinking to becloud the facts. Some people become quite pious about the anti-communist exit from Cuba. But few really understand the dynamics of the refugees from Haiti, the poorest country in the western hemisphere where there is a "president for life." Faithful followers of Jesus will see through the political smoke screen and identify with people who are hurting. Stereotyped interpretations are unbecoming to us who claim to be under the lordship of Christ.

North-south exploitation. Even though it makes us squirm, most of the world's population is much less privileged than us North Americans. This is not as much a matter of East-West political confrontation as it is North-South economic exploitation. The total world system of economics that keeps us concerned about being overweight obligates the great majority of our fellow human beings to being undernourished. In other words, when all the inhabitants of this globe sit down to eat the total economic pie, we the industrialized countries gobble up the major part while the great majority (the poorer countries) barely get the crumbs that fall from the rich man's table. As long as this disparity between living standards continues, the refugees will keep trying to get through the door and will even climb up on what we consider "our table." Fences and patrol boats can only buy a little more time and intensify the problem.

Several times the *Miami Herald* has shown a makeshift boat from Haiti nearing the shores of south Florida while its occupants ran up on the beach and disappeared into waiting cars. And not long ago the plight of another boat was depicted when most of the refugees didn't make it to shore alive. About 30 bodies were washed onto the sandy beach causing consternation among the few survivors and sympathizers. How shocking! One wonders how many more met a watery grave trying to arrive.

Do we forget that the Pilgrim fathers were the boat people of 300 years ago? How we glorify that chapter of history! Why?

Our forefathers were refugees. If we say that the European invasion of America made their entry legal, then we would indirectly be advocating the wholesale invasion of the United States today. To get things into perspective, let's have a bit of painful humor: One real American (we call them Indians) commented to his indigenous companion, "We really got into complex problems ever since we left those *boat people* in from Europe several centuries ago."

Mennonites, of all people, should identify with refugees. Many of us have ancestors who came through Germantown or Lancaster years ago. Can we remember the migrations of the Russian Mennonites to Canada? Have we forgotten the glorious cause of relocating displaced persons in Paraguay? Oh yes, that was purely motivated by religious conviction! Why not simply compare our present economic conditions with the ones our forefathers had before arriving in the New World? Even though religious, we also had economic needs.

Bible believing Christians should feel for the refugees. Most of the Old Testament builds on the fact that God's people (for economic reasons) fled to Egypt and later because of economic oppression they sojourned until they got established in Canaan. As a child, Jesus' parents fled with him to Egypt and he became a refugee who never did really get "settled down." The young apostolic church was soon fleeing from Jerusalem because of persecution. Paul's theology reminds us that we are indeed pilgrims "looking for a city that hath foundations." If we don't use well the "Bible of the refugees" we'll find ourselves without Scripture.

Before we can solve the refugee problem, we will have to solve our economic problem! Relatively speaking, our transnational companies have ransacked the modern world and left most of humanity go hungry. So please don't affirm:

- that if refugees would manage properly they would be as well off as we are.
- that if they'd manipulate God correctly they could drive Cadillacs.
- that all our affluence is pure evidence that we are God's favorites.
- that security justifies the increasing military budget.
- that textbook mentality will readily solve the world's social ills.

It would be better to begin confessing:

- that we are emotionally removed from our biblical and economic origins.
- that our prosperity is due, in part, to an unjust economic system.
- that if we had been born on the barren hills of Haiti, where we may have had to walk a couple of miles to find water, our situation would be drastically different.
- that we reflect more the spirit of the affluent world than the commitment of a pilgrim.
- that we don't really understand or feel the sufferings of those who are deprived.

The warning applies so well: "When ye have entered the land and are filled, beware lest thou forget—the Lord thy God." I had to put the dash there, because as we become wealthy we unwittingly tend to forget the Lord who delivers

the poor, and we replace him with a god that makes the rich continuously richer.

What can be done? Enough said. Those who have ears to hear will hear. Now, what can be done? Overthrow dictators? Remember violent remedies can be as bad as the sickness. Change the world tomorrow? No, just start with your own attitudes today! Write to government? Perhaps, but they may respond, "Judgment begins with the house of God."

Now to be more practical:

1. Make an all-out effort to feel for the poor. Read about actual conditions. Use some of your affluence and visit the poor. But don't treat them as items of scenery. (Don't show slides of their poverty unless you have wept over them yourself.) Don't always stay in a hotel. Get into people's homes. Some temporary dysentery may do you some eternal good.

2. Help a refugee family. Don't make paupers out of them. Help one of them learn a trade or prepare for a job. Help them finance a house. Talk with them about the meaning of Christian faith.

3. Enable the refugees to have an adequate church life. Somehow we need to correct the imbalance. Many large churches have few people in midweek meetings while refugee fellowships often have many people but can't find (or afford) enough space in which to meet.

4. Develop a conscience on the source of modern-day poverty without swallowing a doctrinaire political ideology. Get at the causes. Work hard to see the problem from the angle of the needy. Be willing to do with less so others can have a little bit more.

5. Be wise in your giving. Some groups have been emotionally stirred and have put a lot of money into projects in Haiti which have brought little fruit. Why? Because they didn't take the time to learn the language or about the culture. They visited Haiti once in a while, and impressed by the overwhelming needs, trusted people with funds to alleviate suffering only to discover later to their chagrin that the funds were used for something entirely different. Make sure your money goes for what you want it to. (Even pictures can be deceitful!) Ask your mission board where the needs are being met.

6. Do your part in making the church truly the body of Christ. If one member hurts, we all try to alleviate the suffering. Let's *pray* and *work* for improvement in the well-being of our international neighbors. Our own lives will be enriched by relating deeply with them.

The mission field may invade us. If we don't go voluntarily to the mission field with our people and resources, demonstrating in word and deed the love of Christ—then *beware*, for the mission field may invade our neighborhood. But if we go willingly and serve others as we would serve Jesus, then we will probably find that they will come to serve us and we'll serve the Lord together both now and eternally!

Could it be that if we don't relate well with our international brothers now, that when we try to enter the eternal international community in the future, we may be pushed out and deported with the awesome words, "Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Mt. 25:45)? ☹



MCC (Can.) chairman Ross Nigh and secretary J. M. Klassen

MCC annual meetings

How big to grow?

It was a year of untold violence and suffering in many parts of the world. More refugees were created by political conflict; more injustices committed; more innocent people caught in the interplay of evil forces. In short, there were many more hurting, hungry, and oppressed people than a year earlier. And thus for Mennonite Central Committee there were also many more opportunities for Christian witness and service.

Against a backdrop of grim international scenarios, members of the MCC board gathered in Henderson, Neb., Jan. 29 and 30 to examine their organization's actions of the past year and to ponder the whys and hows of greater witness and service to the victims of

God at work in the midst of the earth, the Canada Central Committee report

"God is working salvation in the midst of the earth," quoted Helmut Harder from Psalm 74 at the start of the annual meeting of Mennonite Central Committee (Canada), held in Winnipeg, Man., Jan. 21-23. "I want to ensure," Harder continued, "that the work of MCC is part of God's salvation work."

Harder's affirmation seemed to be born out in many reports and discussions during the 18th annual meeting, held during three bitterly cold days at the Morrow Gospel Church. Over 100 observers joined the 31 members of the board for the sessions, jointly led by chairman Ross Nigh and vice-chairman Joe Neufeld.

Highlights of the meetings included a discussion of new opportunities for service in China; a public Friday evening debate on directions for food aid policy; formal and informal exchanges with John McCrae, representative of the Canadian International Development Agency (CIDA); and the setting free of the Mennonite Food Bank to develop into an umbrella agency for all Canadian church and relief agencies.

Helmut Harder of Canadian Mennonite Bible College in Winnipeg led the board in three meditations on phrases from the Lord's Prayer, on the themes "salvation," "justice," and "peace." In the first of his talks, Harder urged his listeners not to separate discipleship from atonement. "We must make sure in all our good works," he said, "that God remains the reference point for them."

Outgoing treasurer Albert DeFehr reported a "substantial increase in giving" of 20 percent, including \$200,000 increases in Mani-

toba and Ontario. He predicted a leveling in giving in 1982. The board approved a 1982 budget of nearly \$12.4 million, up from \$9.5 million in 1981. Nearly \$5 million of the projected income is expected to come in the form of matching grants from outside agencies.

At last year's annual meeting, the status of the Food Bank became a major issue of discussion. Board members were divided on whether the Food Bank should continue as a broadly based organization, or whether it should become a branch of the overseas department. At that time the executive recommended that it work out a more thorough recommendation for this year.

At this year's meeting, the executive recommended that MCC (Canada) "initiate the establishment of a Canada-wide interchurch, interagency Food Bank for the purpose of forming an overall umbrella for all participating groups to provide a single point of contact and negotiations—with CIDA for funding purposes; with the Canadian Wheat Board for purchasing, storing, and shipping arrangements; and with Revenue Canada for tax deductible receipts for donations-in-kind purposes."

Mennonites are the only group which has a food bank, and other denominations in Canada would like to become involved. CIDA representative John McCrae, an Anglican, called the Food Bank "a prophetic movement in Canada." There's no question, he said, that in the coming years there will be many more mouths to feed. He sees the Food Bank as "storing up grain for the lean years."

If the Food Bank discussion represented progress toward a food aid mechanism, the public meeting of the same evening represented "struggle for a food aid policy," as secretary Larry Kehler expressed it. A panel of

three, all of whom have served under MCC in Asia, tackled the question: Art DeFehr of Winnipeg, Paul Myers of Akron, and Dorothy Friesen of Chicago.

China concerns first came up during the overseas services report, then kept on surfacing as the final day progressed. John Wieler reported a "new dimension" to MCC's relationship to China—the growth of the Chinese Mennonite community in Canada. He projected drawing on Canadian Chinese Mennonites in the search for ways of service to people in China. Frank Epp, member-at-large from Waterloo, Ont., later made a motion that the executive committee consider the proposals of fellow board member Stephen Lee. Lee from the Chinese Mennonite Church in Vancouver, put forward several possible projects, including funds for a hospital and religious books for a Chinese seminary.

Later, Atlee Beechy from Goshen College reported that "a door is slightly ajar" through which some have been able to enter China. He described briefly the teacher exchange between Goshen and China.

In other business:

The board welcomed Abraham Wiebe, first board member from the Sommerfelder Mennonite Church.

Thanks was expressed to outgoing executive secretary of MCC (Akron), William Snyder (a resolution of thanks was "enriched" at the request of Frank Epp), and new executive secretary Reg Toews was welcomed.

Secretary Larry Kehler and treasurer Albert DeFehr ended their work with the executive; Frank Epp and Paul Peters were elected to take their places, respectively.

Members-at-large were limited to three two-year terms. —Gordon Nickel, for Meeting-house

church news

That is the question

hunger, violence, and poverty.

Not that last year's program hadn't done a lot. Indeed, figures showed that during 1981 the Mennonite and Brethren in Christ relief and service agency spent \$19 million to send 851 workers to 48 countries to feed the hungry, heal the sick, plant trees, dig wells, teach school, and perform myriad other tasks to meet human needs in the name of Christ.

Yet with the boundless needs worldwide, the question being asked was whether MCC should grow bigger, faster. Should MCC take advantage of potentially huge outlays of government aid (especially from the Canadian International Development Agency, which gave MCC close to \$2 million last year and from whom much more might be available) or would a growth surge financed by non-constituent sources harm MCC's character as a churchly and person-oriented agency? These were questions bandied about in the annual meeting, in small group forums, and over coffee. The consensus seemed to be a cautious "yes, but . . ."

Those "buts" included concerns that MCC should remain closely tied to its supporting constituency, even if the money for an expanded scope came from elsewhere; that it remain an agency of "dedicated amateurs" rather than becoming too professional/impersonal; that it not "create dependencies" on government money.

A committee has been gathering opinions on the topic and plans to bring a recommendation

on growth and scope to the annual meeting next year in Harrisonburg, Va.

This year, meanwhile, a modest growth is projected. Members passed a budget of \$21.8 million for the coming year, an increase of 11.7 percent over aid disbursed last year. This represents a deficit of almost \$1 million, which will be taken out of surplus. But it was noted that by next year the surplus will have dwindled to a two-month operating reserve, and the agency should count on balancing its budget for 1983.

Despite the apparently small budget increase, plans for the coming year include provision for at least 50 more overseas workers, if the right personnel can be found.

The relief/development balance got some attention. Edgar Stoesz, overseas secretary, said development work occupies the bulk of the overseas force but "relief gets the headlines" (direct material aid consumes about a third of the organization's resources). Some members urged the agency to keep relief as a key thrust. "Let's do all we can, and then ask for more from the churches," said Siegfried Bartel, who was concerned that relief not be scaled down. Added Marie Wiens, "I don't think it will be difficult to raise more funds for acute relief." Mennonites have "a will to give," she said, "and the funds are there."

Interest in China continues to be high, especially among those MCC-supporting denominations that have had missionary involvement there in years past. "In God's providence, a

small door is ajar in China," said Atlee Beechy, who along with Robert Kreider recently visited there. At present two MCC-supported workers are teaching English there as part of an exchange program. There is potential for moving into China with more teachers as well as doctors and possibly agricultural personnel, but all such placements will have to be done on an exchange basis. "We have to be willing to receive workers from them, too," said one administrator.

Nuclear confrontation surfaced as an area of concern for the Peace Section, sharpened somewhat by a sobering meditation on "Nuclear annihilation and a faithful people" presented by Robert Kreider and Roy Sider. The board passed a resolution recommending the meditation for use in constituent churches.

Peace Section chairman Frank Epp called for "greater maturity" in theology and strategy as they relate to international politics if the Peace Section's task was "not only to keep Mennonite and Brethren in Christ boys from going to war, but also to keep the whole world from going to war." He added, "Christ wants us to reign with him in this kingdom for at least a thousand years but we are far from ready."

A good deal of time in Henderson was spent marking the end of a leadership era in MCC. Retiring after many years of active involvement were staff member Peter Dyck and board member Atlee Beechy. For both of them, MCC has been a dominant part of their lives. Beechy's wife, Winifred, noted that after she and Atlee were married "we had a honeymoon for two years and then MCC moved in with us. And they've been there ever since. Now that the houseguest was leaving, she wondered, "what will this do to our marriage?"

The Henderson meeting also became the occasion for the executive secretary's baton to be passed from William Snyder to Reg Toews. Snyder joined MCC in 1943 and has been executive secretary since 1958. He will remain on staff for another year, though the actual leadership has been transferred to Toews, formerly associate secretary of administration and resources.

In his acceptance comments, Toews outlined half a dozen challenges he saw facing MCC in a special way. "How we address these issues will shape us in the 80s," he said.

1. The nuclear arms race, "which almost everyone agrees is madness."

2. Constituency education.

3. Personnel recruitment will have to become more specialized to meet the increasingly technical needs of overseas countries. In many cases more "shoulder tapping" will be required to recruit personnel with the needed skills.

4. Local national leadership will have to be developed to a higher degree. "We can't always send in expatriates to do the leadership from the outside."

5. Issues of justice and peace will have to be worked at. "Systemic evil is as real as personal sin," said Toews.—Wally Kroecker for Meetinghouse

A historical moment—outgoing executive secretary William T. Snyder and his wife, Lucille, left, at annual meeting with new executive secretary Reg Toews and his wife, Phyllis, right. In center are chairman Elmer Neufeld and vice-chairman Ross Nigh.



Facing a changing social landscape, MCC U.S.

"All of us are in a state of unbelief about how much has changed since we met last year," said chairman Paul Landis at one point in the Mennonite Central Committee U.S. annual meeting held in Milford, Neb., Jan. 28.

An urgent search for new models and resolve for meeting domestic human need characterized the meeting, as board members and staff faced a changing U.S. social landscape. What was on the horizon a year ago is now reality, the still-increasing transfer of federal resources from the poor to the military.

In response the board passed a "resolution on domestic needs" that calls for MCC U.S. to help congregations and conferences address local poverty. And it instructed U.S. program staff to investigate new models of voluntary service.

MCC U.S. does not receive government funds, but many local agencies it works with do, and are increasingly unable to contribute stipends for volunteer support. More discouraging for workers who are in place is seeing direct hurts like Atlanta elderly running out of their new Medicaid quotas of doctor's appointments, and Appalachian families trading off rent and utilities money to buy food.

Hubert Brown, a pastor in Inglewood, Calif., and a member-at-large, said that as people knock on his and other churches' doors begging for food, "I come to a meeting like this asking what more can the church do to meet these desperate needs. The poor are taking a disproportionate brunt of the economic crisis we're in."

Brown's call, which he first articulated at a December executive committee meeting, prompted the "resolution on domestic needs." The resolution asks for activities that are within the realm of current U.S. program goals, such as providing "employment opportunities, where possible, for those groups experiencing the highest rates of unemployment."

But the resolution's originality is its emphasis on encouraging MCC U.S. to help congregations respond to poverty knocking at their doors, or to become aware of nearby poverty and then respond.

In what the resolution calls "a spirit of searching and prayer," the board asked for a combination of direct assistance, creating structures for self-reliance, employment opportunities, and actions of witness and identification with the poor.

To "provide assistance" the resolution concretely suggests emergency food banks, "mutual aid" grants to sister congregations in poverty areas, garden-sharing projects, making surplus commodities available, and arranging "gleanings" of unharvested fruit and vegetables. To "create new structures" it suggests organizing community gardens for families lacking space and developing food-buying clubs and farmers' markets.



Two Zambian women look on intently as MCC worker Mary Anne Hildebrand demonstrates a stitch.

Women develop homemaking skills in Zambia

Mrs. Munsanje struggled to cut the cloth. She had never before used a pair of scissors, and was not finding it easy staying on a straight line. No less difficult for her clumsy work-scarred fingers were attempts to manipulate a tiny needle.

But within a few weeks of her initial efforts the Zambian grandmother had succeeded in sewing several articles of clothing for her family. Recently she proudly displayed a pair of short trousers she had made for her son.

Mrs. Munsanje was one of the most enthusiastic of eight Zambian women who attended a three-month sewing course conducted by Mennonite Central Committee worker Mary Anne Hildebrand of Winkler, Man. She and several other women are now meeting three hours weekly to learn knitting, crocheting, and other handicraft skills under Hildebrand's guidance.

The two classes represent an attempt by MCC, in cooperation with the Chilenje Brethren in Christ congregation, to focus on the needs of women living in the Lusaka area. Explains Hildebrand, "Where women used to be the chief providers of food for their families, working their gardens and pounding maize, they now have little to do."

Thousands of them flock to Lusaka every year, attracted by the hope of finding a job and the glamour of city life. But with less than 15 percent of Zambian young people able to go beyond seventh grade, few have marketable skills or qualifications. With little or no steady income, many struggle to make ends meet in the costly city.

MCC set up its program for women in early 1981 to teach housewives a few basic skills to enable them to better cope with urban living. The eight who signed up for Hildebrand's sew-

ing class ranged from the completely illiterate to schoolteachers.

Meeting weekly at the Chilenje church, they learned to cut material, use simple patterns, and sew garments by hand. Hildebrand bought all the materials and the women were expected to pay for each article they sewed to cover the cost. At the end of three months some had put together dresses, skirts, and trousers.

Hildebrand admits to having had some feelings of "frustration and disappointment" when not all of the women paid the amount of money they owed. But she says, "I felt that it was a worthwhile project, as we learned to know each other..."

As she now works with the handicraft class Hildebrand reports developing an appreciation of the women's sense of humor and the quickness with which they pick up new skills. She has also been amazed at how industrious some of them can be. When no knitting needles were available for purchase, one of the women made herself a pair out of old wire.

One concern of Hildebrand is to correct the image many Zambians have of expatriates. She notes, "I do not want to be the assertive, dynamic, superior teacher who comes to impart her wealth of knowledge to 'poor uneducated' Africans. My desire is to begin to create an image of helper and co-worker."

As part of that desire, Hildebrand is attempting to learn from the women themselves what their needs and interests are. Some with cooks in their houses have expressed a wish to learn how to better use them. Although the church building where the classes are held does not now have a cooker, Hildebrand hopes to eventually teach a course on cookery and nutrition.

'Into the halls of death,' a potted plant at the Pentagon

In a recent letter to President Reagan, a church group interested in peace said: "We strongly affirm your zero-nuclear weapons objective in Europe. . . . We trust (however) that an 'all or nothing' approach will not be the U.S. posture."

The letter, approved at the annual meeting of the Mennonite Central Committee U.S. Peace Section in Quakertown, Pa., in November, sought to undergird the administration's initiative to begin the urgent, though difficult, negotiations between the U.S. and the Soviet Union in Geneva, Switzerland.

Currently in process, the object of these negotiations is reducing U.S. and Soviet "theater nuclear forces" in West and East European countries and to forestall the introduction of the even more dangerous nuclear weapons systems under consideration.

The letter expressed the concern that the "U.S. representatives in the Geneva negotiations take seriously the valid Soviet apprehension that the USSR is encircled by nuclear missiles on U.S. submarines and bombers," a dimension of the threat not acknowledged in the president's portrayal of the problem.

Status of arms negotiations. Little has been divulged to date regarding the progress of the Geneva negotiations on nuclear weapons in Europe. At a recent briefing for church agency Washington representatives, some signals were shared by Randy Forsberg, director of the Institute for Defense and Disarmament Studies, Boston, who had just returned from the Soviet Union.

Academicians, Soviet arms control specialists, and members of the Soviet Peace Committee, a citizens' group, were all very pessimistic about the prospect of nuclear arms reductions occurring, Forsberg said. "The Reagan administration is not interested in arms control. Reagan is sticking to a course of arms buildup (both in Europe and U.S.-based)," was the consistent response of concerned Soviets.

A Soviet academician told Forsberg that if the U.S. Pershing II missiles should be deployed in West Europe, as the U.S. is planning to do in 1983, the Soviet Union would go automatically to a "launch-on-warning" system.

Meanwhile, the Soviet Union is biding its

time until 1983. That will be the critical year for the following reasons: (1) 1983 is the year when some kind of culmination—either positive or negative—is to come out of the U.S./Soviet Geneva negotiations on nuclear weapons in Europe; (2) the year when major upheaval, i.e., civil disobedience, can be expected in Europe if the U.S. persists with plans to install Pershing II and cruise missiles in Western Europe; (3) the year for the broadly based "nuclear freeze campaign," a call for a bilateral freeze on nuclear production and deployment; (4) the year for President Reagan to make or break his chances for reelection.

A Pentagon general in dialogue. In a recent communication, Major General Richard T. Boverie replied to the U.S. Peace Section letter on behalf of President Reagan. General Boverie sought to assure our constituency that "the United States has entered into the Geneva negotiations . . . with an open mind . . . based on fair-minded principles . . . significant reductions in forces; equal ceilings for types of forces; and adequate verification."

That exchange of correspondence, however, was not to be the end of the Mennonites' dialogue with the general on the nuclear threat and military policy. Two weeks later, the same General Boverie met with students in a January inter-term Washington seminar conducted by the MCC Washington Office for Associated Mennonite Biblical Seminaries and Bethel College.

After an extended exchange on U.S.-Soviet nuclear war preparations one student asked the affable, grandfatherly general: "How do you feel about me as one who is a pacifist and has a very different perspective?" Reflectively, Boverie replied: "My feeling is—you have a perfect right to your opinion . . . but there is one concern that I would leave with you. You should ask yourself whether your view of peace is one of 'peace at any price' or 'peace with freedom' (i.e., freedom from communist tyranny)."

Recognizing the general's point, another seminar participant, who has just returned from an MCC assignment in the Philippines, asked if the U.S. government's support for unjust, repressive military regimes such as the Marcos government in the Philippines takes into account the fact that the U.S.-trained Filipino soldiers turn their guns on Christians in the churches there. "Is this peace with freedom?" The general could not find the words to make an adequate response.

After an hour of cordial but intense questions and responses, a woman seminary student concluded the session by giving General Boverie a potted plant, saying: "When we entered this building, we felt as though we were coming into the halls of death. But in meeting with you, we have seen you as a human being. We want to give you this green plant as a symbol of life and hope, which we trust can yet be realized by all of us."—Delton Franz

Southern Africa the setting and focus for peace seminar

Passport problems and surveillance by local authorities hampered but did not halt a Peacemaker Seminar held in Mbabane, Swaziland, from Dec. 28 to Jan. 7. Thirty-one blacks and whites from southern Africa and elsewhere gathered at Thokoza Church Center for lectures and discussion on being Christian peacemakers in areas of conflict.

Sponsors of the seminar were Mennonite Central Committee and MCC Peace Section, which had organized a similar gathering in January 1981. Participants came from Swaziland, Zimbabwe, Botswana, Lesotho, Mozambique, South Africa, and North America.

They heard Willard Swartley, professor at Associated Mennonite Biblical Seminaries in Elkhart, Ind., lecture on justice and shalom in the Old and New Testaments, church and state in southern Africa, and peacemaking in the history of the church.

Scheduled resource person, South African pastor Rob Robertson, was unable to come after his application for a passport was turned down. Passport problems also kept a South African theology professor and the traveling secretary of the Fellowship of Reconciliation from attending.

Joining the seminar late were resource person Peter Moll, a South African who had spent a year in detention for refusing to perform military service, and participant Baba Michael Jordan, a South African refugee.

After their arrival, local authorities began sitting in on the lectures, according to Swaziland

worker Lynne Thorn of Norman, Okla. Commented Thorn, "Although it was a little frustrating and inhibiting, we were able to continue with a few alterations in our scheduling."

During his sessions, Moll suggested that church peacemaking activities should initiate at the local level instead of from the church hierarchy. He also proposed the development of a ministry to beggars and to labor groups.

But, noted Thorn, "There is intense resistance from the South African authorities to any moves in these directions. There was also a feeling of powerlessness among the participants because they did not feel that they had the standing in their own churches to introduce these ideas in a way that would be accepted by the congregations or the clergy."

In addition to listening to lectures, seminar participants discussed practical ideas for peacemaking, held periods of worship, and shared some of their own peacemaking experiences they face in their home communities.

There was also a general report from each country represented. South African concerns—detentions, bannings, resettlement, and lack of response from established churches—received the most attention.

"I was struck by the amount of Christian hope and joy the participants could express amidst their oppression," said Thorn. "This was very much worth noting, since many lived with the reality of being detained or questioned upon their return home from this seminar."

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON

The annual **Retreat for the Formerly Married** at Laurelville Mennonite Church Center will be held from April 9 to 11. "Values Clarification" is this year's focus. For persons who are separated, divorced, or lost a spouse by death, either recently or years ago. For more information contact the Laurelville Mennonite Church Center, Route 5, Box 145, Mt. Pleasant, PA 15666; (412) 423-2056.

The **Christian Camping Convention 82** will be held from April 12 to 15 at Camp Amigo, Sturgis, Mich. The convention, with the theme "Toward a Peaceable Kingdom," is sponsored by the Mennonite Camping Association and Church of the Brethren Outdoor Ministries Association. In addition to speaker Donald Miller, Brethren professor and writer, there will be worship, workshops, and recreation. For more information contact Rich Oswald, Camp Amigo, 26455 Banker St. Road, Sturgis, MI 49091; (616) 651-2811.

Mennonite Marriage Encounter weekends will be held from April 16 to 18 in Mt. Pleasant, Pa., and from April 30 to May 2 in Niagara Falls, Ont. For more information contact: (Pa.) the Laurelville Mennonite Church Center, address and phone above; (Ont.) Fred Unruh, Grace Mennonite Church, Box 2095, Station B, St. Catharines, Ont. L2M 6P5; (416) 935-6112 or 934-3636.

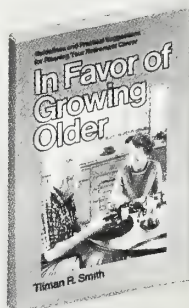
PRINT

The **1982 Mennonite Yearbook**, edited by James Horsch, is the standard information book on the Mennonite Church, providing names, places, and tabulations. The lead article this year was written by Jose Ortiz on the 50th anniversary of the Hispanic Mennonite community. The 73rd volume of the yearbook also lists congregations from the General Conference, Mennonite Brethren, and Brethren in Christ churches in North America in its regional directory. New listings include all the Student and Young Adult Services (SYAS) locations and contact people as well as a

listing of all the Mennonite Mutual Aid Societies. \$4.95 (U.S.) from Provident Bookstores and Mennonite Publishing House, 616 Walnut Ave., Scottsdale, PA 15683.

An **Easter & Lent Catalog** of Christian education resources is available from Contemporary Drama Service. It contains religious drama, games, readings, and audiovisuals for children through adults with a special focus on Lent, Holy Week, and Easter. For a free copy write to them at Box 457-MS, Downers Grove, IL 60515.

In Favor of Growing Older: Guidelines and Practical Suggestions for Planning Your Retirement Career is by Tilman R. Smith. "The best preparation for fulfillment, joy, and peace in the retirement years is to live abundantly in every stage of life," he writes. The book is hopeful about the aging process and helps people to think about and prepare for their own and others' aging and later years. It offers suggestions for older persons' continued involvement in positive and abundant living, through achievable goals, practical steps, and other resources. \$8.95 (U.S.)/\$10.75 (Canada) from Provident and other bookstores.



AUDIOVISUALS

Called to One Hope, the CBS News Television tape made at the Bowling Green 81 Assembly, is now available for showings. Shot for the weekly half-hour religious news series *For Our Times*, the program features a historical sketch of the Mennonite Church, Assembly happenings, discussions with church leaders, and more. The 30-min. program is on videocassette (¾" U-Matic). Rental is \$10 from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515-1245.

MBM newsgrams

Mary M. Good, 91, former Mennonite Board of Missions worker in India, died on Jan. 25 at Greencroft Nursing Center in Goshen, Ind., where she had been the past four years. Mary served from 1920 to 1952 in Madhya Pradesh State, where she was involved in orphanage work, teaching, and administration. Born in 1890 in Concord, Tenn., Mary was never married. She lived the last 20 years of her life in Goshen, where she was a member of the Assembly Mennonite Church. A memorial service was held on Jan. 30 at Goshen College, led by Paul and Ann Gingrich.

Robert and Jolene Yoder, former MBM workers in Nepal, returned to that country in late November for two years of research with Cornell University, Ithaca, N.Y. They will also relate to MBM as overseas mission associates. The Yoders served with MBM in Nepal from 1973 to 1978. Robert served in that country with Mennonite Central Committee from 1966 to 1969. The Yoders' address is c/o UMN, P.O. Box 126, Kathmandu, 711 000, Nepal.

The 1982 Mennonite Graduate Seminar will be held from Aug. 4 to 6 in Manhattan, Kan. The annual event brings together graduate students and other academicians to discuss issues relating Christian faith to their respective disciplines. It is sponsored by department of higher education of the General Conference Mennonite Church, student and young adult services of the Mennonite Church, and the Mennonite Brethren Church. Under the direction of Mike Klassen, the seminar this year will focus on the helping professions and human services. The key question will be, "How can

mennoscope

A **piano sonata** and a choral piece written by an 18-year-old freshman at Goshen College have won two first-place awards in a competition sponsored by the Illinois Music Educators Association. Tim Stalter, a native of Flanagan, Ill., wrote the prize-winning compositions while he was a senior in high school. In the IMEA competition, his work was judged against that of other high school students from all over the state of Illinois. Stalter's recent attention is the latest in a life already filled with musical achievements. The Goshen College freshman began composing for the piano at age 11. "I wasn't adept enough at notation to write down what I wanted," he remembered, "but I had a really good teacher who was willing to listen to what I'd play and write it for me." This kind of encouragement and his own talent took him to where he is.

From Jan. 24 to June 30, Ruth Brunk Stoltzfus is serving as interim pastor at Bancroft Mennonite Church, Toledo, Ohio. During that time her address is 5559 Bancroft St., Toledo, OH 43615. Her phone number is (419) 536-8223.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515-1245.

the Christian professional see his or her profession as a helping profession and a human service?" Persons interested in making presentations at the seminar may write Mike Klassen at 1221 Thurston, Manhattan, KS 66502, or call (913) 539-4079.

Task force appointed for women in leadership

In response to the directive of the General Assembly, the General Board of the Mennonite Church has appointed a committee to study and to facilitate the process of the full participation of women in the leadership ministries of the church.

The persons appointed to this task force are Delores Friesen, Iowa City, Iowa, Vernon Leis, Elmira, Ont.; Emma Richards, Villa Park, Ill.; Vel Shearer, Wilkes-Barre, Pa., and Willard Swartley, Elkhart, Ind. He will be available July 1. In the meantime, Marlin Miller of Elkhart, Ind., will serve as proxy. Marlin had served as secretary on the task force for leadership and authority in the past biennium.

The functions of this committee have been defined as follows: (1) to listen carefully to dissenting voices to the full inclusion of women in ministry; (2) to monitor the experience in the church for the use of women's gifts in ministry; (3) to facilitate continued discussion in the church on the related issues of biblical interpretation; (4) to be available as a resource to congregations and conferences.

The task force will have its first meeting to work at its assignment late next month. —Ivan Kauffmann, general secretary

On May 16, Diamond Street Mennonite Church in Philadelphia, Pa., will be celebrating the church's 40th anniversary. People having had some involvement with Diamond Street over the past 40 years should reserve this date and plan to attend. We are anticipating a wonderful time of worship, reminiscing, and renewing old acquaintances. Please let us know of your intention to attend this anniversary celebration by writing to: The 40th Anniversary Committee, Diamond St. Mennonite Church, 1814 W. Diamond St., Philadelphia, PA 19121.

Change of address: Dean and Berneda Wyse to c/o UMN, P. O. Box 126, Kathmandu 711 000, Nepal.

Special meetings: Ivan E. Yoder, Belleville, Pa., at Ark Bible Chapel, Boyertown, Pa., Mar. 10-14; at Hicksville, Ohio, Mar. 19-21; and at Dargen, Harpers Ferry, W.Va., Apr. 1-4.

New members by baptism: Louane and Chap Baccam at Des Moines, Iowa; Debora Keller by baptism and Larry and Mae High and Guy Martin by confession of faith at Neffsville, Lancaster, Pa.

readers say

I was very disturbed when I read the article "Is the End in Sight?" (Jan. 12). The Bible says in Mk. 13 and Mt. 24 after giving a list of things that are to happen before his coming and then in Mt. 24:33 says, "When ye shall see all these things, know that it [Christ's coming] is near, even at the doors."

I read Hal Lindsey's book, *The Late Great Planet Earth*, and did not find that he set any day nor hour or year. He even said if this is the generation then it could be close. The author seems to be opposed to the meeting in the air when the Bible plainly says there will be a meeting in the air. Praise the Lord. The author also seems to think that God will never judge sin, which is contrary to Scripture. There are many Scriptures that speak of his second coming and of the end of the age. Are we to ignore all these and believe it is not near?

I will close with one question. "What if he would come today?" —Levi Smith, Markham, Ont.

After reading "Is the End in Sight?" by Kenneth L. Gible (Jan. 12) I wasn't sure I knew where the writer stood, or even if the writer himself did.

He refers to the books by Hal Lindsey and Dave Wilkerson, which no doubt he classes as fiction. If he should be interested in a really true mystery story, I would recommend he read 1 Cor. 15 starting at verse 51, "Behold, I shew you a mystery." This for the Christian is called the "blessed hope" (Tit. 2:13). —E. L. Smith, Eureka, Ill.

Bravo! The editorial on creationism was excellent.

Niebuhr's notion that truth is realizable on multiple levels, and that these levels do not have to agree, is long overdue as an acceptable point of view among Mennonites.

Christ observed that: "A sound tree cannot bear evil fruit, nor can a bad tree bear good fruit" (Mt. 7:18). This is the standard by which ideas must be evaluated—at the appropriate level (e.g., physical, temporal, spiritual, etc.).

Comparing ideas existing at different levels of human understanding is not worthwhile unless we fully realize how the levels intersect. The words "Scientific Creationism" implies mixing levels of understanding about whose intersections we know little. It is not a worthwhile exercise. —John Tiessen, Brookings, S.D.

Thank you for your excellent editorial on the creation controversy (Jan. 19). You have well said that trying to turn faith into science is just as dangerous as substituting science for faith. Neither can replace the other.

Why believers want to *reduce* the beautiful *certainty* of our God demonstrating his power in creation to the far inferior status of a "scientific theory" totally escapes me. Theories, as even the most elementary science student is taught, are at best "educated guesses," open constantly to challenge and change by new observations. The *fact* of creation is in a totally different realm: it is one of the *basic assumptions*, neither needing proof nor capable of it, upon which we build our lives.

Second, why, please, do you want *unbelieving*

You may pay more
for medical care this year . . .
especially if you are 65 or older.

U.S. Medicare has increased deductibles for 1982. Now Medicare enrollees must pay the first \$260 for each hospital stay — twice as much as five years ago. And they must pay the first \$75 of other expenses.

Mennonite Mutual Aid Association's supplement to Medicare helps share these increased costs. However, MMAA's premiums also must increase significantly as older members assist each other with these additional expenses.

As Mennonites, we believe in sharing each other's needs. This year sharing will be even more important as higher medical and insurance costs create added burdens for the elderly in our congregations and communities.

Mennonite Mutual Aid Association
1110 North Main Street Post Office Box 483 Goshen, IN 46526
800-348-7468 Toll Free (219) 533-9511 Collect within Indiana

readers say (continued)

teachers ordered to teach your children creation as a "theory"? To give them a pulpit for ridiculing the truth in the classroom? I prefer to teach the truth myself, and prepare my children to view with caution *everything* they hear in the classroom, until they, or we together, can evaluate it according to Scripture. We need not conform to *anything*.

The same goes for the accompanying "hot" issue of prayer in public schools. I don't *want* my children led in prayer by an unbeliever! I thank the Lord for a law that says "religion" may not be taught in public schools. That was the law that gave me the right to confront the principal of an elementary school and demand that my children not be taught "T.M." and yoga in their gym class! That was the law that gave a group of parents the right to oppose a class in "occult arts" in a high school in California. Christian people should spend their time *teaching* biblical truth to their own and any other available students, rather than trying to strong-arm unbelieving people to do it!

May we take our God-given privilege and responsibility and discharge it faithfully! Only then can we raise a new generation of "people on the way."—**Ruth Martin**, Ephrata, Pa.

Your editorial "On Behalf of Creationism: One Hand Clapping" (GH 1-19-82) was a sane, balanced review of some of the problems concerning scientific creationism vis-à-vis evolution. Genesis 1 is indeed a profound statement of God's relationship to the cosmos and his declaration that the created structures are "good." The issues stemming from current debates about evolution and scientific creationism will not be resolved merely by appealing to Genesis 1 (by whose interpretation?), by quoting authorities, or by invoking certain so-called "laws" of science (e.g., second law of thermodynamics), but by a critical and detailed study of both the natural world and the Scriptures.

How is this to be done? Only within a community where ideas are rigorously tested, debated, and given their due. Still, does "keeping the faith" require one to be intellectually dishonest? How can we Mennonites discuss openly and forthrightly "touchy" questions, especially in this era of rampant "mentalistic egalitarianism" (that all ideas are equally credible)? Does being a Christian mean that a person no longer can think critically and deeply about the age and structures of the cosmos, the origin of species, and the fundamental questions of metaphysics? Certainly not, at least for myself. But how do persons like myself relate to those brothers and sisters (some who are scientific creationists) who see the universe so differently and who also claim to

have the "truth"? The question is an agonizing one for me, and I'd like some suggestions.—**Carl S. Keener**, State College, Pa.

In regard to your editorial "On Behalf of Creationism: One Hand Clapping" (Jan. 19), I disagree with the way the case was handled. The creationists have a valid case but why bring religion into it? Both theories, evolution and the big bang, should be presented as theories in the public school science courses. There is no need to bring Genesis 1 into the science courses. I shudder to think of unbelievers teaching Genesis 1 when even believers often make a mess of it.

I agree that too often Bible commentators have made the mistake of endeavoring to interpret Scripture, especially Genesis 1, to coincide with what the scientists were saying, then being made to blush when science changed its course.

I would like to see the one-hand clappers get off the fence and make some noise for giving public school students all the theories instead of being led to believe one theory is fact.

Also, I am glad that Genesis 1 states that God created light before the sun and moon. Since the Scriptures also say that a time is coming when the sun and moon will cease to give their light I can rest assured that the light God created on the first day will keep on shining.—**Edith A. Hoover**, Kinzer, Pa.

Your two editorials touching on the creation accounts of Genesis are to be commended (Aug. 18, Jan. 19). They make important points, correct major misunderstandings, and expose common misinterpretations. I do wish to point out several things where new concepts may be in order.

Cosmologists believe the very point you and other interpreters I have read assume "no self-respecting scientist could write." These scientists consider light (electromagnetic radiation) a most important part of the beginning of the universe, predating the sun and stars we commonly observe by vast aeons of time.

Recognizing the non-Western time frame and prescientific limitations of writers and editors the Genesis account of creation is a remarkably apt presentation credibly reflecting the knowledge of the Creator. The first three creative periods follow a logical sequence as do the overlapping set of the second three periods. A knowledge of cosmology, astronomy, and geology would not appear to present unavoidable conflicts with the Genesis creation account. However, I agree with you that there is danger in attempting to turn faith into science.

In an earlier editorial you suggested there may be

a reason for two creation accounts. I suggest that the second account has a primary theme of relation and only in a secondary sense is about creation. The two accounts are fused when one identifies Adam and Eve of chapter two with man of chapter one. This may not necessarily be a correct identity. This view of separate themes could help avoid pitting a "God breathed" view against a scientific and literary understanding that makes sense. There is a fine line between having a scientific and literary critical view and avoiding the appearance of accepting artificial conflicts that are not really there.—**John D. Stahl**, Harrisonburg, Va.

The article "Render unto Caesar" (Jan. 26) came to me like a breath of fresh air.

It's been a long time since I read anything like this article in *Gospel Herald*.

I would hope that the U.S. government office could become aware that the newer viewpoint promoted so much presently is not the historical nor the majority viewpoint of the Mennonite brotherhood.—**Harvey M. Zimmerman**, Ephrata, Pa.

While I appreciate the spirit and interest in your Jan. 26 editorial with reference to "Peter Ediger and Four Other Christians" engaging in a peace witness at the Rocky Flats nuclear weapons plant on Christmas Day, I confess that I was not among those arrested. The five witnesses who are awaiting trial March 1 are: Ann Zook, Kris Selvig, Hedy Sawadsky, Jennifer Haines, and Peter Sprunger-Froese.

Thank you for your continuing contributions on such "difficult subjects" as war taxes. Regarding the article "Render unto Caesar" in the same issue, I share Hostetter's concern that we need to "make sure that our conscience squares with the Scriptures." But I differ from his assessment that those in our churches who cannot in Christian conscience pay war taxes are "simply being contrary." That seems to me to be a judgment from the world rather than the Word. I believe that, increasingly, those who have ears to hear will understand that, while it may be contrary to the world, to resist payment of war taxes is being faithful to the Word of God.—**Peter Ediger**, Newton, Kan.

I thought the "The Christian Case for Giving," by Bruce Yoder (Jan. 26) was an article that I personally benefitted very much from. With my husband unable to work I sometimes feel badly that I cannot give more to the church than I do. But it helped me a lot when Mr. Yoder said, "The gift is accepted according to what one has."—**Margaret Joyner**, Lima, Ohio.

If I follow Brother Thomas's reasoning correctly, "Hear! Hear" (Jan. 26), then Christ's rendering of the parable of the Good Samaritan is incorrect. Our Lord's character stopped to "treat the symptoms" of violence rather than pursue the bandits and "cure" their sin which caused them to beat the man in the first place. Does not Christ call us to be compassionate rather than to be theologically correct?—**Hank Rossiter**, San Francisco, Calif.

May I say thank you to Lois Burkhart for her article in the Nov. 19, 1981 *Gospel Herald* entitled *What Is It Like to Be Mentally Ill?* This was very courageous of her, and I pray it will be a help and blessing to many. When I had a similar experience in the late 1950s and the early 1960s, I did not know anyone else in my congregation who ever had such an experience, and my attitude was one of "Maybe if I don't talk about it, it will just go away."

Fill your car and feed your mind

For \$18.00 you can fill your gas tank* or you can read the *Gospel Herald* for a year.

Comparisons, like analogies, should not be taken too far. But since prices are relative it provides some comfort to the *Gospel Herald* staff to consider that even though our price is a lot higher than five years ago, you can still read the *Gospel Herald* for a year at the price of a tank of gas.

Fill your tank of course, but don't neglect to fill your mind with news and comments from the Mennonite Church throughout North America and the world.

*14.4 gallons at \$1.25 a gallon. A moderate sized tank and low-average price, but you get the idea.

My experiences and the expert therapy I received were similar, although at Oaklawn Center. . . . Now this long after the fact of hospitalization, and after studying for and receiving a master's degree in social work, plus other reading and life experiences, I wish to share some additional insights.

Mental illness is often likened to diabetes, in order to persuade the person who is "ill" to stay on medication. I find it is more like someone with the problem of alcoholism, since instead of an illness it is an effort to cope with life's frustrations, difficulties, or disturbing relationships. Depending on one's coping attempts, it is diagnosed, for example, as schizophrenia or manic-depression. Therefore, just as with persons in A.A., the persons with mental and emotional problems need to come to own their own situation—their own personality with its weaknesses and strengths—and out of that kind of honesty, acknowledge helplessness to run their own lives, and relinquish themselves to Jesus.

With the help of likeminded Christians, release in the Spirit follows prayer and a giving of self to the Lord. Gifts received are to be used in serving the Lord, and if a prayer language is received (the apostle Paul received such a gift), it is to be used in daily devotions, during which each day is turned over to the Lord, just as the person who has alcoholism problems needs to do.

When all gifts are respected by the church, and not only allowed but desired, some very creative people are going to be released to live the lives they were meant to live. After all, what glory does it bring to God for someone to be mentally ill, and to continue in that condition, even when controlled with medication? The glory to God comes in the healing of it. Let us praise him together that he is a God of healing.—**Luci Swartzendruber**, Goshen, Ind.

. . .

A sincere thank you for printing Lois Burkhardt's article, "What Is It Like to Be Mentally Ill?" in your Nov. 10, 1981, issue. I am certainly happy that leaders within the Mennonite Church had the insight to see the need and establish hospitals such as Philhaven. The gratitude felt by those who have been helped by such a ministry is truly inexplicable.—**Loretta Yoder Ostojic**, Montreal, Que.

. . .

May I respond to the letter by Verna L. Guengerich of Glenwood Springs, Colo., in the December 22 *Gospel Herald*.

Guengerich raises questions about the Jan. 21, 1982, consultation held in Winnipeg on the topic "Rediscovering the Place of the Church in Health Issues." This consultation was sponsored jointly by the Mennonite Central Committee (Can.) and the Canadian Mennonite Health Assembly, and was the focus for the moderators and secretaries meeting which preceded the Jan. 21, 22, and 23 meeting of the MCC (Can.) Board of Directors.

Guengerich questions the value of this "expensive seminar," and asks why there must be a "rediscovery" of that which she feels is plainly revealed in Scripture, i.e., the "laying on of hands" and the "gifts of healing." She contends the need in the church is not for seminars, but for "preaching . . . as it is given in the Bible."

Since I serve on the CMHA executive committee and helped in the planning of this seminar, I am grateful for the privilege of responding:

1. CMHA is a loosely organized association of Mennonite-related health care facilities across Canada. Membership is held by nursing homes, homes for the aged, homes and treatment centers for the mentally and physically handicapped, group homes for the emotionally disturbed, and a chronic and active treatment hospital or two.

The concern for "rediscovery of the place of the church in health care" emerged from the fact most

births

Amstutz, Wendell and Karen (Berkey), Bolivia, S.A., second daughter, Veronica, Jan. 23, 1982.

Bucher, Paul and Esther (Hoover), West Kalimantan, Indonesia, second child, first son, Hans Erik, Jan. 24, 1982.

Egli, Jim and Vicki (Donovan), Pekin, Ill. (currently Lesotho, S. Africa), second child, Paul Weldon, Jan. 30, 1982.

Erb, James and Romaine, Lancaster, Pa., first child, Diana Romaine, Jan. 24, 1982.

Gangl, Craig and Sara (Lenhardt), Woodburn, Ore., first child, Tabitha Marie, Jan. 28, 1982.

Geiser, Gordon and Marieta (Neuenschwander), Apple Creek, Ohio, third son, Randall Lee, Jan. 19, 1982.

Gingerich, Ken and Noreen (Preheim), Washington, Iowa, second child, first son, Mark Allen, Jan. 28, 1982.

Jackson, Gregory and Marjorie (Classen), Sturgis, Mich., first child, Randall Dale, Jan. 27, 1982.

Kauffman, Douglas and Joy (Stauffer), Tofield, Alta., third child, second son, Aaron James, Jan. 19, 1982.

Lehman, Lynn and Susie (Swartzendruber), Wayland, Iowa, first child, Aaron Dusk, Jan. 27, 1982.

Lenz, Tom and Maxi (Green), Morton, Ill., second child, Candi Lou, Jan. 20, 1982.

Martin, Richard and Leona (Metzger), Drayton, Ont., first child, Benjamin Jordan, Dec. 19, 1981.

Myers, David and Joan (Bergy), Souderton, Pa., third son, David Andrew, Jan. 26, 1982.

O'Neil, John and Lisa (Thomas), Peoria, Ill., first child, Jeffrey Thomas, Dec. 29, 1981.

Robbison, Richard and Sharon Ruth (Baechler), Mississauga, Ont., first child, Jaime Nicole, Jan. 6, 1982.

Roth, Douglas and Donna (Eigsti), Morton, Ill., first child, Nathan Daniel, Feb. 1, 1982.

Saffer, Keith and Vada (Myers), Kokomo, Ind., third child, first son, David Keith, Jan. 21, 1982.

Schroeter, Harold and Kim (Pearce), Kingston, Ont., first child, Eric Andrew, Jan. 27, 1982.

Shank, Sheldon and Lois (Ruth), Harrisonburg, Va., first child, Andre Bruce, Jan. 23, 1982.

Showalter, Harry J. and Nancy (Caricofe), Harrisonburg, Va., second child, first daughter, Holly Rene, Dec. 27, 1981. (Son is deceased.)

Stoltzfus, Brian and Karen (Schultz), Mantua, Ohio, second child, first daughter, Katherine Ellen, Jan. 19, 1982.

Wagler, Larry and Wendy, Shakespeare, Ont., first child, Michelle Nicole, Dec. 27, 1981.

of these facilities are, to a greater or lesser extent, funded by the government. The concern focused on the resultant tendency of our Mennonite constituencies to leave the care of the elderly to the government and the institutions, and to ignore the teaching of Scripture that care of the helpless and sick, is also the responsibility of the family and the congregation.

2. MCC (Can.) had a remarkably similar concern, and planned, as did CMHA, to involve leaders of conferences in a discussion of how a higher level of responsibility and involvement in health care can be encouraged in the Mennonite constituency. It seemed most appropriate, then, to address these concerns in a consultation which would involve MCC, the conferences, and CMHA.

3. Most Christians of the Mennonite persuasion believe, as I do and as does Guengerich, in the power of God to heal. It is a fact, however, that God does not always choose to heal in ways which we commonly call "divine" or "miraculous." We are all aware of persons who are actively or chronically ill, of the mentally or physically handicapped, and of the 5 percent of the elderly who need care. These people need the gentle and efficient care of professional doctors, nurses, and support staff. Many

marriages

Albrecht—Nissen.—Curtis Albrecht, Tiskilwa, Ill., Willow Springs cong., and Mary Nissen, Bureau, Ill., Congregational Church, by William Dupree, Dec. 26, 1981.

Beachy—Miller.—Nathan Beachy, Goshen, Ind., East Goshen cong., and Rochele Miller, Cleveland, Ohio, Lee Heights cong., by Vern Miller and Alvin Beachy, Dec. 19, 1981.

Blosser—Weaver.—Max L. Blosser and Alta Marie Weaver, both of Newport News, Va., Huntington cong., by Lloyd Weaver, Jr., father of the bride, Jan. 30, 1982.

Christner—Swartz.—Ted Wayne Christner and Cindy Lou Swartz, both of Phoenix, Ariz., Sunnyslope cong., by David Mann, Nov. 7, 1981.

Ebersole—Ebersole.—Samuel K. Ebersole, Manheim, Pa., and Martha Y. Ebersole, Chambersburg, Pa., Pleasant View cong., by H. Raymond Charles, Jan. 9, 1982.

Eigsti—Eigsti.—Willis Eigsti and Frances Eigsti, both from Morton, Ill., Trinity cong., by Mahlon D. Miller, Jan. 9, 1982.

Holsopple—Litwiller.—Jerry Holsopple, Holsopple, Pa., Weaver cong., and Mary Litwiller, Delavan, Ill., Hopedale cong., by Aden Yoder, Nov. 28, 1981.

Jackson—Miller.—Warner Jackson, Cleveland, Ohio, University Euclid cong., and Thelma Miller, Middlebranch, Ohio, Hartville cong., by Richard F. Ross, Jan. 30, 1982.

Kropf—Eshelman.—Kenneth Eugene Kropf, Canby, Ore., Zion cong., and Kimberly Eshelman, Portland, Ore., Baptist Church, by John P. Oyer and Larry Rydman, Jan. 29, 1982.

Lehman—Garber.—Steve Lehman, Mt. Zion cong., Versailles, Mo., and Tammy Garber, Bethel cong., by Joe Diener and Lloyd Penner, Jan. 28, 1982.

Ruth—Powiss.—Ronald Ruth, Telford, Pa., Spring Mt. cong., and Mary Powiss, Souderton, Pa., Franconia cong., by John R. Smucker and Floyd Hackman, Oct. 3, 1981.

Schrock—Evers.—Stan Schrock and Rita Evers, both from Western Mennonite cong., by Joe Kropf, Nov. 21, 1981.

Maust—Yoder.—Rodney L. Maust and Martha L. Yoder, both from First Mennonite Church, Indianapolis, Ind., by Richard Yoder, Nov. 7, 1981.

Schantz—Shantz.—Kim Schantz, Chandler, Ariz., and Sheryl Shantz, Mesa, Ariz., both from Koinonia Fellowship, by Donald E. Yoder, Oct. 24, 1981.

need care on a 24-hour-a-day basis. Guengerich appears to ignore the needs of these people, and the responsibility of the church to provide care and accommodation for those of our population who God has not chosen to heal, and for whom families are unable to provide the assistance that is needed.

One could say that the philosophy held by Guengerich and others that all that is needed is preaching and laying on of hands is precisely one of the reasons why it was felt appropriate to address the issue of the place of the church in health care. It is easy and simplistic to say, as does Guengerich, that the "gifts of healing" consist of "laying on of hands," and that faith alone will bring healing.

It is more difficult and requires many more Christian virtues to provide a caring ministry to the many dear people who continue to lie on beds of affliction; to minister to these in caring ways; to respect them; to see them as persons of worth; to care for them in ways which enable them to retain their dignity and self-respect; to help them prepare for life here and beyond is a much more challenging task. This is one of the tasks facing the church, and the issue addressed at the Jan. 21 consultation.—**J. M. Nighswander**, Stouffville, On.

obituaries

Bender, Nelson C., son of Noah and Magdalena (Steinman) Bender, was born in East Zorra Twp., Ont., Mar. 1, 1928; died of a heart attack at Wellesley, Ont., Jan. 21, 1982; aged 53. On June 6, 1951, he was married to Geoline Brenneman, who survives. Also surviving are 3 brothers (Delton, Ivan, and Armand). He was a member of East Zorra Mennonite Church, where funeral services were held Jan. 2, in charge of Homer E. Yutzky; interment at East Zorra Mennonite Cemetery.

Eby, Elizabeth, daughter of John and Catherine (Kreider) Burkholder, was born in New Danville, Pa., May 9, 1899; died at Lititz, Pa., Jan. 17, 1982; aged 82 y. On Mar. 12, 1953, she was married to Ira M. Eby, who died Apr. 26, 1972. Surviving are 3 stepsons (Lloyd M., Clair B., and Paul H.), 3 stepdaughters (Marion L.—Mrs. John S. Wenger, Ellen R.—Mrs. Harold Shearer, and Alma E.), 24 step-grandchildren, 35 stepgreat-grandchildren, and one brother (Titus K.). She was preceded in death by one stepson (Willis B.). She was a member of Paradise Mennonite Church, where funeral services were held on Jan. 20, in charge of Amos Weaver, Fred Martin, and Harold K. Book; interment in Paradise Mennonite Church Cemetery.

Erb, Ruth Adeline, daughter of Noah and Ethel (Garber) Landis, was born in Jackson, Minn., Jan. 9, 1929; died of cancer at Goshen, Ind., Jan. 25, 1982; aged 53 y. On August 11, 1951, she was married to John Delbert Erb, who survives. Also surviving are one daughter (Patricia Mueller), 2 sons (David and Miguel Erb), her father, stepmother (Katie Gascho Landis), 3 sisters (Bernice Nafziger, Bonny Driver, and Vivian Murray), and 3 brothers (Elmer, Eldon, and Fred Landis). She was a member of the Argentine Mennonite Church. Funeral services were held at East Goshen Mennonite Church, Jan. 27, in charge of Cliff Miller; interment in Hess Cemetery, Goshen.

Fetterolf, Paul H., son of Nathan and Annie (Ikenroth), was born Sept. 3, 1904; died of a heart attack at Seminole, Fla., Jan. 25, 1982; aged 77 y. On Aug. 30, 1930, he was married to Elizabeth Miles, who survives. Also surviving are 2 sons (Paul and David), one daughter (Betty Ann Doty), 2 sisters (Florence Otto and Dorothy), and 2 brothers (Epentus and Willard Fetterolf). He was a member of Line Lexington Mennonite Church. Funeral services were held at Shelly-Dina Funeral Home, Lansdale, Pa., Jan. 29, in charge of Kenneth Seitz; interment in Line Lexington Mennonite Cemetery.

Litwiller, Barbara, daughter of Christian A. and Magdalena (Nafziger) Litwiller, was born near Hopedale, Ill., died at Hopedale (Ill.) Hospital, Nov. 21, 1981; aged 93 y. Surviving are one brother (Ammon), and one sister (Esther Horsch). She was preceded in death by 4 brothers and one sister. She was a member of Hopedale Mennonite Church, where funeral services were held Nov. 23, in charge of Howard Wittrig and Richard Litwiller; interment in Hopedale Mennonite Cemetery.

Miller, Edna Freida, daughter of Alva and Ida (Beller) Miller, was born in Washington Co., Iowa,

Jan. 8, 1920; died in a rest home at Mediapolis, Iowa, Jan. 23, 1982; aged 62 y. Surviving are 2 brothers (Glenn and Gordon). She was a member of East Union Mennonite Church. Funeral services were held at Peterseim's Funeral Chapel on Jan. 25, in charge of J. John J. Miller and Lonnie Yoder; interment in Sharon Hill Cemetery.

Nissley, F. Katie, daughter of Amos B. and Salinda (Kreider) Denlinger, was born in Paradise Twp., Pa., Aug. 5, 1882; died at Landis Homes Community Jan. 2, 1982; aged 89 y. She was married to Samuel R. Nissley, who died in September 1960. Surviving are one foster son (J. Edward Joline), 3 foster grandchildren, and 3 foster great-grandchildren. She was the last of her immediate family. She was a member of East Petersburg Mennonite Church, where funeral services were held, in charge of H. Raymond Charles, John B. Shenk, and Victor L. Baer; interment in East Petersburg Mennonite Cemetery.

Nyce, Lawrence F., son of Joseph and Dora May (Funk) Nyce, was born at Doylestown, Pa., Jan. 1, 1909; died of cancer at Doylestown, Pa., Jan. 11, 1982; aged 73 y. He was married to Irma Bishop. He is survived by a son (Richard) and 3 daughters (Carolyn—Mrs. Drenning Weidman, Mary Lee—Mrs. J. David Chittick, and Nancy—Mrs. Jerry Friesen), 11 grandchildren and one brother (J. David Nyce). He was preceded in death by a son (Larry). He was a member of Doylestown Mennonite Church, where funeral services were held on Jan. 14, in charge of Ray Yoder and Roy Bucher; interment in Doylestown Mennonite Cemetery.

Smucker, Mervin J., son of John and Anna (Hostetler) Smucker, was born at Smithville, Ohio, Apr. 13, 1902; died at Dunlap Hospital, Orrville, Ohio, Jan. 11, 1982; aged 79 y. On July 28, 1931, he was married to Icie Wenger, who survives. Also surviving are 4 sons (John R., Stanley, Ralph, and David), one daughter (Emma—Mrs. Ervin Stutzman), 16 grandchildren, one brother (Marion), and one sister (Saloma Falf). He was preceded in death by 2 brothers (Elam and Jephtha). He was a member of Smithville Mennonite Church, where funeral services were held on Jan. 13, in charge of Herman F. Myers; interment in the church cemetery.

Springer, Emma, daughter of Christian and Barbara (Nafziger) Kauffmann, was born at Minier, Ill., Aug. 4, 1896; died at Maple Lawn Homes, Eureka, Ill., aged 85 y. On Jan. 11, 1916, she was married to Alvin Springer, who died in 1974. Surviving are 7 sons (Paul, Marvin, Carrol, Mahlon, Orval, Elmo, and Dick), 3 daughters (Verna Shoemaker, Ethel Sommer, and Kay Burmeister), 33 grandchildren, 16 great-grandchildren, 2 great-great-grandchildren, one brother (John Kauffmann), and 3 sisters (Katy and Bertha Kauffmann and Anna Litwiller). She was preceded in death by 6 brothers and sisters and 2 great-grandchildren. She was a member of Hopedale Mennonite Church, where funeral services were held in charge of Aden Yoder; interment in the church cemetery.

Stover, Mattie B., was born in Royersford, Pa., May 26, 1893; died at Eastern Mennonite Home, Souderton, Pa., Jan. 25, 1982; aged 88 y. She was married to Howard M. Stover, who died in December 1963. Surviving are one daughter (Bertha—Mrs. Floyd Luxton), 3 sons (Edwin, Raymond, and James), 13 grandchildren, and 23 great-grandchildren. She was a member of Souderton Mennonite Church. Funeral services were held at Eastern Mennonite Home on Jan. 28, in charge of Paul Glanzer and Wayne Kratz; interment in Souderton Mennonite Cemetery.

Yoder, David D., son of David and Catherine (Miller) Yoder, was born in Reno County, Kan., July 7, 1894; died at Dunlap Memorial Hospital, Orrville, Ohio, Jan. 28, 1982; aged 87 y. In 1922, he was married to Arie Troyer, who died in 1974. Surviving are

3 daughters (Esther—Mrs. Elmer Yoder, Ruth—Mrs. William Miller, and Emma—Mrs. Dan Weaver), 3 sons (Ben, David, and Paul), 26 grandchildren, and 17 great-grandchildren. He was a member of Martins Creek Mennonite Church, where funeral services were held on Jan. 30, in charge of David Groh and Harold Stoltzfus; interment in Beachy Church Cemetery.

Yoder, Levi C., son of Chris and Elizabeth (Neuhouser) Yoder, was born near Grabill, Ind., May 27, 1899; died at Riverview Care Center, Ft. Wayne, Ind., Dec. 19, 1981; aged 82 y. On Feb. 17, 1924, he was married to Eva Yoder, who survives. Also surviving are 4 daughters (Arlene—Mrs. Clayton Stuckey, Jean—Mrs. Roy Stuckey, Delores—Mrs. Lyle Nafziger, and Eunice—Mrs. Lloyd Nafziger), 18 grandchildren, 10 great-grandchildren, and one sister (Bertha—Mrs. Fred Lantz). He was preceded in death by an infant son, one grandson, one brother, and 2 sisters. He was a member of Leo Mennonite Church. Funeral services were held at the Grabill Mennonite Church on Dec. 22, in charge of Roger Andrews; interment in Leo Cemetery.

Yordy, Robert N., son of Chris H. and Lena (Staker) Yordy, was born at Morton, Ill., Apr. 24, 1908; died at St. Francis Hospital, Peoria, Ill., Jan. 29, 1982; aged 73 y. On Feb. 18, 1931, he was married to Elsie N. Eigsti, who survives. Also surviving are 2 sons (Daniel and John), 2 daughters (Eleanor—Mrs. William Dooner and Jewell—Mrs. Robert Coleman), 12 grandchildren, and 2 brothers (Clarence and Russell). He was a member of First Mennonite Church, where funeral services were held on Feb. 1, in charge of James Detweiler; interment in Pleasant Grove Cemetery.

Cover, pp. 122, 123 by Jan Gleysteen; p. 132, Religious News Service photo; p. 135 by Mark Beach; p. 136 by Brian Hildebrand.

calendar

Illinois Evangelism Conference, Mennonite Church of Normal, Normal, Ill., Feb. 26-27
Ohio conference annual meeting, South Union Mennonite Church, West Liberty, Ohio, Mar. 11-13
Black Council and Comite Administrativo joint meeting, Sarasota, Fla., Mar. 11-13
Mennonite Health Association, Louisville, Ky., Mar. 12-16
Lancaster Conference assembly, Mellinger, Lancaster, Pa., Mar. 18
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Mar. 19-20
Lancaster Conference annual meeting, Lancaster Mennonite High School, Mar. 20-21
Franklin Conference mission meeting, area churches, Mar. 24-28
Atlantic Coast Conference assembly, Ridgeview, Gordonville, Pa., Mar. 26-28
Joint Ontario and Western Ontario Conference annual meeting, Rockway Collegiate Kitchener and Waterloo-Oxford School, Baden, Mar. 26-28
Illinois Mennonite Conference annual meeting, East Bend Church, Fisher, Ill., Apr. 1-3
Christian Camping Convention 82, Camp Amigo, Sturgis, Mich., Apr. 12-15
Mennonite Church General Board, Cabrini Contact Center, Des Plaines, Ill., Apr. 15-17
Goshen College commencement, Goshen, Ind., Apr. 18
Rocky Mountain Mennonite Conference annual meeting, Colorado Springs, Colo., Apr. 30-May 2
Franconia Mennonite Conference spring assembly, May 1
Gulf States Mennonite Fellowship inspiration conference, Des Allemands, La., May 1-2
Mennonite Board of Missions Board of Directors, Harrisonburg, Va., May 13-15
Mennonite Mutual Aid Association Board/committee meetings, Goshen, Ind., May 13-15
Mennonite Board of Education board of directors, Elkhart, Ind., May 14-15
Mennonite Renewal Services annual meeting & CCRMC, Dayton, Ohio, May 18-20
Goshen Biblical Seminary commencement, Elkhart, Ind., May 21
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 21
Eastern Mennonite College commencement, Harrisonburg, Va., May 23
Hesston College commencement, Hesston, Kan., May 23
Festival of Missions, Wooster College, Wooster, Ohio, July 16-18
1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8

\$273,840

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$273,840.57 as of Friday, February 12, 1982. This is 36.5% of the total needed. Contributions have been received from 343 congregations and 160 individuals. Individual gifts represent \$56,767.40 of the total.

Goal: \$750,000

Nonprofit papers unite across nation to fight Reagan postal rate hike

Coalitions of nonprofit publishers are coming together across the country to protest a postage rate hike that has increased their mailing costs by 150 percent or more. On the national level, editors of religious publications have mounted a joint effort with fraternal, labor, rural cooperative, and veterans groups with the help of C. Emmet Lucey, a lawyer who represents four of the nation's largest religious press associations.

Postal rates for religious and other nonprofit publications soared when a phased reduction of subsidies was made effective immediately as part of the Reagan austerity plan. The old plan had been to increase second- and third-class mail rates for nonprofit groups gradually until the groups paid their full mailing costs in 1987. The rate hike effective on Jan. 10 threatened to kill as much as one seventh of the nation's nonprofit publications, according to some estimates.

NCC chief says Poland and El Salvador offer 'striking similarities'

"Striking similarities" exist between the situation in El Salvador and Poland, and the church has a similar mission in both countries, says United Methodist Bishop James Armstrong, president of the National Council of Churches. The mission of the church in both places is "to rise above political and economic systems and represent the well-being of the people in the name of Christ," said Bishop Armstrong.

"There is the brutality of the totalitarian rule," he wrote. "There is general privation and a longing for basic freedoms. There is stark violence. Adjacent superpowers aid and abet oppressive regimes in both lands while the 'enemy' supports the dissenters. And there is the courageous witness of an involved, mediating church."

"In such an hour, let the church be the church. Pray for sisters and brothers in Poland, El Salvador, and wherever the human spirit is denied."

U.S. Catholics mobilized in a nationwide campaign to enact Hatch amendment

Roman Catholic dioceses across the country have begun a petition campaign in support of the Hatch-Ashbrook amendment to overturn the 1973 Supreme Court decision making most abortions legal. In recent weeks, parish priests have asked Catholics at Sunday Mass to sign either pledge cards or petitions to Congress backing the proposed amendment in the Constitution allowing the states to write their own abortion restrictions.

The Senate Judiciary Committee was ex-

pected to vote by mid-March on the amendment proposed by Sen. Orrin Hatch (R. Utah)—the first step in a process that would become final with ratification of the amendment by two thirds of the states.

"While this is not a total answer to the tragedy of abortion, it is nevertheless a significant step to stop the killing," Cardinal Timothy Manning advised priests in Los Angeles, the nation's second most populous archdiocese.

Poll says Americans like Jerry Falwell better than they like Moral Majority

Though public awareness of the Moral Majority has risen from 40 percent to 55 percent in the last year, Americans tend to regard the conservative political lobby unfavorably by more than a 2-to-1 ratio, according to a new Gallup poll. Of those aware of the Moral Majority, 28 percent held an "unfavorable" opinion toward it, 12 percent favorable and 15 percent had no opinion.

Despite that, the pollsters said, the same survey taken in mid-December found more people like than dislike Jerry Falwell, the fundamentalist television minister who is founder and president of Moral Majority.

Gallup officials did not speculate why Mr. Falwell fared better than the organization with which he is so closely identified. But religious commentators have noted that the Moral Majority and other Christian Right organizations have not convinced all segments of conservative Protestantism that politics and religion mix well.

James D. Smart dies at 75; edited pioneering church education series

James D. Smart, an Old Testament scholar and editor of a pioneering Presbyterian curriculum series, died of a heart attack at his home at Islington, Ont., Jan. 23, at the age of 75.

After serving in several Canadian parishes, Smart came to the United States in 1944 to serve as editor-in-chief for the Philadelphia-based Board of Christian Education of the Presbyterian Church in the USA, a predecessor of the United Presbyterian Church. In that position, Smart introduced the Christian Faith and Life curriculum series, described at the time as a revolutionary departure in Protestant educational methods. The materials were designed to be used by both parents in the home and teachers in church school to help children apply Christian principles in everyday life.

Smart was professor of biblical interpretation at Union Theological Seminary in New York from 1957 to 1971 and became well known as an Old Testament scholar.

Top Reagan aide concedes that private sector can't pick up cut U.S. services

U.S. Commerce Secretary Malcolm Baldrige acknowledged that the private sector can't make up all the social services cut by the federal government. Addressing the 150th anniversary dinner of the Episcopal Mission Society of the Diocese of New York, Baldrige urged business to accept its responsibility for providing jobs with the money it will save through federal tax cuts.

"It's not enough to say, 'Get government out of my life,' without taking on the additional responsibilities that go along with that," the commerce secretary said. While stressing that it is in the "self-interest" of both individuals and business to help society, Baldrige admitted that "the whole gap can't be made up" by nongovernment enterprises.

"In such a massive reduction of government services as the current administration is making," he said, "there have got to be mistakes here and there."

Lutheran church leaders are reportedly detained by Ethiopian government

Leaders of Ethiopia's Lutheran Church have been held in detention, says the denomination's sister church of Norway. The reports from Ethiopia follow the recent takeover of the Addis Ababa headquarters of the Scandinavian-supported Evangelical Lutheran Church Mekane Yesus, Ethiopia's largest Protestant denomination.

The Marxist government of Lt. Gen. Mengistu Haile Mariam has rejected the formal protests of Sweden and Norway over the seizure.

Los Angeles black clergy say federal budget cuts aren't all bad for blacks

The new and old presidents of The Gathering, the issue-oriented association of black clergy in Los Angeles, agree that recent federal cutbacks in aid-to-poor programs are both harmful and potentially beneficial. "This is possibly the best thing ever to happen to the black communities," said Bishop Ralph H. Houston, recently installed as president of the influential ministers group. "There has been too much dependence on welfare and aid," Bishop Houston said in an interview. The government cuts are "almost forcing us to do what we need to do for ourselves in creating jobs and helping ourselves."

Thomas Kilgore, who moved from the presidency of The Gathering to a similar post with the newly formed Black Agenda coalition in Los Angeles, said he concurs with Bishop Houston despite the "catastrophic" effects being felt by many from the elimination of supplementary jobs and food stamps.

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Like little children

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Mt. 18:3).

When I was a child, I not only "spake" as a child, but I also looked forward to growing up. But sometime between the ages of 20 and 40 it occurred to me as to the average person that natural life is not eternal and aging will eventually get you. From here on growing older is viewed from a different perspective. A Pennsylvania Dutch proverb puts it nicely: "Ve get too soon oldt and too late schmart."

This suggests that there is a greater problem than the aging of the body. It is the aging of the mind, the shriveling of the spirit. Surely this was what Jesus had in mind in the verse cited above. Everyone who ever tried to start something new (or revive something that was dying) has faced the blank stares and opportunistic responses that Jesus lived with. There is a buoyancy and flexibility in childhood that disappears in adolescence and may never return. In its place comes rigidity and opposition to new ideas that keeps the world from fulfilling its promise in Genesis 1:31: "And God saw . . . that . . . it was very good."

Confirmation and illustration of Jesus' point is found in the book *Growing Young* by Ashley Montagu (McGraw-Hill, 1981). Montagu is a scientist and argues from a viewpoint which I am not able to debate nor do I care to support. But what got my attention is the assertion that the physical features of adults are quite similar to those of children—in contrast to other animals, particularly apes—but that too many people discard childlikeness at the age of 14 and are never the same again.

What does he mean? "Curiosity is one of the most important [traits]; imaginativeness; playfulness; open-mindedness; willingness to experiment; flexibility; humor; energy; receptiveness to new ideas; honesty; eagerness to learn; and perhaps the most pervasive and the most valuable of all, the need to love" (p. 2). Adults don't ask questions as children do, he insists. Nor can they be content with children's playthings. Instead they must have sophisticated and expensive adult equipment. "The difference . . . between the men and the boys is the price of the toys" (p. 3). And so on. But the greatest of these, he says, is the loss of the interest in learning. No wonder Jesus was frustrated. No wonder pastors tear their hair. No wonder prophets climb the wall. Yet, insists Montagu, it is possible to maintain a childlike inquisitive spirit and lifestyle well beyond the decline of one's physical powers.

The loss of childlikeness in adults can often be seen by listening to the remarks of politicians. Some of the oldest people

in the country are in politics. All we hear from them are tired old platitudes about greed and personal advantage. One almost wonders if such persons ever were children. The U.S. president is an old man as presidents go. But the problem is not so much with the age of his body as with the age of his mind. It has been observed that he would like to take the U.S. back to where it was 30 years ago. In a day when the world needs a new word—a word of reconciliation—all we get from our president, the Russian president and nearly every politician who opens his mouth are the same old warmed-over worn-out formulas.

But we should not really expect more. People who have lost their childhood vision have put them in office. A better place to look for models of fruitfulness in old age is in the Bible.

Take Noah, for example, or Abraham and Sarah. Moses and Joshua to name a few more. These were people whose mission came late in life, but who still had enough flexibility and faith to get on with it. Not all the biblical heroes were old, but enough were beyond the age when we normally expect to lay down our burdens to suggest that some people were not half dead half their life. But the Bible is frank to show that for many of these it was not an easy life. "They were stoned, they were sawn in two, they were killed with the sword," writes the author of Hebrews in 11:37.

So one of the reasons, no doubt, why some adults sink down into an early old age is the danger that comes from asking questions. There is a kind of childlike naivete in such persons that the world finds annoying and it may react with violence. For example, the first article in this issue tells a story about the Anabaptists in the first century or two after the church began. Many of us have known something about Conrad Grebel, Felix Manz, and Menno Simons, first-generation leaders. But what of those in the generations to follow? This story is not so familiar.

In "A Tough Bunch of Singers" John Ruth reports that in the centuries following there were those who were just as stubbornly faithful as at the beginning. They wouldn't take no for an answer, but kept preaching until silenced. Such simplemindedness! Such childlikeness! The old tired world can never comprehend what moves such people. This article is the first of a series we expect to publish over the next year in honor of the 300th anniversary of the coming of the Mennonites to North America.


A later article in the issue is written on behalf of Haitian refugees. The author is a Mennonite missionary and takes a stand which is not exactly popular in the country. Nobody really knows what should be done for refugees, but James Sauder, as a child would, knows that something must be done. Is this perhaps what Jesus had in mind?—Daniel Hertzler

Gospel Herald

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75/9

A large, black and white photograph of a nuclear explosion's mushroom cloud. The cloud is massive, with a thick, dark column rising from the ground and a large, billowing white and grey cloud head. The background shows a dark, flat landscape under a cloudy sky.

You can do something about
nuclear war...

Is not this attitude a sign that death has so invaded our culture that the will to live is gone?

by Donald B. Kraybill

"There's nothing I can do about nuclear war. It's too big—too complicated. What I do won't make a difference. I'm not an expert on the matter. I don't have the facts. Now all of these excuses are probably true.

What you do won't make much of a difference. However, when everyone says that, the collective sum of thousands of shrugging Christian shoulders adds up to wide-scale support of the nuclear arms race by quiet consent.

I am convinced that the race toward nuclear war will not slow down as long as Christians shake their heads and say, "It's too bad, isn't it," heave a sigh, and then go about their business as usual. I also believe that those who say, "I'm concerned about the threat of nuclear war, but I can't think of anything to do"—really don't care. When people truly care about something—they find ways to respond to it. If we heard that the government was planning to conscript our children into the armed forces at the age of ten, we would do *something* about it—we would act without a blueprint that spelled out all the details. People who genuinely care will act and they will find ways to express their concern even if they don't know the ropes.

Doing nothing is a sign not only of consent, but also of death—a sign that death has so invaded our culture and lives that the will to live is gone. Indifference is a yes to death—a yes to the forces that dull our moral nerves. Doing something—just anything—is a testimony of exactly where we personally stand on this question and it's also a sign of hope. Doing something is the most tangible clue to our children and to those around us that our hope has not vanished in the face of this terrible threat. Our tiny little act is a sign that we believe God was victorious over death.

We act not out of fear and panic. We act not because our act will make a political difference. Our one little act will not change policies and it will not arrest the nuclear arms race. We shouldn't even be acting out of self-interest—looking out for our children and grandchildren.

For Christians, our act is simply a matter of setting the record straight. It's a way of declaring ourselves—of saying exactly where we are on this urgent question. Words and statements come cheap and easy. It's easy to engage in idle talk about how naughty these new toys of war are. Actions do speak louder than words! They erase any fuzziness about our stance on nuclear weapons. Our acts set the record straight—so there can be no doubt in the minds of our children or friends as to what we think about the bomb.

And so integrity—a clear conscience, not political effectiveness or social change—is at the root of our act. On the other hand, policies *may* change. Other people may also do something and the bits and pieces may add up and make a difference.

What should you do? I really don't think it matters as long as you do something, and I'm convinced that if you truly do care

you will find something meaningful to do. A few ideas may help to get started.

1. Buy a copy of *The Final Epidemic*. \$4.95 (Physicians for Social Responsibility, P.O. Box 144, Watertown, MA 02172. Phone: 617-924-3468). Read it and then give it to your family physician and ask when he or she will join Physicians for Social Responsibility. Ask the physicians who are members of your church if they have read *The Final Epidemic*. Urge them to read it and lead a discussion on it.

2. Contact some friends and conduct a study of the effects of a nuclear attack in your community. You don't have to be a specialist. MCC Peace Section, Akron, Pa., has a short guide to get you started.

3. Order a film on nuclear war such as "The War Game," "The Final Epidemic," or "War Without Winners" and show it to a church group or community organization. Films can be rented from MCC Peace Section, Akron, Pa. (717) 859-1151.

4. Call Ground Zero in Washington, D.C. (202) 638-7402, and find out what you can do in your local community the week of April 19-23. This will be national, weeklong effort of public education about the arms race. Ask your pastor to preach on the arms race on April 18.

5. Offer to lead a group study in your congregation or in your home using the Sojourner's study guide *Nuclear War: A Matter of Faith*. Order copies from MCC Peace Section or Sojourners in Washington, D.C.

6. Place peace ads in your local newspaper.


7. Call in and express your views on a radio talk show.

8. Call the Center for Defense Information in Washington, D.C., and order a subscription to the *Defense Monitor* (202) 484-9490. It's an excellent source of information on the arms race.

9. Invite some friends to your house for an evening of prayer and discussion.

10. Refuse to pay some of your federal income taxes as a witness to your faith. If you're scared, try a small amount like \$7.77. If that's too scary, at least send a letter describing the difficulty of praying for peace and paying for war. Those who pay taxes without sending such a letter are quietly condoning and supporting the nuclear arms buildup.

11. Send *weekly* postcards to the president, your senators, and congressional representative stating your convictions about the arms buildup.

12. Do something: Be creative, be persistent, be kind, but do *something* and set the record straight, so that you, as well as your friends, know exactly where you stand on this issue. 

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Donald B. Kraybill is coauthor with John P. Ranck of *Nuclear War and Lancaster County* (1981), a study of what could happen should this U.S. garden spot be hit by a nuclear attack.

Where are the heroes?

By Katie Funk Wiebe

As we caught glimpses of heroic bravery in the aftermath of the Air Florida plane crash into the icy Potomac River, we felt an uncommon warmth around our hearts. Heroism still survived, we told ourselves.

The leaden blanket of moral corruption settling over the land hasn't deadened all great impulses, we said: people still care about other people. At that moment life's possibilities enlarged. Not everyone is a miserable savage, pushing the other person down to get ahead.

Comments about the young man who dived into the water to save a flight attendant popped up often in conversation for several days. Society yearns for true heroes. We need them to assure ourselves that compassion, decency, and self-giving have not been displaced by impersonal automation and money-grubbing.

Not only do we yearn for heroes to exist, we long to draw close to them to make sure they're human. "What did you feel just before you jumped into the water?" a reporter asked the young man who had thrown off his coat and plunged into the river to rescue a survivor.

We listen for his answer. Do heroes have the same feelings as we? Do they battle fear? Or are they made of much headier stuff, not available to us ordinary folks?

Psychologists agree everyone needs a hero or role model at all stages of life to direct one to higher goals. A University of Virginia study of hero worship reveals that when "we choose to create heroes . . . we tell one another how we see the world and what we take to be the most important things in life. Through our heroes we announce to one another who and what we really are." Fans of Elvis Presley and Brooke Shields say more about themselves than about the person they emulate.

Usually the personage chosen as hero is someone who accomplishes what we aspire to accomplish but are afraid to. A hero is the uncommon common person whose risks to reach higher heights inspire others.

Where are our heroes? I ask. Whom do we admire? Some people say heroes have all but left us; the giants are gone. Others say we identify well-known and important people as heroes, and these aren't actually persons of that category.

Several years ago I visited my parents in Canada for the first time after my husband's death during the summer after President John F. Kennedy's assassination. One morning as I checked out the fresh peas and carrots in the garden, the

neighbor's six-year-old eyed me carefully. Finally, he drew close enough to the fence to ask in an awed voice, "Are you President Kennedy's wife?" Sorry, there's no White House resident in Saskatchewan today, I told a disappointed youngster.

How wonderful it would have been to be able to tell his friends, "I saw Jackie Kennedy!" Who hasn't gloated to be able to say we had a neighbor once whose daughter's friend worked next door to Henry Kissinger? Who hasn't exclaimed with a friend who traveled home at Christmas on the same plane as Phil Donahue? We believe if only we could touch the hem of the suitcoat of the man from Fifth Avenue, we'd be healed of our humanity.

Important persons are no substitute for real heroes, nor are the saints. Perfect people seldom become role models, for instead of inspiring to new heights, they encourage passivity and a desire to find easy solutions to making it in life. We know we could never be as good as the saint, so why try? He or she must have had access to some special power not available to common clay.

For that reason few people use Bible characters as their heroes. We deny all of them—Paul, Peter, John, Mary, Martha—a true humanity. We're convinced they were never tempted to laziness, to chasing down rabbit trails, or procrastinating like we do. The power of the Spirit was theirs always.

I believe, however, the heroes are not gone, nor have they been pushed into the superhero category. We simply don't recognize them unless the media paints their picture big enough for our unaccustomed eyes. The small, silent hero who rescues victims plunging into the slow disaster of drug abuse, alcoholism, poverty, and crime doesn't appear on a gum card, pin, or poster. He or she receives no loving cup and is never asked for an autograph.

The wife or husband who looks after an ill spouse or handicapped child year after year—without consideration of the cost to personal career or happiness, the person in the minority who speaks against mindless repetition of dead traditions—these and others seldom make the headlines, for their contribution comes at the undramatic pace of a hen. If we acknowledged it, following their example might be costly.

So we slink back to our couches, settle back to watch the media bring us again today's example of heroism. The player leaps dramatically to catch the ball, turns, breaks a path through the defense, and rushes for a touchdown. Slow motion camera brings it to us again. He is the subject of tonight's news, tomorrow's column. He is, after all, the true American hero. Who needs another, except temporarily?



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I have not fully achieved submission, says the author. But I want to keep descending into the fresh atmosphere of humility.

Fulfillment through submission

by Simon Schrock

"I'm my own boss! I'm going to do as I please." Does that sound like something you've heard before?

Suppose you have just presented ten good reasons why you should install a specific kind of drinking fountain in the new church. You worked hard to make a clear case on what you are convinced is right. One catch—the building committee doesn't go along. It's turned down. "All right," you say, "I'll not go to the next business meeting."

Have you ever seen two people arrive at an entry and one urges the other to go first? The other insists, "No, you go first." Neither really cares to submit to the other by going first.

Are you really your own boss? Is it right to boycott the business meeting because your ideas weren't all accepted? What's wrong with submitting to the kind gestures of another?

According to 1 Peter 5:5, "All of you [are] . . . subject one to another." None of us are really our own boss. If we want to become our best in maturing and serving God, we must learn to "submit one to another."

Ephesians 5:20-21 calls for "giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God." This call from God is to be a *thankful* people in the name of Jesus. Being thankful instead of being an ungrateful and murmuring person then positions one to develop joyfully the second call from God in this passage. It is to "submit to one another in the *fear of the Lord*."

To submit means to be under obedience, to yield to authority or will of another, to surrender. To truly find one's place in life, a person must become submissive to authority. There are various powers with "whom we have to do." Fulfillment and success come through submission to these authorities.

Highest authority. The first and highest authority is God. The psalmist wrote, "Commit thy way unto the Lord" (Ps. 37:5). The New Testament calls for submission to God. "Submit yourselves therefore to God. Resist the devil, and he will flee from you" (Jas. 4:7). This Scripture reminds us that there are two powers. One is God to whom we should submit. The other is Satan whom we are to resist.

There are those who consider themselves not really submitted to God, but then not submitted to Satan either. Not so! We are subject to one or the other. If we are not submitted, we are then subject to Satan and his crowd called the world.

But I'm my own boss, doing my own thing! You are subject to God or Satan. Jesus set the record straight when he said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Mt. 12:30). To entertain the idea

of being neutral about submission to God is absurd. Jesus made it clear. If you are not with me, you are against me.

Submission to God and the lordship of his Son, Jesus, is a serious matter. Those who are willing to submit to him in life will go on to celebrate victory with him later. God is the winner and the victor. His saints will go to victory with him. Those who refuse submission now will bow to him later in judgment. As the Bible says, "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all" (Jude 14-15a).

The Bible also says, "That at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10-11). The point is: Submit to the victor and winner now. Then you'll be part of the winning side on the day of the Lord.

Respect the elders. The second area of submission is to those who are older. In 1 Peter 5:5 we have this instruction: "Young men, in the same way be submissive to those who are older. Clothe yourselves in humility toward one another, because God opposes the proud but gives grace to the humble." The young upstarts who come on the scene and push back the elderly are missing the point. The young educated who "know it all," and nudge out the "elders" with lots of experience are violating one of God's important principles. One who cannot "submit" to an older, more experienced person is holding back godly growth and maturity. Some conflicting situations may not be so much a test of who is right as whether we can submit to another.

Submit to the church. The third authority that God calls for submission to is church leadership. "Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you" (Heb. 13:17, NIV). The church is God's people. This family of God must have leaders. God calls for submission so their work will be a joy. It is no advantage to make it a grief or give them a hard time. Even if the leader is in error, more can be accomplished for the sake of truth in the spirit of submission to God-ordained authority than in the spirit of rebellion.

Submit to government. A fourth authority is government. "Submit yourselves for the Lord's sake to every authority instituted among men: whether to the king, as supreme authority, or to governors, who are sent by him to punish those who do wrong and to commend those who do right" (1 Pet. 2:13-14, NIV). Submission to these four areas of authority is important in order to become what God wants you to be.

However, to get along in life with others and work effectively, there is one more area of submission we must deal with. It is submitting to one another. "Submit to one another out of

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reverence for Christ" (Eph. 5:21, NIV). "Yea, all of you be subject one to another, and be clothed with humility" (1 Pet. 5:5). This subjection in humility is without pride or arrogance in the spirit of being a servant to the other.

The supreme example. Jesus is the supreme example of becoming subject to others with humility and in service to others. From childhood, through Gethsemane, and on to Calvary, he was a person of service. En route to the cross he gave himself to humility, subjection, and service. It was there that he gave himself in subjection to God and those around him so that we sinful humans could have redemption. He had the ability to call troops of angels from heaven to destroy his enemies. He is all powerful—yet he submitted himself to the slaughter like a lamb. Because of his love for me he submitted himself to the angry crowd and became as a thief to die.

Imagine that you could see far into heaven. There you see Jesus on the throne of glory. He has all the brightness and beauty of God. He needs nothing—for he is in heaven. Imagine seeing a long stairway from God's heaven to this earth. Then Jesus steps from the throne of heaven's security and descends down . . . down . . . down . . . into the atmosphere of earth—into the air of cruel humanity. He steps into the midst of a pack of human wolves. Proud and deceitful, liars and murderers wait to get hold of him. He, like a lamb, submits himself to die at their hands. He even stoops to wash humanity's dirty feet. Then he permitted these sinful humans to degrade him, nail him to a cross, where they could walk by and rail at him. He gave himself in subjection so we can become the children of God. It is this spirit of submission, subjection, and humility God is calling us to. "Be subject one to another, and be clothed with humility."

Submission for many of us is too much. We are so smart and know too much to submit to another. With our education, degrees, and enlightenment, submitting to each other is hard. All too often our one-anothering submission lacks the spirit of a lamb—especially the lamb of God. Instead, it takes the shape of a rebellious colt that kicks toward the master.

How does this colt kicking work in the church? The church needs to make applications of biblical principles in today's complex world. It needs to give guidelines and raise up a standard to preserve the church of God.

The test of submission. Here is where a test of one-anothering submission comes. The church raises a standard, but a member or two don't feel like following. "I don't agree with it," they say. The response is more like a colt than a lamb. Believers have shown more stubbornness to one another on "small" matters of discipline than Jesus did as he descended from his throne down into humanity. Young sisters have rebelled more over a few inches on the hemline than Jesus did in going to the cross to die. Brethren have "kicked up" more over getting *their own way* with haircuts than Jesus did in shedding his blood for your redemption. Kicking up the heels in stubbornness and rebellion to one another, rather than to "submit to one another," mars the blessed Christian fellowship. It isn't worth it!

Does this mean if I disagree I can't say anything and speak my views and feelings? Of course you speak, and ask, and seek. You *appeal* your case and view in the spirit of humility and subjection. In the spirit of a lamb, say, "Help me on this one, I don't really understand." Don't say in the spirit of a mule,


"That stupid rule doesn't make sense to me."

Many believers miss a blessing by being too self-sufficient and never needing help. It could be a financial problem or a spiritual shortcoming. If your brothers and sisters offer some financial relief, don't be too proud to submit humbly to receiving. If you are reminded of where you need spiritual growth, humbly submit. If someone reminds you of something that is detrimental to you spiritually, don't kick up your heels, but submit, and grow, and receive a blessing.

Submission protects you. Why submit to authority? To dad? To the church? To one another? It's your protection from Satan's attacks on your spiritual life. Submitting is coming under protection. Like an umbrella that shields off the rain, so submission shields off or steers away the darts of Satan. If authority says, drive 55, then submission becomes your protector and may make the difference between a pleasant trip or a disappointing occasion. If the church says "no" to some kinds of music, it's in your best protective interest to live in subjection. These authorities are not wanting to be mean or punish, but to protect you.

By refusing submission to one another we are saying, "I can do without you. I don't need you." Think of this—for those who are submitted to God and to each other, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9).

As for me, I have not fully achieved submission. However, I do want to keep descending from my arrogant self throne. I want to descend into the fresh atmosphere of humility, submission, and meekness. There God can more freely do his work through me.

Submit to God and to one another in his kingdom on earth. Then on "that day" when you change from this earthly location to the eternal one, you will ascend from submission into a mansion. You will ascend from subjection to a banquet in God's presence, where the meek and humble will be exalted, where together they will worship the king of kings. There you will receive "a crown of righteousness, which the Lord, the righteous judge, shall give . . . at that day." 

Thanksgiving by faith

I thank you for the thirst that I have felt
Because it made fresh water taste so good.
I thank you for the sorrow you have dealt
Although it made my heart feel dead as wood.
I thank you that green sprouts around the stump
Have showed me how renewal comes from you.
I thank you for each bruise and swelling bump
That taught me what your healing love can do.

I thank you too for times your heavy hand
Was laid upon my weak and trembling back
Although I still don't really understand
Your purposes when pain and fear attack.

I thank you, God, for caring when I cry
Especially those times I don't know why.

—Barbara Keener Shenk

Priorities for the Mennonite Church in the 1980s

At General Assembly in 1979 nine priorities, recommended by the Council of Faith, Life, and Strategy, were set for the church in the following decade. Their purpose is to stimulate the conviction and action of the entire church and to help set a common direction for the many congregations, conferences, and agencies. This document is an expanded statement of the priorities to create continuing awareness and to encourage reflection on specific responses from each one of us.

7. Nonconformity

From the time of Abraham God's people have been called to live in his presence, standing apart from the values and expectations of society. This repeated call is echoed again in Paul's letter to believers in the imperial city of Rome. "Let your minds be remade and your whole nature thus transformed." Paul did not ask believers to leave this cosmopolitan center. The call for separation was one of value orientation, not withdrawal.

This transformed life is called for as a living response to the unsearchable riches of Christ; worship offered by heart and mind. Christ lived an exemplary life of simplicity, servanthood, and respect for all persons. He frees us from the power of the structures, from the struggle for status and power, and all violence. Christians are called to refuse worldly patterns of greedy consumption and pride of power. The call is for positive involvement in the world as bearers of love, economic and social justice, and in servanthood vocation.

Will the Son of Man find faith?

by D. R. Yoder

To project, as the council's statement does, that nonconformity will be a subject of importance to Mennonites during the 1980s is, it seems to me, nostalgic fantasy. With every buying, consuming, and investing decision we make, with every choice we exercise as to where and how we will live, we Mennonites are saying plainly that, with the exception of certain special issues (such as military service), we could hardly care less that our lives conform to the values and expectations of this dying world.

To suggest, as the statement seems to, that nonconformity *ought* to again become a Mennonite priority is to perpetuate the probably somewhat deliberate historic misunderstanding of Romans 12. For St. Paul is not saying that Christians should be nonconformists as such. Not conforming to the world itself has no Christian purpose.

What counts is letting the Spirit of Christ transform our total

being, inside and out, into the completeness of what he wants us to be for this moment. One can be unconformed in any number of ways for any number of reasons. One is transformed only by letting Christ be Lord.

This transformed life is also not necessarily the "changed life" which the evangelical wing of Christianity uses as its benchmark for conversion. In North America, at least, these evangelicals have pretty much made both sin and salvation a matter of the emotions. The test of salvation has increasingly become feeling good, being happy or joyous, having "inner" peace, and such, without particular reference to what one does or how one lives.

Nonconformity vs. wealth and worldly pleasure. The decline of interest among Mennonites in such doctrines as nonconformity, separation and simplicity, with the related abandonment of the culture through which those doctrines have been expressed, correlates directly with (1) our growing wealth and desire for worldly pleasures and (2) our efforts (perhaps more effect than cause) to amalgamate ourselves into that evangelical wing. Its easy salvation, optional discipleship, and uncritical acceptance of Western materialism and culture allow us to seek "these things" and still be assured of heaven.

A severe indictment? It can be put to the test in the Sunday services of almost any evangelical congregation by observing how the saints have spent their (God's?) money to clothe and otherwise decorate themselves for worship. While the needy of our earth are benignly ignored, we gather in luxury and sensuousness to declare Jesus our "personal" Savior and sometime "Lord."

The problem of flawed values, expectations, and lifestyles among the saints is hardly new. "For, as I have often told you . . . there are many whose way of life makes them enemies of the cross of Christ. They are heading for destruction, appetite is their god, and they glory in their shame. Their minds are set on earthly things," wrote St. Paul to the church in Philippi (3:18-19, NEB).

Some 450 years ago, a group of people came together sharing a whole new vision of a body of Christians whose total lives would be transformed, whose deepest desire would be "to know Christ, to experience the power of his resurrection, and to share his sufferings, in growing conformity with his death . . ." (Phil. 3:10-11, NEB).

Those people came to be called Anabaptists, and it is to them that we Mennonites trace our spiritual heritage. The core of their vision was that all of life, the way we behave, think, feel, and value, is to be radically re-ordered. Elements of this vision include the comprehensive proclamation of the gospel, the realization of the kingdom in the life of the faith community, and the overcoming of evil with good.

It is neither the loss of that nonconformed culture for which

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we were once famous, nor even of those doctrines or values which provided purpose to that culture, of which I despair. No, it is the final severing of our connection with that vision that I fear, the fading of all memory of what those Anabaptists were about and of the dream that their faith might yet live again.

Culture is born of values. Over the centuries, we Mennonites forgot that culture is born of values, not *vice versa*. While culture may be able to pass value from one generation to the next, there is another sense in which value rises only from revelation. Each generation must find its own vision if Christian values are to survive in open competition with secular society.

Will the vision and values of the Anabaptists, which have somehow, though many times gravely dimmed, survived the isolation and cultural rigidities of Mennonitism, now withstand our whoring after such gods as materialism, salvationism, and sociopolitical activism? Are there enough of those values left to

spark a new generation to radical discipleship? Or, will the Holy Spirit have to bring the vision forth again in some other people and some other time?

Look about, fellow Mennonites. Look in the mirror of our souls. See how we have conformed to the values and expectations of all North American Christians. And, see how those Christians are conformed to the values and expectations of the prince of this world.

See us run after the ways of the salt-less and shout hosannas because of the new salt we have found. See us conform and acquire and consume and indulge and pursue our pleasure.

See us proclaim that revival has come throughout our land. See us reform society and declare the kingdom has come.

Look about, fellow Mennonites. Look in the mirror of our souls. Read and wonder what Christ could possibly have been talking about when he lamented, "Will the Son of Man find faith when he comes?"



Texts for our time (15)

Christ is the question

by Brian Laverty

"You are the Christ" (Mt. 16:16).

The question "Who do men say that I am?" opens our unit and reflects the urgency of this Scripture. The scene is the district of Caesarea Philippi, about twenty miles north of the Sea of Galilee. Some were saying that Jesus was a reincarnation of one of the great prophets: John, Elijah, or Jeremiah. It is exactly the answer the world is still giving today. Jesus was a man, the best of men, a man who spoke for God, but still a man.

Such an answer was incomplete. It always is! So Jesus asks the disciples who they themselves say that he is. Simon Peter replies, You are the Christ, the Son of the living God. Jesus says to Simon that God has given him the ability to know who Jesus is, and that he is the rock on which he will build the new Israel, over which death will have no power. Not only that, he will give him power to admit people into the kingdom which is coming, because his teaching and his disciplinary actions in the community will be ratified and endorsed by God. Finally, Jesus commands all the disciples to tell no one that he is the Christ.

A sign in a subway station reads "Jesus is the answer." Beneath it someone has scrawled "Ya but what's the question?" Truly, Jesus is the answer for a world filled with sickness and sin. But before our world can accept the answer, we must be confronted with the question: "Who do you say that I am?" Jesus says, "What is *your* answer?"

Simon Peter's answer was, "Jesus is the Messiah, Son of the living God." To bear this confession is uncommon according to Rabbi Jesus. It's not your usual "flesh-and-blood" kind of assessment. Rather, it's a divinely revealed truth. "Upon this rock I will build my church," says Jesus. Upon this man, upon such men bearing such a confession, the church was founded and is composed through all the ages. Such a church is im-

perishable!

After affirming Simon's confession, Jesus forbids the telling of it to others. Why this strange prohibition? This conversation marks a crucial turning point in Matthew's Gospel. Since chapter 4, verse 17, Jesus has been preaching and teaching the kingdom of God. Now begins the account of his suffering, death, and resurrection. Messiahship (Jesus-style) involves suffering. It is the way of the cross. Even Simon is unable to accept this. The messiahship of Jesus must remain a secret until after the resurrection. "Who do you say that I am?" The identity of the Messiah awaits the final revelation in God's resurrection power at Easter.

That revelation continues in our lives today. Messiahship and discipleship involve suffering and the way of the cross. To insist otherwise is to contradict Jesus and to make ourselves messiah rather than he. Christ is the question demanding answers in the lives we are leading. When Christ is the question we allow him to ask uncomfortable questions about the way we are compromising in our discipleship. And just like Simon, when our lives show that he is Messiah, it is the power of God which we have merely allowed.

How does Christ keep asking the question in our world? In 1 Peter 3 we are told to be always prepared to make a defense to any one who calls us to account for the hope that is in us. The assumption here is very important! The assumption is that Christians will be asked questions. The inspired writer assumes that people will ask, "Why do you people live the way you do? It's a mystery to us. It's contrary to our whole way of life. What motivates you?"

So we are to be prepared to give reasons for the hope that is within us. The testimony of our lives and our words formulate the question again, "Who do men say the Son of Man is?" This will be our testimony until all men declare the answer, "Thou art the Christ, Son of the living God!"



Brian Laverty is pastor of the Listowel (Ont.) Mennonite Church.

'Sir, why are you chocolate?'

Working to create a nonracist society is one of the major challenges facing a writer working today, a celebrated Central American author told a Goshen College audience recently.

Quince Duncan, a well-known novelist, poet, and social critic in his native Costa Rica, delivered the 10th annual S. A. Yoder Memorial Lecture at the college on Jan. 27. He was also a guest on campus for the remainder of that week, during which he lectured to several classes and faculty groups.

Duncan's home in Costa Rica is the province of Limon, a section of the country where most of the inhabitants are, like Duncan, black and of Jamaican descent. Much of Duncan's life has been spent exploring the presence of racism in literature and its effect on society.

Duncan claims that literature influences people's racial attitudes from childhood up. All societies teach their children different things about other races, said Duncan, and he used a Bible-based story as one example.

"You all know the story of Noah," Duncan said. "Remember that after the flood, Noah became drunk. One of his sons laughed at him, while the other two covered him up and put him to bed. When Noah came to his senses, he was so angry at the son who had laughed that he cursed him. In the colonial version of that story," said Duncan, "the boy that was cursed turned black, and that was the beginning of the black race."

Literature, said Duncan, is not merely a product but is a structural component of society. Racism, on the other hand, is not a natural occurrence. He says it is an attitude that has been acquired to serve a purpose.

"The simple acceptance of external racial traits is not racist," said Duncan. "When I visited Canada some years ago, the group I was with stayed in the home of a good Christian woman. When she learned there would be

black people among the group, she thought she should prepare her children. So she brought home some posters of Martin Luther King and Muhammed Ali, and talked to her little boys about what to expect.

"When we arrived," continued Duncan, "the older boy was very polite and did just as his mother had told him. But the little one—about two and a half—couldn't associate these people walking around with the pictures he'd seen. He stared and stared at me for a long time. Finally he came to me and sat in my lap and said, 'Sir, why are you chocolate?'"

"That recognition is not racist, of course," said Duncan as the audience laughed at his story. "It is innocence. But racism goes beyond such objective acceptance of racial traits. It defines one set of traits as 'typically human.' Other people are then defined as more or less human as they compare to that standard."

Literature is a powerful tool in the shaping of people's thinking, said Duncan, and it has been successfully used to sway people from objective recognition of racial traits to subjective racism. Literature, he said, has absorbed the colonial and imperialist imagery that was developed during the seventeenth century in an attempt to justify colonialism and slavery.

"Modern literature is plagued with imagery that is detrimental to positive race relations," said Duncan. "The perpetuation of that imagery goes against the common good—against the search for human justice and peace. To combat it is to work for change. It is to struggle, not to oppress, but for equal rights; and to work, not to dehumanize one another, but to free ourselves from injustice and inequality."

"If we are serious about establishing a nonracist society," Duncan concluded, "it is time to rewrite the history books, redesign the story books, and retell the tales."



From left to right: members of the Goshen College Ebony Voices group, Azeb Bekele, and William Wiggins. The Ebony Voices group.

Black history drama

During Black History Week, Feb. 8-12, Goshen College students took education into their own hands. Organized by the Black Student Union (BSU) on campus, the week was designed to offer the Goshen College community a view of the varied black contributions in American history.

Though BSU members are predominantly black Americans, black students from other countries participated in the reeducation process as well.

Wilma Bailey, assistant professor of urban and black ministries, described the week as "a celebration of black history, a realization of the solidarity we feel with blacks around the world."

Debra Ray, a sophomore political science major, began the week with a convocation address highlighting the significant black women in American history. She began with a quote from Frederick Douglass, "The Negro should not be judged by the heights to which he has risen but the depths from which he has climbed." "One hundred years ago," Ray reported, "the black woman was the most pathetic person on the continent." Since then, black women have fought a hard battle against both racism and sexism.

Wednesday's convocation continued on the reeducation theme with the presentation of the

MMA retirement funds to provide investment, loan opportunities

Requests from individuals for ways to invest money in church growth, and calls from church leaders for more funds for the same purpose, have resulted in a revised investment policy at Mennonite Mutual Aid.

The additional funds will become available from individual retirement deposits, MMA retirement services manager Gary Brunson reports.

"Since their development in 1975, MMA's retirement annuities have been invested consistent with Mennonite beliefs," Brunson noted. "However, now we are committing a

major portion of the retirement deposits for church use, making the plans truly 'church investment plans.'"

By 1985 at least 75 percent of all past, present, and future deposits in MMA's individual retirement annuities, tax-deferred annuities, and flexible payment annuities is expected to be available for church loans. Three million dollars currently are invested in such loans.

Mennonite and related congregations and agencies, who meet the present MMA loan standards, will be eligible for these "adjustable, current-rate, first-mortgage loans," Brunson explained. MMA's loan services department managed by La Mar Reichert handles the loan requests.

church news



are Wesley Parker, Wanda Stutzman, Marvin Wright, part as part of Black History Week.

d, Goshen College

skit, "An Invisible Man on a Missing Page," written by BSU president Jacqueline Buck.

On Thursday, the Goshen community was led in worship service by the Ebony Voices, a 10-member singing group under the direction of junior Yvonne Young. The Ebony Voices performed six pieces, ending with an energetic version of "Swing Low, Sweet Chariot."

On Friday, black faculty members wrapped up the week with a discussion of black emancipation and its relationship to Christianity.

Wilma Bailey, a former pastor, spoke on the development of a black identity within the Christian faith. According to Bailey, slaves were originally preached the gospel because it was believed that a Christian slave was less likely to revolt or run away. It was a religion of oppression. Black preachers like Richard Allen and Nat Turner took the white man's religion and reinterpreted it. When the black discovered he could be free in God, he wanted external freedom as well.

Darrell Broaddus, director of the James Lark Leadership Education Program, dramatized Richard Allen's decision to break from the white church and organize the first black American denomination, the African Methodist Episcopal Church. Tony Brown, professor of social work, brought to life the barefoot Nat Turner.

Administrators of council on aging appointed

Eldon and Martha Graber were appointed program directors of the Inter-Mennonite Council on Aging starting on Feb. 1.

This Council is organized under the sponsorship of the Mennonite Health Association for the purpose of serving as a resource to Mennonite and Brethren In Christ congregations and related groups in their ministry of helping members and communities experience the process of aging in a positive and fulfilling way.

The Grabers will establish an office for the Inter-Mennonite Council on Aging at Newton, Kan., and will be available to assist various Mennonite conferences and congregations with information and resources to help plan and start programs relating to understanding the needs and using the gifts of persons as they grow older.

Eldon and Martha spent the January interterm studying in the pastor-spouse program at the Associated Mennonite Biblical

Seminaries in Elkhart, Ind., after completing an interim pastorate at the First Mennonite Church in Wadsworth, Ohio.

There Martha helped the local committee with planning for a day-care center for children. Eldon was part-time pastor of the Hopefield Mennonite Church at Moundridge, Kan., from 1978 to 1981, and was ordained in that church in 1979. During this time Martha was director of a day-care center in Hesston, Kan., and spent a year as city clerk in North Newton, Kan.

Eldon was chairman of the Harvey County, Kan., Senior Citizens Transportation Committee and was involved with various services to aging persons, having completed a part-time program in clinical pastoral education at Wesley Hospital in Wichita. He is chairman of the Swiss Mennonite Historical and Cultural Society Scholarship committee, which awards scholarships for preparation for Christian service.

GC president assesses education financing, congregations to be involved

President Reagan's "new federalism" will probably force a fundamental restructuring of the way higher education is financed, said J. Lawrence Burkholder, president of Goshen College.

Goshen College, like most private colleges, has come to depend indirectly on government money. In 1980-81, 943 out of 1,207 Goshen College students received financial aid, while the office of student finance estimates that 1,030 students will receive money this year.

Of the \$3,244,356 total aid distributed to students in 1980-81, \$2,247,537 came from state and federal governments. "More than 65 percent of all Goshen students receive help from government programs," said Phyllis Wulliman, acting director of student finance.

The size of next year's cuts in federal funding is not yet known. However, proposals include 20 percent cuts in the Supplemental Educational Opportunity Grant (SEOG), National Direct Student Loan (NDSL), and College Work-Study programs. "This could mean an immediate loss of \$75,000 to \$80,000," Wulliman said.

This year Goshen College increased its commitment to student aid. In addition to the scholarships, loans, and employment aid awarded each year, the college reserved all but \$20,000 of a special \$105,000 gift for financial aid. In better times, said Burkholder, the money would have gone into maintenance and renovation.

While some money may be taken from other parts of the budget and some may be generated by raising tuition, neither solution is adequate to meet the challenge.

College financing in the future will probably resemble the pattern which prevailed in the first half of this century, Burkholder predicted. In contrast to the 1960s and 1970s when government subsidized education heavily, more of the burden will again fall on families, he said.

Some congregations have decided to help. "This year 113 students received more than \$100,000 in church scholarships," Wulliman said. Congregations interested in establishing a student aid plan should contact the office of student finance for details.

Perhaps most promising is the college's effort to increase its endowment. Basically, endowment funds are to an institution what a savings account is to a family, Burkholder explained.

Currently, Goshen College has slightly more than \$3 million in its endowment, which covers a little more than 2 percent of the budget. Fiscal authorities recommend that endowment income pay between 10 and 20 percent of the bills for a college of Goshen's size. Forty percent of all new endowment income would be reserved for financial aid.

While money from a larger endowment would ease financial pressure on the college and on families, it will not have significant impact for several years. President Burkholder summarized the current situation by saying, "The issue is this: whose responsibility is it to fund church education for Mennonite youth? This needs to be discussed at all levels of the Mennonite Church and especially by congregations." In other words, it is a problem for church and family.

Moderators and secretaries take aim at health care

Leaders from Mennonite conferences across Canada spent Jan. 21 together near Winnipeg, Man., discussing the role of the church in questions of medical ethics and health care.

The 1982 gathering proved to be the largest since the annual consultations began in 1973. Over 200 people took in the daylong session at the Morrow Gospel Church on the outskirts of Winnipeg.

The presence of many members of the Canadian Mennonite Health Assembly (CMHA) demonstrated the growing involvement of Canadian Mennonites in health care services. Mennonite organizations operate about 60 health-related institutions in Canada, mainly mental health and senior citizens facilities, while countless Mennonite doctors, nurses, and administrators serve the wider community.

Comments from medical people made it

clear that they want more direction and support from the church in facing serious ethical issues.

"Christians working in all parts of the medical system are acting very much as individuals," one doctor observed.

H. Clair Amstutz, an American medical doctor, pointed out that Christian doctors daily face questions about life and death, human sexuality, drug use and abuse, and health problems aggravated by family breakdown. In a paper on "Health Issues Facing the Mennonite Churches," he widened the circle of concern to include youth suicides (next to accidents the leading cause of death among teenagers) and the threat of nuclear war.

Bernie Wiebe, editor of *The Mennonite*, Winnipeg, outlined the history of Canadian Mennonite medical work, noting the rapid growth in the past three decades. He is also the editor of the quarterly journal, *Mennonite Medical Messenger*.

Wiebe concluded that he is "convinced that

health care is a spiritual issue and it will come much more into the spotlight in the next years."

Theologian David Schroeder picked up that thread in a paper titled "What Says the Lord?" He spoke about Jesus' work as a healer and underlined that "when Jesus heals people he is engaging at the same time the principalities and powers behind those sicknesses or possessions."

Schroeder argued that "our work in the health care field needs to be integrally related to the total mission of the church."

The afternoon sessions revealed a genuine sense of rediscovery about the urgency of health care issues. However, the discussion of just how the church should deal more fully with such matters led in too many directions to be very helpful.

Clarification of the respective roles of the church and the state in health care was called for more than once. Finally, it was agreed that a first step might be "an expanded and in-

mennoscope

Pearl P. Schrack, Telford, Pa., has been named to the Mennonite Board of Education from Region V of the Mennonite Church to succeed A. Grace Wenger, Leola, Pa., announced Lee M. Yoder, secretary of the Region V executive council. She began a four-year term in August. She is supervisor of language arts, K-12, in the North Penn school district, Lansdale, and is a member of the Souderton (Pa.) Mennonite Church. In anticipation of her responsibilities, Schrack said, "I have been a grateful recipient of a Christian education and a teacher in a Christian school and value both experiences highly. I am thankful for the privilege of working with the Board of Education."

Aspiring authors and poets are invited to

participate in the Goshen (Ind.) College writers' workshop on campus from Mar. 5 to 7. The weekend activities, which begin at 5:00 p.m. on Friday and end at about noon on Sunday, will feature readings, lectures, and critiques by workshop resource persons Nicholas Lindsay and Pamela Erbe. Lindsay, the son of American poet Vachel Lindsay, is well-known at Goshen, having taught here on and off since 1969. He is a carpenter, poet, and teacher of languages and literature. Pamela Erbe is a graduate of the University of Iowa Writers' Workshop and is currently a book reviewer for the *Detroit News*. Until recently, she taught at Western Michigan University. Call Marie Eichenberger at the college, (219) 533-3161, ext. 247, between 8:00 a.m. and 1:00 p.m. week-

days. Registration by Mar. 1 is encouraged.

Lodging for the World's Fair in Knoxville, Tenn., May-October 1982 in Mennonite homes. Call (615) 588-9843 for rates and reservations.

After several years of discussion, planning, and searching, Conrad Grebel College took possession of a pipe organ for its chapel and music program on Jan. 18. Although earlier discussions had envisioned a large built-in instrument for the chapel, the organ purchased is portable, weighing just over two hundred pounds, and measuring only 36" × 19" × 36". They faced space problems, need for portability, and a growing music program. Although small in size, the instrument is truly a pipe organ. There has been no musical compromise in terms of sound. Four stops enable changes of tonal color while providing sufficient power to accompany a large choir or congregation. The four banks of wooden and metal pipes, the longest of which is four feet long, are housed totally within the small organ cabinet by means of a wrap around technique.

Ed and Marion Gerber, coordinators of the Home Bible Studies program of the Ohio Conference, review recent developments with David D. Yoder, Home Bible Studies director for Mennonite Board of Missions, Harrisonburg, Va. The Gerbers coordinate the use of Home Bible Studies in all the federal and state correctional institutions in Ohio. Volunteer graders work with the students on a regular basis and check in with the Gerbers weekly for courses and other needed materials.

Two workshops are scheduled for summer Bible school superintendents in 1982. Laurelville Mennonite Church Center will host the first workshop Mar. 19-21. Camp

Spirituality Reconsidered

A series to begin after Easter

Can we Mennonites learn more about what it means to be a spiritual people, devoted to God and to the service of mankind? If you think so, watch for a new series of articles in the *Herald* devoted to the question of spirituality.

The first article in the series is on personal devotion and is being written by Gene and Mary Herr of Phoenix, Arizona. Other topics to be considered include public worship, Christian witnessing, the body as a temple of the Holy Spirit, and more.

The new series is planned to begin soon after Easter.

vigorated CMHA."

Later that day the CMHA executive worked out a plan with officials from the Mennonite Central Committee (Canada) to work together on health issues. It is hoped that this will broaden the base and mandate of the CMHA. In 1983, the CMHA will meet again at the same time and place as the MCC (Canada) annual board sessions to check on progress.

The moderators and secretaries ended the day with a short business session. They accepted a plan to expand the consultation next year to include a wider cross section of church leaders, both to celebrate the 20th anniversary of inter-Mennonite cooperation in MCC (Canada) and, in the words of Frank H. Epp who suggested the idea, "to review and update our task together." They also gave the green light to a Winnipeg-based group which wants to invite the Mennonite World Conference to that city for the 1990 MWC assembly.—Allan Siebert, western staff writer, *Mennonite Reporter*, for Meetinghouse

A sociology of separation examined at Conrad Grebel

Fifteen scholars from North America presented papers at the conference entitled "The Mennonites: Sociology of Separation and Integration" at Conrad Grebel College, University of Waterloo, Dec. 28-31. The conference was jointly sponsored by the Canadian Social Sciences and Humanities Research Council and Conrad Grebel College with Calvin Redekop of Waterloo and Leo Driedger of Manitoba as cochairpersons.

When the conference opened, Redekop made the disappointing announcement that E. K. Francis of the University of Munich could not attend for health reasons. To compensate for his absence Francis had sent his major paper, "The Mennonites—An Aypical Prototype for the Study of Ethnic Groups." During a brief career in North America the German sociologist established himself as a major researcher on Mennonite topics in 1955 with his book, "In Search of Utopia: The Men-

nonites of Manitoba," a volume based on field research describing the inability of the immigrants from Russia to reestablish the communal life which they had under the Czars.

In the paper read at the recent Waterloo conference, Francis emphasized that kinship is the foundation of an ethnic group in which religious sectarianism and secular forces interact with each other. Francis sees the role of religion as ambivalent. It contributes to the cohesion and breakdown of an ethnic group. For Mennonites he views it as cohesive.

At the final session on Thursday, plans were made to publish the papers during the coming year. No decision was made on the suggestions to have a similar conference each year with changing themes. Among suggested topics for the future were: "Mennonite and Jewish Ethnicity—Similarities and Differences" and the "Types of Social Theory Used in Mennonite Research."—D. E. Smucker

Menno Haven will host the second workshop Apr. 16-18. Information/registration forms have been sent to the pastors. For registration information, call Laurelville Mennonite Church Center (412) 423-2056 or Camp Menno Haven (815) 646-4344.

The tenth annual hymn sing of the Elizabethtown district of the Lancaster Conference will be held on Sunday afternoon, Mar. 14, at 2:00 p.m. at the Bossler meetinghouse near Elizabethtown, Pa. Clyde Hollinger will serve as guest song leader. *Life Songs No. 1* will be used.

Mike and Peggy Short of Archbold, Ohio, are beginning a three-year assignment with Mennonite Central Committee in Somalia. Mike will serve as a mechanic, and Peggy will work at health care. He has a certificate in auto/diesel mechanics from Northwest Technical College in Lima, Ohio, and was recently employed as a mechanic and truck driver in Archbold. Peggy received an Associate Degree in nursing from Hesston (Kan.) College, and worked as a nurse at Emma L. Bixby Hospital in Adrian, Mich. The Shorts attended Inlet Mennonite Church in Wauseon, Ohio, where Peggy is a member. Mike is a member of Tedrow Mennonite Church in Wauseon. Their parents are Marlin J. and Valda E. Short of Archbold, and Dale and Geneva Wyse of Wauseon.

"There is a marked renewal of interest in evangelism and church planting in the Mennonite Church," according to Ray E. Horst, whose task at Mennonite Board of Missions is to serve the 22 conferences of the Mennonite Church as home ministries consultant. "This parallels the interest of the 1940s, when the general secretary, J. D. Graber, coined the

slogan 'An outpost for every congregation.' " Ray noted that conferences want to learn from both the successes and failures of the 1940s. They are determined in this era, for example, to plan carefully, provide adequate supervision, use money wisely, and choose leaders thoughtfully. "This is an unprecedented time in history for the Mennonite Church to be in mission," Ray said.

Nicholas King, worker in Uruguay since 1978, completed a term of service and returned to North America on Jan. 10. Working under the direction of Uruguay Mennonite Church, Nick served in a children's home, assisted in starting a new congregation, and taught English to help support himself. Nick's temporary address is c/o Allen King, 700 S. Poplar St., South Hutchinson, KS 67505.

Family Creative Pottery and Photography Camp will be held from July 17 through July 24 at Camp Menno Haven. Paul Friesen and Willard Classen, former Hesston College instructors, will serve as resource persons. Participants will receive instruction and opportunity to make pottery and use darkroom facilities. Families, couples, and single adults are invited. Write to Camp Menno Haven, Tiskilwa, IL 61368, for complete information.

Mark Dalebroux, Mennonite Central Committee U.S. worker in Atlanta, Ga., was one of 12 volunteers in the state of Georgia to receive the Governor's Volunteer Award for the year 1981. At a Community Betterment Awards Conference in downtown Atlanta in November, Mary Beth Busbee, wife of Governor George Busbee, presented Dalebroux with a hand-blown glass Cherokee Rose in recognition of outstanding volunteer service in Georgia.



Rudy Wiebe

Rudy Wiebe, a Canadian Mennonite writer, presented the 1982 Stauffer Lecture at the University of Waterloo on Jan. 29. The Stauffer lecture is sponsored by Conrad Grebel College and is funded by an endowment made available by the late Joseph Stauffer of Toronto. The lecture, given to an audience of two hundred people dealt with communication. Using the title "Words to the End of the World," Wiebe intermingled philosophical and theological ideas with story, illustrating both the power of words to communicate as well as their limitations. While on campus, Wiebe met with students and faculty of Conrad Grebel College as well as doing a reading of some of his works for the English Society

A Matter Of Priorities

—One Parent's Perspective On Goshen College Costs And Benefits

"When I look at the benefits that make a Goshen College education worth the extra cost, several things come to mind. I'd say the Christian atmosphere of the place is the most important. Our children went to a large public high school and wanted a more Christian environment in college."

"I went to a state university for two years, and I was in such large classes. At Goshen you get more personal interaction with professors and have very dedicated individuals teaching. Also, the high quality of Goshen's education makes graduates more employable and flexible."

"It isn't easy to pay for a private college education. Maybe you have to keep your car a little longer and things like that in order to afford it. But it's really a matter of priorities."

—Don Yoder, designer and salesman for Foegly Landscape and Design in South Bend, Ind.



Charlotte Yoder is a sophomore music major at Goshen College. Her parents, Don and Marceil Yoder, are from Granger, Ind.

Don Yoder is the last of three parents to share views on college costs and benefits. As he says, paying for college requires choices and possibly sacrifices. However, help is available.

To give your son or daughter and other Mennonite young people the opportunity for a church college education, you can:

- Fill out the Financial Aid Form (FAF) and send it in before your state's deadline (often March 1 or April 1). High School guidance counselors and Goshen College admissions counselors can provide forms and accurate information on deadlines.
- Talk with your pastor and others in your congregation about beginning a Congregational Aid Plan.
- Inform your congressional representative of the effects of cuts in financial aid programs.

More information is available from the Office of Student Finance.

Copies of the free brochure, "Paying For College," are available from Dennis Koehn, director of admissions, Goshen College, Goshen, IN 46526.

Goshen
COLLEGE

on campus. "The response on campus was gratifying," said Walter Klaassen, chairman of the Stauffer lecture committee.

Richard Steele, a citizen of South Africa, who spent a year in a military prison for refusing to be drafted into the South African army, was the guest speaker at a Peace and Conflict Studies lecture at Conrad Grebel College on Feb. 5. Being white and raised within a sheltered environment, he describes himself as never having questioned the apartheid system of his country. Serving as an exchange student in New York during 1975 and the massive

uprising of blacks in South Africa in 1976 began to change this. "I began to realize the meaning of my Christianity and began to equate everything to my understanding of Christ's laws," he said. He could not reconcile what he saw in South Africa to this test of faith.

New address for Garry and Ruth Denlinger is Box 3703, 31036 Haifa, Israel.

New members by baptism: twelve at **Manson Mennonite Church**, Manson, Iowa; **Steve Pheasant** by baptism and **Marilyn Yoder** by confession of faith at **Maple Grove**, Belleville, Pa.; **Laurie Kuhn** at **Plains**, Lansdale, Pa.

readers say

The failure of the General Conference Mennonite Church to reach an agreement with the Internal Revenue Service (Jan. 26, p. 64), should come as no surprise. Furthermore, if the case goes to court the winner can be predicted with a considerable degree of assurance. It will be Attorney Ball in collecting his fee. It is to be hoped that our church does not emulate the unenviable position in which that church now finds itself. It can hardly back down without swallowing its pride and cannot push forward with any hope of success in the untenable stance it is taking. The constituency should scream at using so much funds on such a case.

The requirement of the service to withhold taxes and forward them to the government is nothing new. It has been on the books for more than a generation. If they had not signed the waiver on Social Security taxes, they would have more of a leg to stand on. They can't have it both ways.—**John J. Hostetter, Jr.**, Goshen, Ind.

John J. Hostetter, Jr. ("Render Unto Caesar," Jan. 26) has stated well a number of the arguments against refusing to pay taxes, including those that support the military. Yet, more and more Christians will begin to refuse a portion of their taxes, for, while they understand that the penalties may be harsh, that some of any taxes that they pay will fund the military, that the courts have dismissed the appeal to respect conscience, and that the IRS usually gets the money eventually, there is still the conviction, scripturally based, that we must witness to Christ's way of peace. Our quiet support for the military as we pay our taxes each year is not consistent with that witness.

I would second Hostetter's suggestion that we should communicate much more with our elected representatives but I cannot agree that it is much more valid than war tax resistance. Our Christian witness against militarism cannot be limited to one form of political activity. Christian war tax resisters are basing their actions on Scripture, not on a desire to attract persecution or publicity.

There are a number of publications available that can provide help in understanding the war tax issue. Don Kaufman's two books, *What Belongs to Caesar?*, and *The Tax Dilemma* are available from Herald Press, Scottsdale, Pa. *Affirm Life: Pay for Peace*, a recently published handbook on the World Peace Tax Fund and war tax resistance, is available for \$3.00 from Faith and Life Press, Newton, Kan.—**Ron Flickinger**, Akron, Pa.

I was puzzled by your Feb. 9, 1982, editorial entitled "Diamonds Forever" on the subject of consumer capitalism. Admittedly, it is an author's privilege when writing fiction to set up, knock down, and make ridiculous his characters as he pleases. But you are not portraying yourself as a writer of fiction.

Consumer capitalism happens to be a fairly well-defined description of an economic system and in my opinion is not open to the kind of literary privileges

\$277,922

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$277,922.11 as of Friday, February 19, 1982. This is 37.1% of the total needed. Contributions have been received from 345 congregations and 161 individuals. Individual gifts represent \$56,925.62 of the total.

Goal: \$750,000

you have opted to use in your editorial.

Consumer capitalism, as I understand it, is an economic system that makes the consumer the ultimate boss. His needs, his desires, his tastes are king and in many ways rule the marketplace. For example, some consumers are in a hurry and don't want to sit down for a leisurely lunch . . . creating a demand for the McDonald type of fast-food service. Others get thirsty at the strangest times and places and consumer capitalism quenches their thirst via a system of vending machines located in a multitude of likely, and sometimes unlikely, places. Consumer capitalism makes the largest and richest companies (such as Ford Motor Company) knuckle under to their decisions, as the failure of the Edsel so ably proves.

It is true that consumer capitalism also makes goods and services available which we do not approve of, such as the brewery industry, the tobacco industry, and prostitution. But, then, because of the evil nature of man, those undesirables have a way of cropping up within other systems as well. However, to declare the system of free choice and free exchange as responsible for idolatry would seem to me like claiming God is responsible for idolatry because he allows man the privilege of freedom to either worship him or worship idols.

It would seem obvious that you personally would prefer a more authoritative and totalitarian system, but is a denominational magazine the correct place to promote your political biases?

I am not ready to disown the *Gospel Herald*, but I often think the name is a bit deceptive. In light of a consistent political emphasis, perhaps it would be more fair to the reading public and more accurately descriptive of the content to call our magazine either "The Political Herald" or the "The Social Herald."

Isn't our challenge to be the salt and light of society? Doesn't this mandate a greater zeal for proclaiming the message of Christ to the consumer? Doing so will temper any system of economics . . . especially one which gives this changed man freedom of choice, even to sending money and people to other lands to proclaim the gospel . . . a freedom some other systems will not tolerate.—James R. Hess, Bethel, Pa.

. . .

I was surprised at all the conflicting views in regards to a woman's place at home.

God's absolute order of a woman's position with her husband is as plain as ABC.

It is written: "He shall rule over thee."

It seems to me that we are hooked on the same question that the mother of us all was confronted with by the serpent.

It is written: "Yea, hath God said . . .?"—Paul M. Nolt, New Holland, Pa.

. . .

Of some concern was the question in the article "So, Take Up Your Bed" (Feb. 2, p. 76); "How does this act of forgiveness before Jesus' death stack up with atonement theories built on the premise that the cross was the one act necessary for the forgiveness of our sins and the righting of God's sense of justice?"

What would we think of a judge who would let an offender go free of punishment while punishing another for the same offense? We would have every right to doubt that judge's integrity. God cannot forgive sin, unless sin is dealt with. In the Old Testament they offered sacrifices to atone for sin. No animal sacrifice could atone for man's sin, they merely foreshadowed the death of Christ. Christ could say to the sick of the palsy, "Son, thy sins be forgiven thee," in anticipation of his death.

In spite of men's theories the atoning power of Christ's death is clearly taught in Scripture and is very basic to the Christian faith (Eph. 1:7; Heb. 9:22; etc.). Muslims teach that God can arbitrarily

forgive sins without dealing with it. If God could forgive sins without the death of Christ what was the sense then for him to die?

May it be that we have lost the sense for the awesome holiness of God? "There shall no man see me, and live" and "For our God is a consuming fire" are Old and New Testament Scriptures that refer to the holiness of God. I fear that humanism has affected our view both of man and God.

Let us keep the faith.

Sincerely,

Carl J. Wesselhoeft, Logan, Ohio

. . .

The author responds:

Brother Wesselhoeft's questions are proper, and they serve as a reminder to me that the job of a biblical interpreter involves a balance between sticking with the text and placing the text within the broader context of the whole biblical witness. In my zeal to make a theological point, I veered away from both text and context.

The point I wanted to make was twofold: one, that Jesus lived as he died—in obedience to the Father. The effect of his life and death was that of mercy shown to sinners (all of us). In other words, not only his death, but also his life, was and is salvific.

Second, Jesus' life and death were *for us*: God "did not spare his own Son but gave him up for us all" (Rom. 8:32). Much of the history of Christian doctrine has emphasized that it was a need of God's

that was satisfied by Jesus' death; the point I was trying to make was that Jesus died for *our* need. We are the sinners; *we* are the ones who need to be reconciled to God (2 Cor. 5:18-19). It is precisely because God took our sin so seriously that he gave up his Son to live with us and die for us. The "need" God had was to show his mercy to us through this action. Judgment, as I understand it, is the consequence of our failure to accept God's offer of mercy.

My choice of words was admittedly sloppy, bordering on the rhetorical. I should not have said, "It was not a sacrifice that God *required* of Jesus, but it was a sacrifice which he freely gave." I might have said, God didn't *demand* it. Yet it is true he willed it. The Garden of Gethsemane episode should tell us that much.

In rereading what I wrote, I can see that my third point might be interpreted to mean that atonement for our sin isn't necessary. That's not what I intended to convey, however. Rather, I meant to convey that it is precisely *our sin* that is a blockage to reconciliation with God, not the wrath of God. "But God shows his love for us in that while we were yet sinners Christ died for us" (Rom. 5:8). That it was through the cross of Christ that atonement was effected is an offense to the Jews and the Greeks (1 Cor. 1:22f.), but let us not remove the offense, for it is our salvation!

Again, I want to thank Brother Wesselhoeft for his admonition and for the opportunity to set the record straight with *Gospel Herald* readers.—Richard A. Kauffman, Scottdale, Pa.

births

Barrett, Samuel and Vivian, Springfield, Ohio, first child, Ruth Keturah, Dec. 25, 1981.

Burkey, Sid and Peg (Hall), Dorchester, Neb., third child, second son, Jediah Michael, Feb. 8, 1982.

Doehrmann, Noel and Ronda (Wyse), Stryker, Ohio, first child, Brady Lynn, Dec. 21, 1981.

Friesen, Eugene and Phyllis (Peachey), Henderson, Neb., third child, second son, Joseph Frank, Jan. 16, 1982.

Gascho, Eugene and Suzanne (Albrecht), Pigeon, Mich., first child, Jeremy Scott, Dec. 12, 1981.

Gloss, Arthur and Lorraine, Chambersburg, Pa., fourth child, third daughter, Tammy Renee, Sept. 3, 1981.

Hallman, Kenneth and Karen (Weber), Listowel, Ont., fourth daughter, Kendra Elizabeth Gail, Jan. 18, 1982.

Hill, Mark and Elaine (Heidorn), Springfield, Ohio, first child, Rachel Ethlene, Jan. 16, 1982.

Hoover, Leon and Carolyn (Keener), Lancaster, Pa., second child, first daughter, Valerie Joy, Jan. 20, 1982.

Kolb, Aaron and Mary (Hoover), Williamsport, Pa., third child, second daughter, Lisa Marie, Jan. 9, 1982.

Leaman, Ron and Joyce (Horst), Lancaster, Pa., first child, Bryan Ashley, Nov. 22, 1981.

Litwiller, Delmar and Cynthia (Oswald), Hope-dale, Ill., third child, second son, Jason Daniel, Dec. 2, 1981.

Musselman, John and Kathleen (Iutzi), Petersburg, Ont., second son, Stephanie Marie, Jan. 24, 1982.

Nafziger, George and Joyce (Link), Wauseon, Ohio, third child, first daughter, Jena Leigh, Jan. 31, 1982.

Schultz, Rod and Carley (Stoltzfus), Woodburn, Ore., second child, first daughter, Dulcinea Mae, Feb. 7, 1982.

Senn, William and Daretta (Hiett), Keyser, W.Va., third child, second daughter, Angela Nicole, Jan. 25, 1982.

Snyder, James and Elaine (Kilmer), Goshen, Ind.,

third son, Joshua Ryan, Jan. 25, 1982.

Stauffer, Devon and Jeanna (Schlabach), Beaver Crossing, Neb., second son, Domonic Von, Feb. 5, 1982.

Swartley, Philip and Renee (Burkholder), Perkasi, Pa., second daughter, Erin Rachelle, Dec. 17, 1981.

Tester, Tim and Helen (Culp), Urbana, Ohio, second child, first daughter, Amber Renee, Jan. 18, 1982.

Yoder, Verton and Cheryl, Wooster, Ohio, third child, second daughter, Charlena Ann, Feb. 3, 1982.

marriages

Carter—Snider.—Ron Carter, Newton, Ont., and Sharon Snider, Atwood, Ont., both of Listowel cong., by Brian Laverty, Dec. 29, 1981.

Davis—Laird.—Timothy Davis, Chambersburg, Pa., United Brethren Church, and Angela Laird, Chambersburg, Pa., Marion cong., by Tom Dunaway, Nov. 6, 1981.

Duffield—Gascho.—Lindsay Scott Duffield, Toronto, Ont., United Church, and Ruth Elaine Gascho, Toronto, Ont., Stirling Avenue cong., by Vernon Leis and Mary Mae Schwartzentruber, Jan. 30, 1982.

Hostetler—Hicks.—Larry Hostetler, Bloomfield, Mont., Red Top cong., and Cynthia J. Hicks, Leonardville, Kan., Bible Church, by Jim Congdon, Nov. 1, 1981.

Keeny—Yoder.—Brian Keeny, Bethel Park, Pa., Church of the Open Door, and Bette Yoder, Belleville, Pa., Mountain View cong., by Ivan E. Yoder, father of the bride, and Jonathan E. Yoder, brother of the bride, Jan. 2, 1982.

Regehr—Blair.—Mark Regehr, Hesston, Kan., Hesston cong., and Darlene Blair, Brewton, Ala., Calvary cong., by Kenneth Martin, Jan. 9, 1982.

Sutter—Riththaler.—Roger Sutter, Peoria, Ill., First Mennonite cong., and Deborah Marshall Riththaler, Washington, Ill., by James Detweiler, Jan. 30, 1982.

obituaries

Brackbill, Myrtle H., daughter of Cornelius and Fannie (Shirk) Haldeman, was born in Winchester, Va., July 29, 1893; died of a cardiac arrest at Phoenixville on Jan. 22, 1982; aged 88 y. On May 19, 1915, she was married to Harry G. Brackbill, who died on Dec. 7, 1966. Surviving are 2 daughters (Ruth—Mrs. Emery King and Gertrude—Mrs. Horace Hartshaw), 7 grandchildren, 9 great-grandchildren, and one sister (Ruth—Mrs. Milton Brackbill). She was preceded in death by 2 infant daughters (Esther and Myrtle). She was a member of Frazier Mennonite Church, where funeral services were held on Jan. 24, in charge of Ray Geigley, Ralph Malin, Charles Hostetter, and Amos Sauder; interment in adjoining cemetery.

Christophel, Reuben Landis, son of Samuel and Amanda (Bossler) Christophel, was born in Dauphin Co., Pa., Sept. 21, 1911; died at his home in Harrisonburg, Va., Jan. 30, 1982; aged 70 y. On Mar. 1, 1936, he was married to Edna Clemens Schlosser, who survives. Also surviving are 3 daughters (Christine—Mrs. Vernon A. Mast, Suzanne—Mrs. Paul G. Landis, and Rosemary—Mrs. Alexander C. Smith IV), 3 sons (Peter C., Paul Reuben, and John Clayton), 14 grandchildren, 2 sisters (Mabel—Mrs. Paul S. Jones and Ruth—Mrs. Carroll Walter), and one brother (David L.). He was preceded in death by one daughter (Deborah Elizabeth) and one sister (Naomi). He was a member of Park View Mennonite Church. Memorial services were held at Harrisonburg Mennonite Church on Feb. 1, in charge of Herman Reitz, Owen Burkholder, and Samuel Janzen; interment in Lindale Mennonite Church Cemetery.

Egli, Tillie, daughter of Peter and Lena (Zehr) Ulrich, was born at Manson, Iowa, May 25, 1899; died at Pocahontas, Iowa, Feb. 8, 1982; aged 82 y. On Feb. 26, 1919, she was married to Elmer Egli, who survives. Also surviving are one son (Winnie Egli), 2 daughters (Helen—Mrs. Bill Junkman and Margaret—Mrs. Ed Lindebak), 6 grandchildren, 2 great-grandchildren, 2 stepgrandchildren, and one sister (Mrs. Viola Hooley). She was a member of the Manson Mennonite Church, where funeral services were held on Feb. 11, in charge of Irvin Nussbaum; interment in Rose Hill Cemetery.

Fetters, Thelma B., daughter of John and Mamie Ann (Hudspeth) Shumate, was born in Greeley, Colo., Oct. 19, 1905; died at Parkview Manor, Feb. 2, 1982; aged 76 y. On Nov. 2, 1921, she was married to Elmer Fetters, who died in 1967. Surviving are 5 sons (Charles, Cecil, Elmer Eugene, Albert, and William), 2 daughters (Altis—Mrs. Leon Tisdale and Ruth—Mrs. Kenneth Matson), 21 grandchildren, 36 great-grandchildren, and 2 brothers (Dewie and Bernie Hyden). She was a member of Wellman Mennonite Church, where funeral services were held on Feb. 4, in charge of Ron Kennel; interment in Wellman Cemetery.

Gingerich, Ida Kathleen, daughter of Jacob and Agnes (Drane) Schwartzentruber, was born in Hay Twp., Aug. 20, 1911; died at St. Joseph's Hospital, London, Ont., Jan. 29, 1982; aged 70 y. On April 3, 1934, she was married to Roy Gingerich, who survives. Also surviving are one son (Melvin), one daughter (Shirley—Mrs. Clayton Steckle), and 8 grandchildren. One son (LeRoy) died in infancy. She was a member of Zurich Mennonite Church, where funeral services were held on Feb. 1, in charge of Clayton Kuepfer and Ephraim Gingerich; interment in Zurich Mennonite Cemetery.

Griffin, Jesse Lewis, son of Johnny and Elnora (Walton) Griffin, was born at Macon, Ga., Aug. 17, 1922; died of a heart attack at Cleveland, Ohio, Jan. 29, 1982; aged 59 y. On July 25, 1942, he was married to Frances Tolliver, who survives. Also surviving are one son (Jesse Lewis, Jr.), 4 grandchildren, and one sister (Johnnie Mae Griffin). He was a member of Lee Heights Community Church, where funeral services were held on Feb. 4, in charge of Vern Miller; interment in Highland Park Cemetery.

Horst, Silas Jacob, son of Francis W. and Margaret (Hoover) Horst, was born in Newton, Kan., Jan. 11, 1893; died at Mercy Hospital, Iowa City, Iowa, Dec. 19, 1981; aged 88 y. On Sept. 30, 1923, he was married to Nellie Showalter, who survives. Also surviving are one daughter (Hazel—Mrs. John Bell), 2 sons (Ray and Allen), 4 grandchildren, one great-grandchild, and one brother (Clayton). He was preceded in death by one son (Emery). On Aug. 10, 1924, he was ordained to the ministry and served the Liberty Mennonite Church. He was a member of Wellman Mennonite Church, where funeral services were held on Dec. 23, in charge of Ron Kennel; interment in Wellman Cemetery.

Kauffman, Sadie Ruth, daughter of Joseph K. and Annie (Kauffman) Hartzler, was born on Nov. 3, 1903; died of congestive heart failure on Dec. 31, 1981; aged 78 y. On Nov. 5, 1924, she was married to Alden J. Kauffman, who survives. Also surviving are 5 daughters (Virginia—Mrs. Ray Cherry, Betty—Mrs. Melvin J. Yoder, Ina—Mrs. John S. Yoder, Fern—Mrs. Lee M. Hartzler, and Esther—Mrs. John A. Kauffman), 5 sons (Glenn, Mark, Dean, Dennis, and Gary), 25 grandchildren, 21 great-grandchildren, 3 sisters (Mrs. Mabel Glick, Mrs. Edna King, and Mrs. Annabelle Yoder), and one brother (Joseph H. Hartzler). She was preceded in death by one son, one daughter, 2 brothers, and one sister. She was a member of Maple Grove Mennonite Church, where funeral services were held on Jan. 3, in charge of Leroy Umble and Ivan Yoder; interment in Locust Grove Cemetery.

Litwiller, Kathryn Vietta, daughter of Joseph and Fannie (Hieser) King, was born near Fisher, Ill., Sept. 22, 1899; died at Pekin Memorial hospital on Jan. 20, 1982; aged 82 y. On Oct. 9, 1919, she was married to Ervin Litwiller, who died on Feb. 7, 1980. Surviving are one daughter (Viola—Mrs. Peter Graber), 3 sons (Willis, Delton, and Walter), 17 grandchildren, 15 great-grandchildren, and 2 brothers (Ralph and Ora King). She was preceded in death by 2 brothers and one granddaughter. She was a member of Hopewell Mennonite Church, where funeral services were held on Jan. 23, in charge of Aden Yoder and James Detweiler; interment in Hopedale Mennonite Church Cemetery.

Musselman, Irene, daughter of Nathaniel and Malinda Snider, was born in Waterloo Co., Ont., Aug. 30, 1901; died at Fairview Mennonite Home on Jan. 21, 1982; aged 80 y. She was married to Edgar Musselman, who preceded her in death on Dec. 21, 1979. Surviving are one son (Elmer), 3 daughters (Helen—Mrs. Mearl Steckley, Nelda—Mrs. Ralph Shantz, and Arlene—Mrs. James Burnett), 12 grandchildren, 11 great-grandchildren, 2 brothers (Clifford and Lloyd), and one sister (Arabelle—Mrs. Henry Wideman). She was preceded in death by 3 brothers and one sister. She was a member of Preston Mennonite Church, where funeral services were held on Jan. 24, in charge of Willis Breckbill and Rufus Jutz; interment in Hagey Cemetery.

Ray, Nellie, daughter of Robert O. and Margaret (Armentrout) Ashenfelter, was born at Petersburg, W. Va., Apr. 10, 1911; died of a heart attack at Harrisonburg, Va., Feb. 5, 1982; aged 70 y. On Jan. 13, 1929, he was married to Marion Early Ray, who died on June 29, 1975. Surviving are 3 sons (Marion Early, Jr., Robert Joseph, and Elwood Grattan Ray), one daughter (Dudith Ray Smith), 14 grandchildren, 4 great-grandchildren, 3 sisters (Catherine Landes, Betty Cline, and Jean Atkinson), and 2 brothers (James and Wallace Ashenfelter). She was a member of Harrisonburg Mennonite Church, where funeral services were held on Feb. 16, in charge of Phil Ebersole and Roy D. Roth; interment in Eastlawn Memorial Gardens.

Reeder, Charles L., son of Edward and Anna (Weller) Reeder, was born in Exchange, Pa., Nov. 10, 1899; died at Doylestown, Pa., Jan. 4, 1982; aged 82 y. He was married to Bernice Lohff. He was a

member of Doylestown Mennonite Church, where funeral services were held on Jan. 6, in charge of Ray K. Yoder and Harold Fly; interment in Exchange, Pa.

Shettler, Mary Elda, daughter of Landis and Katie (Kempf) Slaubaugh, was born in Iowa County, Iowa, Jan. 19, 1910; died at Pleasantview Home on Jan. 25, 1982; aged 72 y. On Dec. 28, 1929, she was married to Earl Shettler, who died in 1971. Surviving are 6 sons (Donald, Cecil, Carl, Fred, Gary, and Kermith), 2 daughters (Mary Lois and Rachel—Mrs. Ed George), 12 grandchildren, and 3 great-grandchildren. She was a member of Wellman Mennonite Church, where funeral services were held on Feb. 1, in charge of Ron Kennel; interment in Wellman Cemetery.

Stutzman, Perry R., son of Harvey and Sarah (Stoltzfus) Stutzman, was born at Wood River, Neb., Sept. 6, 1913; died at Schowalter Villa, Hesston, Kan., Jan. 9, 1982; aged 68 y. On Apr. 19, 1938, he was married to Lela Stutzman, who survives. Also surviving are 2 daughters (Delores—Mrs. Sanford Headings and Marva—Mrs. Jim Blough), 6 grandchildren, one sister (Gertrude—Mrs. Lester Roth), and one brother (Lee). He was a member of Hesston Mennonite Church, where funeral services were held on Jan. 12, in charge of Paul Friesen and Howard Yoder; interment in the Eastlawn Cemetery.

Wyse, Willard E., son of Christian F. and Martha (Short) Wyse, was born in Henry Co., Iowa, Oct. 16, 1900; died of a stroke at Bryan, Ohio, Feb. 8, 1982; aged 81 y. On July 9, 1971, he was married to Edna Cook, who survives. Also surviving are one stepson (Carlton Cook), stepgrandchildren, step-great-grandchildren, step-great-great-grandchildren, and one brother (Dan B.). He was a member of Lockport Mennonite Church, where funeral services were held on Feb. 11, in charge of Walter Stuckey and Keith Leinbach; interment in Lockport Cemetery.

calendar

Ohio conference annual meeting, South Union Mennonite Church, West Liberty, Ohio, Mar. 11-13
Black Council and Comite Administrativo joint meeting, Sarasota, Fla., Mar. 11-13
Mennonite Health Association, Louisville, Ky., Mar. 12-16
Lancaster Conference assembly, Mellinger, Lancaster, Pa., Mar. 18
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Mar. 19-20
Lancaster Conference annual meeting, Lancaster Mennonite High School, Mar. 20-21
Franklin Conference mission meeting, area churches, Mar. 24-28
Atlantic Coast Conference assembly, Ridgeview, Gordonville, Pa., Mar. 26-28
Joint Ontario and Western Ontario Conference annual meeting, Rockway Collegiate Kitchener and Waterloo-Oxford School, Baden, Mar. 26-28
Illinois Mennonite Conference annual meeting, East Bend Church, Fisher, Ill., Apr. 1-3
Christian Camping Convention 82, Camp Amigo, Sturgis, Mich., Apr. 12-15
Mennonite Church General Board, Cabrini Contact Center, Des Plaines, Ill., Apr. 15-17
Goshen College commencement, Goshen, Ind., Apr. 18
Rocky Mountain Mennonite Conference annual meeting, Colorado Springs, Colo., Apr. 30-May 2
Franconia Mennonite Conference spring assembly, May 1
Gulf States Mennonite Fellowship inspiration conference, Des Allemands, La., May 1-2
Mennonite Board of Missions Board of Directors, Harrisonburg, Va., May 13-15
Mennonite Mutual Aid Association Board/committee meetings, Goshen, Ind., May 13-15
Mennonite Board of Education board of directors, Elkhart, Ind., May 14-15
Mennonite Renewal Services annual meeting & CCRMC, Dayton, Ohio, May 18-20
Goshen Biblical Seminary commencement, Elkhart, Ind., May 21
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 21
Eastern Mennonite College commencement, Harrisonburg, Va., May 23
Hesston College commencement, Hesston, Kan., May 23
Festival of Missions, Wooster College, Wooster, Ohio, July 16-18
1982 Region V Assembly, Chambersburg, Pa., Aug 6-8

Verses of the Bible can now be found in 1,739 languages

Bible publishers report further progress in their efforts to undo the fracturing of human communication when the Tower of Babel toppled. Parts of Holy Scripture had been published in 1,739 languages and dialects by the end of 1981, an increase of 29 over 1980, according to the United Bible Societies.

Complete Bibles—both the Old and New Testaments—had been published in 277 languages, up two from the previous year.

Two languages got complete Bibles for the first time last year—the Mbaï-Moissala language, spoken in Chad, and the Somali language of Somalia. Tiwa/Southern, a language spoken by 2500 Pueblo tribespeople in New Mexico, got a complete Bible book for the first time last year, as did the Tadzhik language of the Soviet Union. They were among 27 languages reported to have received their first translation of a Bible book last year.

British Baptist president is dismayed at prevalence of drinkers among deacons

Fred Wilson, president of Britain's Baptist Union, says he was shocked to learn recently that large numbers of Baptist deacons were not teetotalers. Mr. Wilson told delegates to a Baptist conference he had made this discovery during official visits to churches around the country.

"It has greatly disturbed me," he said. "There was a time when you could go into Baptist houses—indeed to most non-conformist homes—and you would find there was no drink and the occupants were teetotalers, but it's not the same today. And here we are with a drink problem in our country which affects so many."

The Baptist Union president said the faithful had to realize that the problem of drink was "something we've got to take very seriously."

Minnesota Catholics asked to reserve Monday nights for family-only activities

Families and parishes of the Archdiocese of St. Paul-Minneapolis have been asked to observe each Monday night as family night. Archbishop John R. Roach, in a letter to priests, deacons, and family life leaders, observed that "a home can become like a hotel, and the dining table like an eat-and-run lunch counter" unless "we take time with our families to celebrate the reality and mystery of God in each of our lives."

"We are interested in exploring any possibility that will help families reach out to each other," said James Baskfield, executive secretary of the archdiocese's Family Life

Commission. Baskfield said family night should not mean television night. Time together should be "meaningful time," he said, and may begin as simply a discussion about the day's activities, then grow to include family projects and activities outside the home.

United Church of Christ is first in which women seminarians are majority

The United Church of Christ has become the first U.S. Protestant denomination in which a majority of Master of Divinity degree candidates are women. The Master of Divinity program is the route generally taken by persons seeking ordination, but not all women who receive the degree decide to become ordained, a United Church spokesman said. The trend appears to be similar in other denominations, which also show rising numbers of women in this program.

1988 target date set for new

Lutheran body, uniting three churches

Leaders of three U.S. Lutheran denominations engaged in merger plans said they hope a new Lutheran Church will be functioning by the targeted date of 1988. Under the projected timetable, the Lutheran Church in America, the American Lutheran Church, and the Association of Evangelical Lutheran Churches will vote at their separate conventions this September on resolutions committing them to go ahead with the union proposal. They will vote separately twice more, at conventions in 1984 and 1986. If all goes well, the constituting convention will be held in 1987, and the new church will begin to function on Jan. 1, 1988.

Undaunted by icy weather 25,000 march in capital for laws against abortion

The theme was unity for the 25,000 demonstrators who shivered in foot-deep snow for 90 minutes to hear their leaders voice support for a constitutional amendment banning abortion this year. Temperatures in the 20s failed to daunt the men and women who came from every state to mark the ninth anniversary of the U.S. Supreme Court decision that liberalized U.S. abortion laws. However, an Associated Press-NBC news poll in January shows 75 percent of Americans oppose a constitutional amendment that would allow the U.S. Congress to ban abortions.

Colson asks House panel on federal criminal code to seek jail alternative

"The last time I came before you I was in the company of two U.S. marshals," Charles

W. Colson reminded Chairman John Conyers, Jr., (D-Mich.) of the House Judiciary Subcommittee on Criminal Justice. Then Chuck Colson, under indictment for Watergate crimes, was testifying in the impeachment hearings of former President Nixon.

This time, the former Nixon hatchet man, author of law-and-order "lock em up and throw away the key" speeches, was testifying on revisions of the federal criminal code as the president of Prison Fellowship, a network of 12,000 Christian volunteers ministering to prisoners, ex-prisoners, and their families.

Public fear of rising crime has contributed to "a misguided belief that punishment equals prison," Mr. Colson said. "The fact is, we are putting far too many people into prison for far too many years. Indiscriminate incarceration is not the way to solve the crime problem; it is instead the way—as many of our nation's prisons exhibit—to produce massive overcrowding." Colson recommended more use of restitution and community service sentencing in the cases of nonviolent offenders. He related several "success stories" of inmates who winterized widows' homes, and by so doing helped quiet the women's fears about offenders.

Young Catholics urged to say no to violence and to premarital sex

Young people must stand up and resist the trend toward violence that has come to inflict society. They must develop a relationship with God that will enable them to stand up to peer pressure and to say "no" to premarital sex. Those were themes that ran through some of the workshops and sessions of a special gathering of more than 400 Catholic young people attending a Diocesan Youth Congress in Providence, R.I. Michael Warren, a professor of religious education at St. John's University in New York, appealed for a new sense of social awareness. Rebuking what he described as growing willingness by national leaders to think in terms of limited nuclear war, Mr. Warren urged the young people to work toward creating a more sane and nonviolent world.

At another workshop Barry Guiot, 21, a youth minister with a Providence CYO Center, recounted some of the pressures on young people toward premarital sex. Most of the pressure, he said, comes from peers. He argued that conditional love—the kind that says, "I can only continue loving you if you have sex with me"—is not love at all because it is not a "free gift." He suggested to girls in the audience that the next time a boy tries that line on them they give a slap in the face and tell him, "If you really love me you would stop pressuring me."

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Following Jesus

"I am not a Barthian," Karl Barth is supposed to have said. "I just want to be known as a follower of Jesus." That is a charming way for a famous theologian to define the Christian's responsibility. But if we had known Karl Barth we doubtless would have found that his definition of following the Lord varied at points from our perception of what it means.

It has been ever thus. Indeed, the twelve disciples had somewhat diverse views of what Jesus was about and the text discussed in this issue by Brian Lavery was no doubt an attempt of his to bring clarity to the issue. If the presence of the Lord himself did not make it clear, what can be expected after all these years? At best we can anticipate some variety of expectations among Christians based on how they have been brought up and what they do for a living. I believe the single greatest temptation of pious people is to construct an image of Christ in the mind which closely fits their own on a good day. Our perception of Christian duty follows from this.

Is there no way to be delivered from this temptation? The church has used several methods in an effort to deal with it. One is to seek as a community to discover what the Spirit of Christ would say to the church in a given situation. A historic example of this is the conference in Jerusalem described in Acts 15. Because of missionary work among Gentiles the church was forced to make decisions about some behaviors which had not been issues when it was altogether Jewish.

A second method of helping persons to see beyond themselves is for the older and more mature in the faith to teach the less mature. A third method is the passing on of tradition. All three of these methods interact upon each other. Depending on the issue and the situation, one or another may come to the fore. In times of change such as the period of the early church or the Reformation, community discernment becomes most important. The issues surface so rapidly that tradition and teachers cannot keep up with the pace. New statements are required to update the tradition, to apply it to a new context. In times of relative stability, tradition is particularly useful to provide guidance for the church community.

Mennonite traditions have characteristically been stated in negative form (the Ten Commandments likewise). Two important taboos for us as a people have been the nonswearing of oaths and nonparticipation in warfare. Stated as negative traditions regarding behavior, they may strike some persons as too rigid and as separated from the heart of the gospel. Particularly the objection to taking an oath. Is this prohibition really significant today? Of course, Jesus did say, "Swear not at all" (Mt. 5:34) and James 5:12 has an almost identical

prohibition. But times and situations change, we may reason, and the context Jesus had in mind then is not the same as ours today.

As William Klassen writes in *Mennonite Encyclopedia*, "The oath has little place in a secularized society, whose God if it believes in one is totally irrelevant" (Vol. IV, p. 8). Yet the oath continues to be used evidently under the assumption that at least some of the people some of the time are more truthful under oath than apart from it.

This negative tradition, the nonswearing of oaths, can have profound positive implications. What it means would need to be interpreted, but surely it wishes to make a statement against the chicanery built into a system that includes the oath. Is it simply minded on my part to hope that Mennonite lawyers and others who are involved with the legal system do and will refuse to take an oath? That for them and all of us truth is too precious to be compromised by an oath?

Likewise the refusal to participate in war. At first reading it seems stubbornness to some and it fills others with fear and confusion. For no way has been accepted to maintain stability in society and the world without the threat if not the practice of violence and bloodshed. To refuse to join the violence is viewed by some as a subversive act, on the order of revolution.

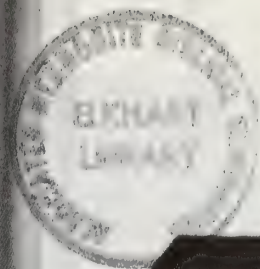
A tradition against war, of course, is somewhat academic when there is no war. When war happens the question of how to relate to it becomes a serious issue. And as in Acts 15, when new people are involved who did not know this tradition, the question is automatically opened. For generations, Franconia Mennonite Conference has affirmed the "nonresistant faith." A statement to this effect has been regularly assented to by the semiannual conference. But it is a new day and the conference recently found it necessary to commission a statement on *Nonresistance and Church Membership* which included a section "Guidelines for Congregational Action." The attempt to update the tradition to fit the present context brought disagreement among the delegates and the statement was sent back to the council for further work.

Eight of the nine priorities proposed for the 80s by the Council on Faith Life and Strategy are positives. The single negative statement in the list is discussed in this issue by D. R. Yoder. Like a voice crying in the urban wilderness, Yoder says in effect that Mennonites have forsaken this fountain of negative living water and are making for ourselves cisterns of popular religion which are not in line with our historic faith.

Is this true or is his view from Atlanta too limited to see the evidences of faithfulness among us? Do we need a Jerusalem conference to find out?—Daniel Hertzler.

Gospel Herald

March 9, 1982



A mid-life view of life planning



Pastor Hubert Brown with (left to right) Calvary members Cecilia Casey, Sandi Ramage and Helen Brown.



Calvary Church and school with vacant lot in front for expansion.

Calvary's reach for people at her door

by John Bender

Outside Calvary Mennonite Church in Inglewood, California, the final approach of a commercial airliner to the Los Angeles LAX Airport draws a glance to the sky. This is a place of constant comings and goings; a place, too, called home.

"Thirty-seven thousand people live in a one-mile radius of our church," said Pastor Hubert L. Brown. "On November 21 we baptized five new members." On that Saturday evening two other Mennonite congregations joined Calvary in a baptism of 25 persons. The others were Family Mennonite Church, made up largely of immigrants from Belize, and House of the Lord Fellowship, an Hispanic congregation. The greater Los Angeles area has five Mennonite congregations.

The baptism service included hearing the biographies of new members and their assigned big brothers and sisters who will act as prayer partners and spiritual directors.

Calvary Church, with 90 members, could triple its membership and still have plenty of room for expansion. Filling the building, however, is not the first objective of the congregation, although that matter, too, rests on the pastor's mind. On January 10 Pastor Brown started a three-month series of sermons on the theme, "Reaching Others for Christ." The congregation's purpose centers in "capturing our Jerusalem for the Lord Jesus Christ," he said.

"The only reason we exist is for the salvation of souls," he said to the predominantly black congregation with some white and Hispanic members. "We are called to transform our communities from crime to Christ, from despair to hope." To those hesitant or unsure about how to introduce Christ to others, Brown said, "The Bible says if you only call on the name of Jesus you can be saved. We are talking about eternity in the balance." For the first six weeks of 1982 congregational members are being encouraged to undertake a each-one-reach-

one effort. The church's Community Outreach Commission is leading in this effort.

Other ministries of the congregation are coordinated by four commissions: Christian Education, Church Management, Gathered Life, and Pastoral Ministries. The latter two commissions are new since Pastor Brown came in 1980 and deal with the church's life as a worshiping community and in helping the pastor deal with members in crisis. Four caring groups of six members each currently function under the guidance of Pastoral Ministries.

A short history. Calvary Church under the leadership of former pastor LeRoy Bechler—19 years with the congregation—undertook special witness efforts with the use of Home Bible Studies and Evangelism Explosion. Some periods of discipling followed those efforts. The personal invitation, the congregation discovered, was the most effective way for bringing persons into the kingdom and church membership. The love, warmth, and concern felt and shown was instrumental in keeping new members, Bechler wrote in a congregational history. Members value highly the friendship and fellowship and the meeting of spiritual needs through Bible teaching and preaching and study in Christian living and discipleship, said Bechler.

Calvary Mennonite Church was organized in the early 1920s by Mennonites moving in from the rural Midwest. For many years, instead of working together with the community on common concerns and changing attitudes on racial integration, the congregation served primarily as a meetingplace for Mennonites living in a wide radius around the church.

With the community changing to a majority black population beginning in the early 1950s, whites began to move elsewhere. In the Calvary history Bechler wrote, "With determination not to run, the church elected to remain a witness to the gospel of Jesus Christ. However, a majority of the members of Calvary chose to relocate and establish another

John Bender is a Mennonite free-lance writer from Elkhart, Ind.

congregation in the city of Downey.”

A nucleus of 34 members remained. Interim pastor James Lark led the congregation for six months, followed by LeRoy and Irene Bechler. The Bechlers came in 1961 from Saginaw, Michigan, where they had established an interracial congregation.

Bechlers undertook a ministry to the remaining members and began to organize a community-directed witness. In 1970 the present church building became available. It has facilities for a Christian day school and Calvary bought the large complex for the almost miraculous price of \$150,000. The congregation which had worshiped there since 1928 disbanded.

Whereas Calvary had been operating on a shoestring in a small facility, now they assumed operation of a facility adequate for a broader ministry to the community. The church is located on the eastern side of Inglewood in the Morningside Park district, adjacent to south-central Los Angeles. Inglewood today represents a stable community of mostly blacks, a few whites, and a growing number of Hispanics. Homes around the church sell for upward of \$100,000 and are well maintained. The church sports its attractive original paint color: pink stucco with white trim.

Food and shelter. Calvary cooperates in an interdenominational effort to provide local emergency food and shelter through Lutheran Social Services of Southern California. Recently the church, along with other religious and social concern bodies throughout California, conducted a petition drive for a bilateral nuclear weapons freeze. The resolution read, “The people of the State of California . . . do hereby urge that the government of the United States propose to the government of the Soviet Union that both countries agree to immediately halt the testing, production, and deployment of all nuclear warheads, missiles, and delivery systems. . . .”

Currently three persons are serving in Voluntary Service at Calvary. “We appreciate the support of Mennonite Board of Missions in sending us volunteers,” Hubert Brown said. He cited one of the benefits as the opportunity for cross-cultural exchange. VSers serve as teachers in Calvary Christian School and in the church office.

Calvary Christian School, now 11 years old, has 270 students from kindergarten through grade 8. The school meets the California Education Code and is integrated with a biblical course of study and philosophy. Most of the students and teachers are black. The school is self-supporting from annual tuition of \$800 per student (with reductions for additional

enrollees from one family), some contributions, and salary sacrifices of teachers. The current annual budget is one-quarter million dollars.


Shirley Wilson took over the responsibility as principal in August 1981 from founding principal Nancy Cash. Wilson is encouraged by “the amount of commitment from the staff,” and by the church’s determination to present “a sound educational program meeting the spiritual as well as academic needs. There’s an outreach feeling here,” she said.

Some parents enroll their children, Wilson said, primarily for the sake of a good education, but more than 50 percent do so, she said, for the Christian emphasis of the school. Some of her dreams include an enrichment program, with Calvary becoming a center for the community in tutorial services, child care for working parents, and adult education. The eight-member board of directors comes from the congregation with Pastor Brown and Principal Wilson serving as nonvoting members.

On a wall of the principal’s office hangs a framed collage of snapshots of Mennonite Disaster Service workers who some years ago helped with repairs and painting. Now new expansion plans are in the works. For three years the church has been holding an adjacent corner property, a former dry cleaning establishment, for classroom expansion. The city has encouraged them, too, to beautify the sidewalk area and do other improvements on that corner. The congregation wants to make those improvements, Pastor Brown said, wondering what help might come from the wider church.

He spoke of the various kinds of help that have come from the wider church. The former MBM Home Missions Division, he said, “under the sensitive leadership of Lupe De Leon and Ed Taylor provided tremendous aid to us not so much in terms of dollars but in moral support and church growth expertise.” Hubert, in the new era of church organization, would like to see an urban ministries network develop, somewhat akin to Mennonite Renewal Services, Mennonite Disaster Service, or Mennonite Health Association. Such a “Mennonite Urban Ministries” would provide communication links between persons, churches, and ministries which have common interest and concerns in urban mission, he said.

The call from Macedonia. Recalling his own position of a few years ago, Brown said, “I had quietly given up on the city.” The call from Macedonia, however, took hold of him and from his new commitment and vantage point, he would like to see others help build up the body of Christ in the urban context. Brown served formerly as director of Student and Young Adult Services at MBM. He defines urban as a population center which has a central city, inner city, suburbs, and rural-urban fringe.

Calvary Mennonite Church, Pastor Brown says, is well located and equipped for an effective reach in winning persons to Christ. It has an expansive and attractive facility. It has a vision. It has a small but able body. It has witness and ministry efforts in place. It has a sense of the wider church. It has experience and a history on which to build. Calvary church, Hubert said in his sermon, has the calling to be a New Testament church to reach out in Jerusalem and beyond. He cited Matthew 9:35, “Jesus went about all the cities and villages.” Today, one might add, Jesus would likely be on that final approach to LAX to instruct, admonish, love and be loved, and add those to the kingdom who are daily being saved. 

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Gospel Herald Volume 75 Number 10

A mid-life view of life planning

by Alice M. Roth

Life planning has been described as “the process of designing a life that is personally satisfying and in tune with the demands of the real world.” For a woman of my generation, born in the mid-30s, that definition presumes a lot. One of the big shifts in my thinking since college has been the acceptance of that assumption—that I can, indeed need, to actively engage in designing a life plan.

I try to remember the equivalent of life planning, especially for women, when I was in college. In early visits to the family and community that would eventually become mine through marriage, people asked, “You’re at Goshen College, studying to be a nurse perhaps?” No, not a nurse. “Then a teacher?” No, not a teacher. “Then...?” The question always seemed to hang in the air. If not a nurse or a teacher, why is she in college?

I wondered that myself, resisting the education major more because I could not imagine myself a teacher than because of any positive alternative. My apprehensions were relieved in my junior year by the decision to get married; that was enough life planning for a woman.

In my high school and college days, life planning most often took the form of this question: How do I find God’s will for my life? Now the life planning specialists ask these questions: Am I an autonomous person, able to make decisions and take responsibility for the consequences? Do I know myself, who I am and what is my identity? Do I have the skills needed for what I want to do in life? What personal relationships are important to me, and what are my skills in this area? And how do my faith and values relate to these questions and to my decision making?

Are these life planning questions—of autonomy, identity, skills, relationships, faith—different than the question of “finding God’s will for my life”? A simple answer to that question is as elusive now as it was 25 years ago. I believe that the life planning questions are in fact tools for finding an answer. So I reflect on my current mid-life vocational deliberations in light of these questions.

An autonomous person? I wonder whether I can take responsibility for the decision I have made, to leave a job that I have enjoyed for five years and return to graduate study. Having considered myself a fairly independent person, I didn’t realize in my college years how many dependencies I transferred from my family to my marriage. At that time, I could hardly envision a future without marriage.

It has been an important learning for me, and one a long time coming, that indeed I could survive without a spouse, and that I cannot expect my spouse to be responsible for (as the life

planners say it) designing my satisfying life. What a freeing insight, especially for my spouse! In my present decision making, I appreciate the encouragement of family and friends. Yet I accept as my own the responsibility for the work, the inconvenience, the expense, the cutting out of other good activity, and even the risk of failure, in the course I am charting.

Who am I? Those of you who have lived in another culture know how that can shake up your image of yourself. That happened for me when our family lived in West Africa for five years. In the city where we lived, no one knew my family back home, no one knew that I had edited the town newspaper, few people knew the church that had framed most of my life.

A particularly important question was my identity as a member of the Mennonite community of faith. That identity suffered an upheaval when we began to work and worship with African independent churches. While much in the worship attracted me, I also felt rebellion. Could I genuinely fellowship with and be nurtured by these Christians whose worship and outlook seemed so different?

I am deeply grateful to those Ghanaian Christians who accepted me as a sister without trying to change me. In their loving acceptance I learned that I could open myself to something new without throwing out or compromising what was mine by heritage and habit. Such experiences strengthen me in facing another new situation, bound to raise in new ways the question, who am I?

What skills? At college, where choosing a major study area is important, we are accustomed to questions of skills and competencies for doing what we want to do in life. A helpful experience to me in focusing the decision to go back to school was a class in journal writing. The leader asked us to write about work, defining work as that within us which wants to find expression in the world—an incomplete and romantic definition, perhaps, but useful. Each of us thought about that creative energy within that was seeking expression. What was blocking us, what needed further development?

That experience helped me to focus the idea that in addition to the communication and administrative skills I had been developing, I genuinely wanted to delve more deeply into a particular area of study, to be exposed to the tools and resources for learning in that area. While I have tried to do that on a marginal time basis, I want to give it center stage for a while, even though I don’t know clearly the vocational outcome.

The question of personal relationships entwines all these questions. At any point in life, my decision making must take into account previous decisions, including relationship commitments. For me, commitment to marriage is one of the most important.

Marriage has a lot of bad press these days, often for justified reasons. I am glad that singleness is increasingly seen for what it is, a viable choice of lifestyle. I am bothered, however, by the possibility that singleness may be chosen because of the bad

Alice M. Roth is studying in England. This article is revised from a chapel address she gave at Goshen College. Some of the initial work on “life planning” as a framework for youth-adult relationships in the congregation was done at Goshen College when Alice worked there in the department of college relations.

press that marriage has. Marriage has been for me a commitment that has provided a base and an environment for growth. Commitment to a nurturing relationship in marriage (as in other close relationships) has provided acceptance, challenge of confrontation, seeing the world through others' eyes, keeping my selfishness in perspective through commitment to the good of another person.

Relationships that provide these things are fundamental to satisfying life. In my present decision making, I am aware that autonomy is possible in a large measure because of the relationships that have had and will continue to have priority in my

life—my family and the faith community, my church family.

What place for faith? Finally, all these questions rest on the bottom line of faith, that which is most solid in my life. I sometimes visualize my life as a series of ups and downs, a curving line that winds around a solid core, and that core is faith. For me this means that in the person of Jesus Christ there is reality that gives purpose and hope to my life. There is a reality bigger than myself in which I find both rest and relief—I am not after all responsible for the world—and at the same time energy and vision for my place in the world.



Texts for our time (16)

Humbleness and greatness

by Carl Smeltzer

"Whoever humbles himself . . . is the greatest" (Mt. 18:4)

Humility is the path to the highest position in the kingdom of heaven. He who humbles himself is the greatest. Greatness is the willingness to be last and to be servant of all. Christ's kingdom has *two great* invitations—to love and to humble ourselves.

It is all a question of what we are aiming for. If we are aiming for the fulfillment of personal ambition, the acquisition of personal power, the enjoyment of personal prestige, the exaltation of self, then we are aiming at the opposite of the kingdom of heaven. To be a citizen of the kingdom of heaven means the complete forgetting of self, death to self, and the spending of self in a life which aims at service and not at power.

The Jews used the word child as a *young child*. A teacher's disciples were called his sons or his children. Therefore a child means a *beginner in the faith*. In this passage the child very often means both the *young child* and the *beginner on the Christian way*.

Planning humility. Humility must be planned because it doesn't just happen. The Bible is clear that a strength of humbleness is what happens to the person who becomes humble. Humility is something we have as a child, lose as we mature, and if we regain it, it is because of a transformation in our lives.

As Jesus began to answer the question of who is the greatest, he arranged an object lesson by placing a child in the midst. He said we must turn and become like children or else we will never get into the kingdom of heaven, therefore never be the greatest. We must humble ourselves. The action is from within, not from without. A child is Christ's constant emblem by which he teaches us simplicity and humility. A child does not wish to push himself forward. It is only as he is initiated into a competitive family life and world that he seeks prominence. A child trusts his parents to meet his needs. He cannot buy his own food, his own clothes, or maintain his own home; yet he never doubts that he will be clothed, fed, sheltered, warmed, and comforted. It is only as he approaches adulthood that he thinks

he can face life by himself, and for himself. He is content to be dependent on those who love and care for him. He has the power to forgive and to forget before he learns to keep score, even when he is treated unjustly by adults.

As we plan for humility, many times we will need to place a child in front of us to regain our childlikeness. Christ humbled himself once for all and became obedient as a servant, even unto death. Being his children, we need to frequently humble ourselves. Then a new strength and a new peace exists.

Practicing humility. Jesus lived humility before he preached it. He came as a child and the object lesson with a child before the disciples is a demonstration of how he came among us. He still is in our midst, practicing humility. He does not force it upon us. To enter the kingdom means that one must start life over, with basically new attitudes, values, trust, and commitment.

Jesus' invitation (Mt. 19:13-15), "Suffer the little children to come unto me" shows his openness to children in stark contrast to the disciples' impatience with them. To Jesus there were no unimportant persons. If little people are important to Jesus, they need to be important to us. Do we notice those who are little noticed? Must I usually associate among the leaders and the respectable people? Wouldn't Jesus mingle with the little people (Mt. 18:5)—those who have no office in the congregation, those on the fellowship fringe, those who leave quickly because no one talks to them, the widowed, the divorced, the singles among a paired fellowship? Discipleship calls us to disciple these people as Christ would. So shall the least among us be truly great.

Matthew 18 closes on forgiveness. The humbled sinner relies only on free, abounding mercy, through the ransom of the death of Christ. His sins are blotted out, while his conduct toward others proves him a partaker of the mind of Christ.

Shortly before the incident at the beginning of Matthew 18, another child was also in their midst (Mt. 17:14-21). He was an epileptic and suffering terribly. As we befriend the little people, we bring them to Jesus to be made whole by his power.

"He who is greatest among you shall be your servant; whoever exalts himself will be humbled, and whoever humbles himself will be exalted" (Mt. 23:11, 12).



Carl Smeltzer is pastor of Clinton Brick Mennonite Church, Goshen, Ind.

Priorities for the Mennonite Church in the 1980s

At General Assembly in 1979 nine priorities, recommended by the Council of Faith, Life, and Strategy, were set for the church in the following decade. Their purpose is to stimulate the conviction and action of the entire church and to help set a common direction for the many congregations, conferences, and agencies. This document is an expanded statement of the priorities to create continuing awareness and to encourage reflection on specific responses from each one of us.

8. Humility

Christian humility comes to us as we recognize and accept who God is and who we are in relation to God. It is that absence of personal pride, that modesty of soul and spirit which opens the door of faith and communion with God and fellows, and helps us to find an appropriate place in God's order.

Humility can be neither grasped nor earned. It is a gift of grace which comes with the awareness of our own sin and need. It grows out of our initial brokenness when we turned to God in repentance and salvation. It needs to develop into a basic attitude and quiet confidence in God's will and way.

True Christian humility yields an appropriate personal identity and self-concept. It is in tension with the pride of person generated by current human potential movements. Such pride is based on innate human goodness. A Christian self-concept rests on God's acceptance of us in all our imperfection and sin.

Counterfeits abound. Chief among them is the false humility which actually takes pride in being abased. The mentality of the older brother is an example. All such attitudes and actions must be rejected as unworthy of the mind of Christ.

The Mennonite Church needs to give more attention to Christian humility.

It is an effective antidote to our growing sophistication which insulates and alienates us from reality and each other. It is basic for the practice of nonconformity and nonresistance as well as for a sensitive and responsible servant lifestyle.

Humility: the response of a sinner

by Laban Peachey

"I'm just a little clod of dirt" was an oft-repeated phrase in the sermon. It was preached in Pennsylvania Dutch (German) in the early 1940s when I was perhaps thirteen. The minister spoke the Word with deep feeling and kept reminding the hearers how unworthy all of us are.

Why did that simple sermon on humility stick with me 40 years? That key phrase—it's more colorful in the Dutch

dialect—comes back at strange times: when I'm in a human potentials lab, at a convention in the Washington Hilton, or at a business appointment at the Wichita Club.

Do I avoid people and places that seem out of character with Jesus' life of humility? Jesus moved about freely with the poor, the rulers, the wealthy, and the sinners. Or do I accept the larger challenge of living the humble Jesus way of life in the midst of the busy secular commotion of our fragmented society?

For many of us, our ancestors were a humble people. They understood and practiced a way of life separated from the world. A writer in *Mennonite Quarterly Review* recently said, "Humility was the foundation of Mennonites' religious outlook in the 1860s" (January 1980, p. 12). Sermons and *Herald of Truth* articles of that time had frequent admonitions on living in humility. They often quoted the New Testament teachings on humility. But humility was not so much a doctrine that was taught as a way of daily life. Their life was not vain, gaudy, ostentatious, or stylish. They were thrifty, hardworking, good stewards of what they owned. If property or goods were in abundance, they found occasion to share with those in need.

Much of what was taught and practiced is still a part of our life today. In most of our congregations one senses a desire to be faithful to Christ in our daily walk. People are open to the Bible and are eager to translate Jesus' example and teaching to problems that we face daily.

It is most appropriate that the Council on Faith, Life, and Strategy should focus on Christian humility as a priority for the eighties. Their statement suggests that humility is not something you earn or grasp. Maybe it's not even a "doctrine" to be taught. It is the response of a sinner who stands in the presence of God. When we discover *who God is*, and what we are in *relation to God*, we are overwhelmed with our own unworthiness. But when we are transformed in Christ we are a new creation.

We have the high calling of being God's people. We are the temple of God's spirit (1 Cor. 3:16). We are "members of his body" (Eph. 5:30). "We have this treasure in jars of clay to show that this all-surpassing power is from God and not from us" (2 Cor. 4:7, NIV).

In advising Timothy on what it means to be a "good soldier of Jesus Christ," Paul says, "No one serving as a soldier gets involved in civilian affairs" (2 Tim. 2:4). As a "soldier," "ambassador" for Christ, our involvement with the material pursuits finds its place as we give Christ first priority.

The quest for Christian humility is part of the spiritual pilgrimage of the child of God who follows the one who "humbled himself and became obedient to death" (Phil. 2:8, NIV). Humility cannot be required or legislated. It rather grows within the soul from the life of faith. A humble outward expression will result from a meek and humble spirit. Study of Scripture and sharing in the community of faith should help us discover how Christian humility can express itself.

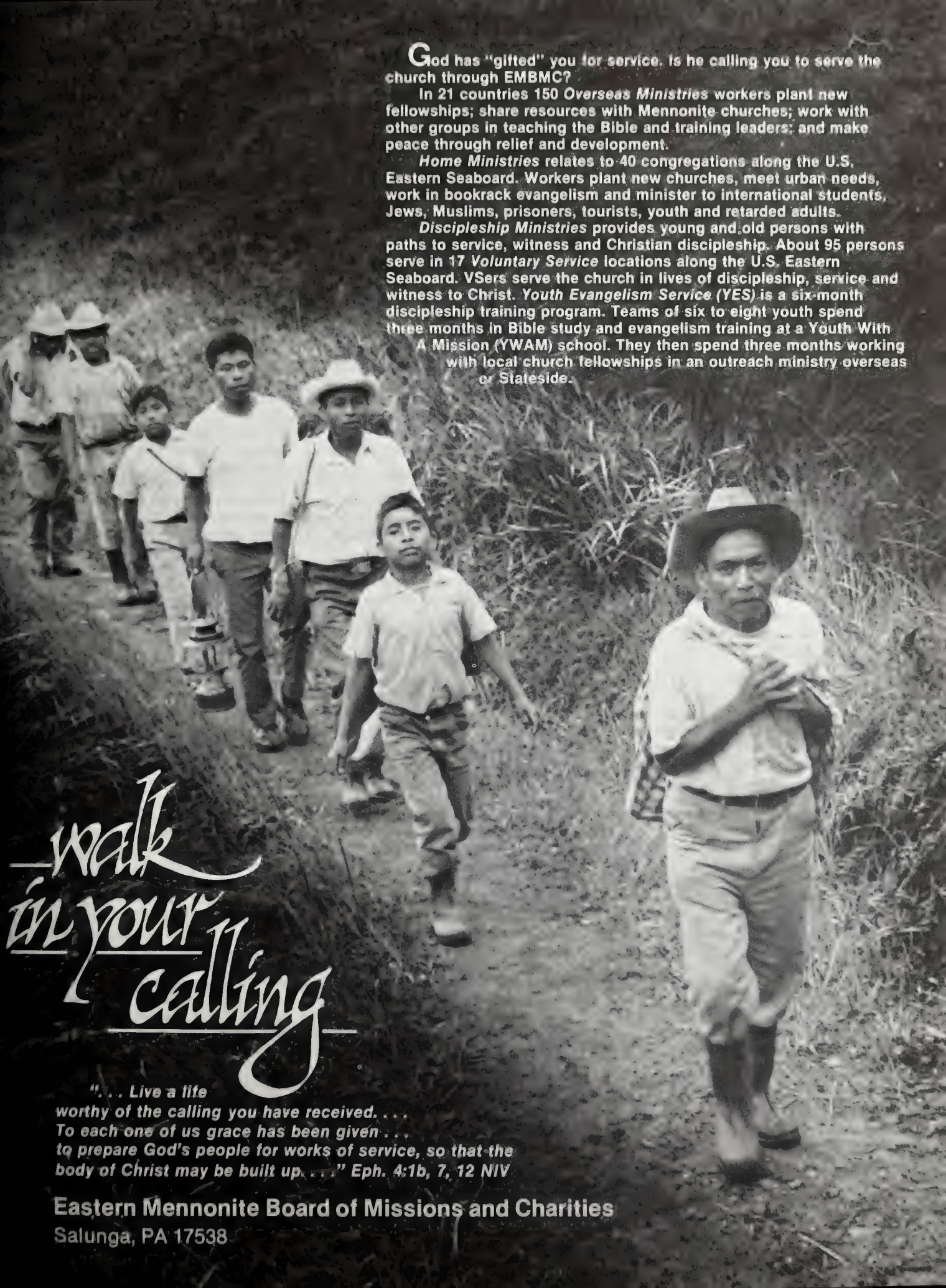
Laban Peachey is conference minister of South Central Conference.

God has "gifted" you for service. Is he calling you to serve the church through EMBMC?

In 21 countries 150 *Overseas Ministries* workers plant new fellowships; share resources with Mennonite churches; work with other groups in teaching the Bible and training leaders; and make peace through relief and development.

Home Ministries relates to 40 congregations along the U.S. Eastern Seaboard. Workers plant new churches, meet urban needs, work in bookrack evangelism and minister to international students, Jews, Muslims, prisoners, tourists, youth and retarded adults.

Discipleship Ministries provides young and old persons with paths to service, witness and Christian discipleship. About 95 persons serve in 17 *Voluntary Service* locations along the U.S. Eastern Seaboard. VSers serve the church in lives of discipleship, service and witness to Christ. *Youth Evangelism Service (YES)* is a six-month discipleship training program. Teams of six to eight youth spend three months in Bible study and evangelism training at a Youth With A Mission (YWAM) school. They then spend three months working with local church fellowships in an outreach ministry overseas or Stateside.



walk
in your
calling

"... Live a life
worthy of the calling you have received. . . .
To each one of us grace has been given . . .
to prepare God's people for works of service, so that the
body of Christ may be built up. . . ." Eph. 4:1b, 7, 12 NIV

Eastern Mennonite Board of Missions and Charities
Salunga, PA 17538

Reagan defense proposals draw fire from churchmen, Washington

For two days, Feb. 9 and 10, church leaders from around the nation listened to and discussed input provided by the Washington-based Center for Defense Information at a meeting room in downtown D.C., at the Pentagon, and the Army and Navy Club. Though organized by the CDI, the conference, called the "Forum on National Security and Defense," assumed a clear stance against the nuclear arms race. The forum was initiated and supported by the Washington Interreligious Staff Council. The Gospel Herald news editor was in attendance through an invitation forwarded by the Mennonite Central Committee's Peace Section office in Washington, D.C.

President Reagan's proposed fiscal 1983 \$257 billion defense budget drew fire from church leaders meeting in Washington, D.C., for briefings on national security and defense.

Center for Defense Information analysts,

who organized the sessions, strained for analogies to represent the vast size of U.S. defense systems budget requests.

One was the idea of 257 stacks of \$100 bills, each as high as the Washington monument (which towers 555 feet).

Rep. Ron V. Dellums (D-Calif.) told the group that the administration plans to spend more than \$1.5 trillion on the military in the first five years of the 1980s, compared with \$1 trillion in the complete decade of the 1970s. He drew applause when he said, "We are building this incredible monument to military madness on the backs of the least among us."

He added, "This administration perceives the world as filled with military problems that demand a military solution—we feel that some way we can fight ideas with bombs and Green Berets."

The idea was picked up by Rabbi Alexander

Schindler, president of the Union of American Hebrew Congregations, who said, "Our political leadership is paralyzed, it is mesmerized by empty slogans which have brought humanity nothing but grief."

"Look at the budget that was just presented," he said. "It seeks the fastest military buildup, even at the risk of jeopardizing economic revival. It chooses the force of arms rather than social tranquillity. It makes still further unconscionable cuts in human services in order to thicken an already over-bloated defense system. What a travesty of justice. What a perversion of morality and truth."

Religious leaders in America find themselves in the most powerful nation on earth, but the U.S. is also a foremost proponent of the idea that "a nuclear balance of terror will protect the peace," Rabbi Schindler said.

Religious leaders do not have to "buy into these slogans," he said. "We are not the practitioners of realpolitik, pitchmen for the Pentagon. We are the spiritual descendants of the prophets and we serve the cause of life."

He predicted that the nuclear arms race in particular would become for the public in the 1980s what the Vietnam war represented in the sixties. "As religious leaders, we must resolve to lead this moral enterprise."

Bishop P. Francis Murphy, auxiliary bishop of Baltimore, said one of the church's main tasks was to "confront the atheism" inherent in the assumption that an arms buildup will result in national security.

Church leaders must develop a conviction that "time is running out" in which to reverse the arms race, that "humanity must make a conscious effort to survive," he said.

Avery Post, president of the United Church of Christ, called for "strong theology" to counter what he called the aura of "new professionalism" surrounding the manufacture of arms in this country.

Citing slogans used at a recent "arms bazaar" in Washington such as "Peace Through Strength," he commented, "Where are you going to find a Scripture for that?"

Given the combined membership of the churches represented at the forum, Post said that religious leaders could conceivably mobilize "millions of people" against excessive defense spending.

No formal resolutions were drafted at the meeting, which was principally an informational forum, but several leaders present said they intended to submit testimony in upcoming defense appropriations hearings in Congress.

Nongovernmental testimony will not be heard until sometime in May. Churches will need all the time until then to "mobilize the grass roots," said Jane Leiper of the National Council of Churches Washington office.

"We must build a radical position against nuclear war in these times," Post urged.

Washington Community Fellowship off and running

On June 21, last year, the Washington (D.C.) Community Fellowship of the Mennonite Church held its first worship service. On Feb. 7, 1982, there were nearly 200 persons in attendance for worship, communion, and fellowship, an extraordinary growth for a project less than a year old.

Though no official count is taken of those who attend, the number is averaging between 140 and 150, says Myron Augsburg, one of the founding leaders. Curt Ashburn, a co-worker with Augsburg, emphasizes that no advertising of any form has been used to promote the new work. "It's all by word-of-mouth," he says.

"A loose network of Christians has been praying for a Christ-centered church to fill a need," Ashburn continues. "This is not to say that other good things aren't happening on the Hill. Tremendous things are going on, and it's important that we be aware of and cooperate with these as well," he said.

The fellowship began in the Reformation Lutheran Church, 212 E. Capitol. On Sept. 21, 1981, closure was made on the present plant, for the price of \$750,000. This includes a parsonage, the meetinghouse, and a battery of offices sublet to a governmental agency for approximately \$85,000 a year.

Almost as soon as the purchase was completed, the new congregation wanted to move in. But there was much work to do. The two pastors and their wives were not afraid to get their hands dirty. In fact, Ashburn said, Myron was literally climbing the walls—to clean windows and help with the reformation process.

But it was not until the first Sunday in November that the congregation could move in. And this meant meeting in a chilly meeting room, too.

Efforts are made to heat up the room before worship begins, but most of the heat goes to the ceiling. The youngish congregation comes dressed for the occasion, with coats, sweaters, and whatever else they need to keep warm. There is a sense of adventure, of doing something worthwhile.

Curt Ashburn and his wife, Judy, live in the parsonage. They have just become parents of their first child, Jonathon. Myron and Esther are living in an apartment farther away and are looking for a house nearer the church.

The congregation is not lacking for talent either from within or from people visiting D.C. The enthusiastic song leader, Jerry Herbert, has a PhD in political science. "He brings freedom in song," says Augsburg. On Feb. 7, Joy Simpson, a well-known black singer who came from Philadelphia to perform at the National Religious Broadcasters across town, moved the congregation with her warm testimonial style singing. The leadership families bring their personal gifts to the work. Esther Augsburg will gladly show a visitor where she plans to have her art studio. She will help interested persons understand the arts of painting and sculpturing.

Nothing was said about the opposition some old Mennonite hands in Washington had to the project nor about the reservations earlier found in the currently supporting Mennonite conferences.

The meetinghouse is located at Ninth and Maryland and will be dedicated next Sunday, Mar. 14.—David E. Hostetler

church news



MBM sends out 26 volunteers, year's first orientation

At the conclusion of 1982's first Voluntary Service orientation at Mennonite Board of Missions, 26 new VSers were sent to 16 locations throughout North America. The orientation was held Jan. 17-24 in Elkhart, Ind.

Led by Kathy Weaver and Maynard Kurtz of the MBM personnel department, the orientation included sessions on meal planning and preparation, mission vision, community living, Anabaptism and peace, human sexuality, group dynamics, defensive driving, policies and lifestyle, and taking responsibility.

The group also had daily meditations, took a trip to Chicago, enjoyed a carry-in lunch with MBM staff, and heard current and former volunteers tell "what it's really like."

The new VSers are:

(Front row, left to right) Miriam Miller, Smithville, Ohio, to London, Ont.; Bonnie Schneider, Castorland, N.Y., to Indianapolis, Ind.; Peggy Schrock, Mishawaka, Ind., to Eureka, Ill.; Janelle Yoder, Ogema, Minn., to Kidron, Ohio; Wanda Wagler, Tavistock, Ont., to Elkhart, Ind.; Nyla Blosser, Louisville, Ohio, to Pearl River, Miss.; Tami Walters, Nappanee, Ind., to Browning, Mont.; and Doris Engle, Spencerville, Ohio, to Eureka, Ill.

(Second row, left to right) Bonnie Breneman, Elida, Ohio, to Champaign, Ill.; Diane Miller, Nappanee, Ind., to Phoenix, Ariz.; Beth Hochstetler, Shipshewana, Ind., to Aurora, Ohio; Mary Miller, Goshen, Ind., to Washington, D.C.; Mitzi Eck, Albany, Ore., to Harman, W.Va.; Mike Unternahrer, Shipshewana, Ind., to Champaign, Ill.; Delmar Birkey, Amboy, Ind., to Boise, Idaho; Marc Mishler, Kokomo, Ind., to Champaign, Ill.; Tim Wyse, Goshen, Ind., to Harman, W.Va.; and Royce Engle, Spencerville, Ohio, to Eureka, Ill.

(Back row, left to right) Delvin Zook, Garden City, Mo., to Eureka, Ill.; Mike Schrock, Burr Oak, Mich., to Tucson, Ariz.;

John Marshall, Valparaiso, Ind. (to be determined); Marlin Schrock, Motley, Minn., to Aurora, Ohio; Robert Shetler, Smithville, Ohio, to Inglewood, Calif.; Raymond Plank, South Webster, Ohio, to Indianapolis, Ind.; and John Rice, Perkaspie, Pa., to Tucson, Ariz.

Ruth Erb gave life to Argentina mission

Ruth Erb, 53, Mennonite Board of Missions worker in Argentina for 30 years, died on Jan. 25 at her home in Goshen, Ind. Her illness was diagnosed as cancer shortly after her return to North America for furlough last summer.

The funeral for Ruth was on Jan. 27 at East Goshen Mennonite Church. A public burial was held the following morning at Hess Cemetery in Goshen.

Ruth's husband, J. Delbert, and her children and children-in-law were in Goshen at the time of Ruth's death. They are Patricia and Joel Mueller, David and Bettina Erb, and Miguel Erb. Also living in Goshen at the time were one of Ruth's sisters and brother-in-law, John and Bonita Driver, MBM missionaries on furlough.

For most of their time in Argentina, the Erbs also were able to support themselves partially, at least, through teaching and business. "We feel very much like Argentines and less and less like American missionaries," Ruth said last fall. "Our work and our church and our friends are in Argentina."



Ruth Erb

Policy on drinking hammered out at GC

Several weeks of discussion among the Goshen College faculty, students, and administrators have resulted in a new policy for enforcing the college's standard against the use of alcohol on or "in the vicinity" of the campus.

During a convocation address on Feb. 3, president J. Lawrence Burkholder reported on the Jan. 18 special discussions which involved 76 faculty and students on 36 dorm floors. Norman Kauffmann, dean of student development, then outlined a three-step policy for handling violations which will be used during the winter trimester and modified as needed next year.

Calling the mood of the discussions "one of good humor and good spirit," Burkholder said that reports of the discussion show that a sizable majority of students support the college standard and want a "dry campus." He noted that students expressed appreciation for the chance to speak freely with faculty and "increasingly want to look to faculty for role models."

Enforcement of the standard rests primarily on the integrity of student resident assistants who are often "caught in the middle," he said. "The RAs are often in a very difficult position and need more positive reinforcement from both the administration and students."

More support for RAs is an important part of the new plan outlined by Kauffmann in the second half of the convocation.

In the future, if a student is caught drinking in the dorm or comes in intoxicated, he or she would meet with a unit council consisting of the RA and two students chosen by others living on the floor. The unit council would first establish the facts and make a recommendation for discipline. The recommendation would be shared with Kauffmann and director of residence life Larry Rupp and implemented within 24 hours.

On the second offense, the student would automatically appear before the campus judicial board—three faculty members and two students. "We want to continue to be aware of student's special needs, but the second offense would likely result in a probationary period and involvement of the student's parents and faculty adviser," Kauffmann said.

If the same student violated the standard a third time, he or she would again appear before the campus judicial board and would probably be suspended from college, Kauffmann said.

Noting that the mood of the campus has changed since the late 60s and early 70s, Burkholder said "students seem to be calling for more law and order." While the standard "cannot be characterized as law," the president said members of the community do have expectations of each other which seem to need the support of a "clear and effective enforcement policy."



Eighteen persons become volunteers

Eighteen persons serving with the Eastern Mennonite Board of Missions Salunga, Pa., spent the week of Jan. 3 to 8 in Voluntary Service orientation at Salunga.

The assignments are as follows:

First row (left to right): Cathy Martin, Millersville, Pa., headstart program in Americus, Ga.; Charles Weaver, New Holland, Pa., construction and home repair in John's Island, S.C.; Sylvia Horst, Bronx, N.Y., peace resource person in Bronx, N.Y.; and Kevin Schmidt, Ulysses, Kan., home repair in Syracuse, N.Y.

Second row: Lois Pierce, Mount Joy, Pa., kindergarten worker in John's Island, S.C.; Debra Miller, Steelton, Pa., work with handicapped children, elderly people and youth in Cottage City, Md.; Mary Ann Zehr, New Wilmington, Pa., secretary for NYC Council of

Mennonite Churches in New York City, N.Y.; and Nancy and Jerry Engel, Coatesville, Pa., secretary (Nancy), youth worker (Jerry) in Coatesville, Pa.

Third row: Tina Beiler, Paradise, Pa., day-care/headstart in Buffalo, N.Y.; Cindy Stoltzfus, Lancaster, Pa., secretary in Buffalo, N.Y.; Corinne Genzel, Carthage, N.Y., mental health services in Anderson, S.C.; Craig Saylor, Hollsopple, Pa., hospital work in Cottage City, Md.; Deborah Whalen, Myerstown, Pa., nurse in Aflex, Ky.; Philip Mellinger, Mount Joy, Pa., housing construction in John's Island, S.C.; Beth Moyer, Royersford, Pa., hospital and community work in Cottage City, Md.; Rebecca Yoder, Greenwood, Del., day-care program in Birmingham, Ala.; and Cindy Carper, Lancaster, Pa., hospital work in Mobile, Ala.

In their language

Editor's note—Albert and Lois Buckwalter's 30-year ministry with the Toba Indians of Northern Argentina reached a milestone recently with the delivery of New Testaments in the Toba language. Workers with Mennonite Board of Missions, Buckwalters labored many years on the translation and publication of the New Testament. They recently filed the following report:

The Toba New Testaments which have reached us in quantity are now available to whoever wants to buy his or her own personal copy. Just a few days before Christmas the first shipment of 520 copies arrived from the Argentine Bible Society in Buenos Aires.

After so many years of toil and waiting, it was indeed an incredible sight to see those first 13 boxes being delivered to our house.

Since the cotton harvest season is not yet upon us when the cash begins to flow, we have sold only one and a half dozen copies. However, there were many young people especially who were eager to see this new book and who expressed regret at not having any money. But within another month this financial picture will begin to change radically.

The Tobas will pay about \$1.50, which is only about 20 percent of what the cost is to the Argentine Bible Society. The Argentine Bible Society has sent a circular to all their supporting churches soliciting this 80 percent subsidy they will be needing. Many Christians in Argentina have a concern for the welfare of the Indian population in their country, and now an opportunity has presented itself in which they can make a truly significant contribution.

It is not easy—in fact, it is extremely difficult—for people of a capital-accumulating society to relate constructively to people who traditionally have wrested their often quite meager subsistence from the natural uncultivated products of a hostile subtropical region.

The unstudied reaction of Christian people schooled in the capital-accumulating society is to open their hearts and purses in compassion to these obviously economically poor people. However, if you could only see the immense dislocations of Indian populations, the abject dependency, the self-depreciation, the social and moral disintegration, and could get an inside picture of the bickering and fighting which have come as the direct result of much of the "help" which our kind of people have in all sincere goodness tried to share with the Indians, then you would humbly ask yourself what a word from the Lord on this matter might be.

Partially subsidizing the cost of inevitably expensive limited-edition Scriptures in the languages of these native peoples seems to be one non-demeaning way of sharing with them which doesn't lend itself easily to destructive favoritism.

Support through Mennonite Board of

Supreme Court rules on Amish Social Security payment

Amish employers and employees cannot invoke their religious beliefs to avoid paying Social Security and federal unemployment taxes, the Supreme Court ruled on Feb. 23.

The unanimous decision overturned a western Pennsylvania judge's ruling that forcing the Amish to pay such taxes violates their freedom of religion.

Chief Justice Warren E. Burger said, "The design of the [Social Security] system requires support by mandatory contributions from covered employers and employees."

The controversy arose when the internal Revenue Service informed Edwin Lee, an Old Order Amish carpenter from Lawrence County, Pa., that he owed some \$27,000 in back taxes. Lee had not paid any Social Security taxes for himself or his employees since

1970. He also had not withheld such taxes.

It was noted in the ruling that Congress has already provided for a tax exemption that covers self-employed Amish, such as farmers. The Amish believe that the church and the family should take care of the elderly and do not withdraw the government funds at old age.

John A. Hostetler, a professor at Temple University and member of the Plains Mennonite Church, commented on the ruling by saying that although "it is a blow for religious liberty in general, in the long run it is better for the Amish to pay it. If they were exempt, it would create jealousy."

Hostetler said he did not know how many of these small shops would be involved. "It will mean more paperwork for them," he concluded.—Levi Miller

Missions of our ongoing translation work is another way, we believe, of constructively contributing to the growth and strengthening of Christian faith among these special children of God.

The American Bible Society has given us its best technical aid over the years without ever charging us for their services. It was that society which was responsible for the publishing of the Toba New Testament. The Canadian Bible Society did the printing.—Albert and Lois Buckwalter

Passing on the faith

The Institute of Mennonite Studies, in cooperation with the Commission on Education (COE) of the General Conference Mennonite Church and the Board of Congregational Ministries of the Mennonite Church, is sponsoring a seminar/workshop on congregational education, to be held at the Associated Mennonite Biblical Seminaries (AMBS), Elkhart, Ind., Mar. 23-25.

The purpose of the workshop is to develop a model of Christian education that is distinctly congregational and intergenerational in method and context.

Papers will be presented by Waldemar Janzen of the Canadian Mennonite Bible College, Peter C. Erb of Wilfrid Laurier University, George R. Brunk III of Eastern

Arrangements now complete for writers workshop

Final arrangements have been made for the Christian Writers Workshop to be held at Bluffton (Ohio) College on the weekend of Apr. 16-18.

The three-day event, open to all interested persons, will include workshops on more than 20 different topics related to the craft of writing and will draw on resource persons from both the General Conference and the Mennonite Church.

Individual workshop topics (with their leaders in parentheses) are: inspirational devotions for children (Roberta Mohr), photography (Fred Steiner), basic article construction (Dan Hertzler), copyrights and author's rights (J. Lorne Peachey), writing for education (Elizabeth Yoder), book publishing (Elizabeth Yoder), special columns (Roy Henry), poetry (Ruth Naylor), writing for children (Barbara Smucker), public relations (Larry Cornies), articles and photos (Richard Kauffman), story writing (Cornelia Lehn), feature articles (Dan Hertzler), church and other news letters (Bernie Wiebe), free-lance writing (John Bender), devotionals for families (Roberta Mohr), creative writing (Elaine Rich), writing style (Helen Alderfer), news writing (Larry Cornies) and writing editorials (J. Lorne Peachey).

Many sessions will be repeated to allow flexibility on the part of registrants in choosing their workshops.

Interested persons should contact Bernie Wiebe or Sylvia Ewert at *The Mennonite*, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, for registration materials or more information. Registration deadline is April 5. Lodging, meal, and transportation arrangements should be made with James Mohr, Box 806, Marbeck Center, Bluffton College, Bluffton, OH 45817.

readers say

To those idealists who seem to view our military as some evil monster that should be abolished: I challenge you to abolish it on your own personal level just to test your theory. Place an ad in your local paper giving your name and address. Simply state that you are no longer going to rely on the police to protect you and your family or possessions from personal harm or safety. Nor will you rely on, or hold the courts responsible for, justice from this day forward. Isn't this similar? Is your "backbone prepared" yet? Mine isn't nor does it need to be.

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. . . . For he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. (Rom. 13:2, 4).

Jesus taught us the law of nonresistance; to not resist evil, to turn our cheek, to go the second mile, and to love our enemies (Mt. 5:38-44). And as Paul says "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. 12:18). Sometimes it is impossible even though we have tried our best with neighbors and other countries. In these situations the Lord expects us to defend righteousness even if it costs us our life. He may ask some Christians to serve as "peace officers" and others in special circumstances to die a martyr's death such as Stephen, Peter, and Paul experienced.

The church has a different role than the government, even though we can be involved in both. Its commission is to "go into all the world and preach the gospel." The gospel is peace with God through

Jesus Christ to as many as believe in him. Let's rally our forces under this banner in the battle that is being fought all around us. Let's quit defusing our commission by continually bombarding the public with anti-government, anti-authority propaganda!—Byron Mullet, Glendive, Mont.

. . .

Your editorial "As for Taxes . . ." (Jan. 26) prompts this response from me.

Yes, my "sturdy no-nonsense," "orderly more than unruly" ancestors for the most part lived quite well in a world where demonic forces raged. They did not become upset with slavery in their land. They had no compassion for the slave or the prisoner. I believe the state could have constructed concentration camps and gas ovens next to their meetinghouses and they would not have protested.—Art Landis, Sellersville, Pa.

. . .

I appreciate the article "When Christians Are Victims" in the Jan. 26 issue. I have lived in Bronx, NYC, since 1954 and a year or so later moved to the section known as South Bronx. I purchased a three family house across from where we had church services in 1957. I have no doubt of the Lord's leading in my buying the house, for my father said someone from the brotherhood should buy it when I told him it was for sale. In the late 60s South Bronx began to deteriorate and became noted for crime. An article was in *Readers Digest* making special mention of Fox Street, the street my house is on. Within the last two years the movie *Fort Apache* was done in the back of my house.

I know fear is an emotion which needs to be dealt with. After having an experience of attempted robbery on the street, eleven or so years ago, when I cried, "Help, help" a lady in back of me called, "We see who you are," and he fled. When I came back to the street a number had gathered, and I said that I wanted to pray. I prayed for those with hate. I give the Lord praise for giving me direction and strength to do something like this. As a result of the attack I had broken ribs. Because of work benefits, I did not lose any pay. But afterward when I was on the street and someone would come up to me from my side without my knowing it, I would become very frightened, for he had come and taken my keys out of my side pocket. I had to think so much of the 23rd Psalm, "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." It is far easier to say it from memory than to experience it. I do not think overcoming fear is a quick process, but it is a growing experience. By the grace of God I have grown in the assurance that nothing can happen to me nor that which belongs to me, except the Lord allows it and then he will give me grace to take it and that it is for a good purpose, either for myself or for others.

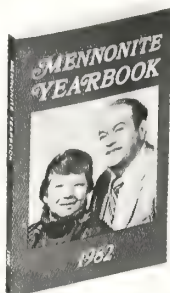
It had been more quiet for me until recently when I came home and found my door open and broken. Although I have no sure proof of who it was, I have strong suspicion. I am not ashamed of how I have treated him by the grace of God. Oh, how I wish such people would see their need, repent, and come to Christ.

The church has moved to another part of the city, to which I go by car. When we moved the church to the Burnside area in 1973, the area was intact, but it

mennoscope

1982 Mennonite Yearbook released. A first glance of the 1982 *Mennonite Yearbook* puts one in touch with Mac and Mary Bustos, a pastoral couple of Segunda Iglesia Evangelica Menonita of Davenport, Iowa. In the opening pages an article by José M. Ortiz provides a fuller understanding of the history and experience of the Hispanic community during their first 50 years. In a second article, Ivan Kauffmann focuses ten big issues facing the Mennonite Church. Worldwide membership of all Mennonites is 659,000, 110,350 of these make up the Mennonite Church in U.S. and Canada. New this year is a detailed listing of Mennonite Mutual Aid Societies and a listing of urban locations and contact persons for students and young adults. Order your 1982 edition from Mennonite Publishing House or Provident Bookstores. Squareback edition (#8192) \$4.95; Spiral-bound edition (#8292) \$5.95 (USA), plus 10% for postage.

A regional Land Use forum entitled "Faith and Agriculture" will be held Mar. 12 and 13 at Iowa Mennonite School, Kalona, Iowa, beginning at 7:30 p.m. on Mar. 12. Speakers will be Wes Jackson, Salina, Kan., director of The



Land Institute, and Richard and Sharon Thompson who farm near Boone, Iowa. An offering will be taken to cover expenses. Further information is available from Calvin W. Yoder, Echo Dell Farm, Kalona, IA 52247. Phone: (319) 656-2502.

The Laurelville Mennonite Church Center will host a Mennonite marriage encounter event Apr. 16-18. This event, cosponsored with the Mennonite Board of Congregational Ministries, office of family life education and the Commission on Education of the General Conference Mennonite Church, is an opportunity for couples to develop their communication skills and grow in their marriage relationship. The encounter is open to all couples regardless of age and denominational background. Registration is limited to 35 couples. To register or to gain additional information, write to Laurelville Mennonite Church Center, Route 5, Mt. Pleasant, PA 15666, or call (412) 423-2056.

The Washington Mennonite Fellowship, under the direction of Myron Augsburg and Curt Ashburn, will dedicate its meetinghouse in process of reconstruction on Mar. 14 at 4:00 p.m. The ceremony will be followed by tea and light refreshments. This comes after an intense effort to restore the one-time Lutheran church building, which had become a warehouse. Much volunteer help has gone into the project, says Ashburn, and it has been a most encourag-

ing sign to the young congregation. The meetinghouse is located at Ninth and Maryland Ave., NE, Washington, D.C.



Jan Gleysteen and LeRoy Troyer

A church architecture seminar will be held at Forest Hills Mennonite Church, 100 Quarry Road, Leola, Pa., Apr. 23 and 24. Resource persons will be LeRoy Troyer, architect from Mishawaka, Ind.; Jan Gleysteen, artist and historian from Scottsdale, Pa.; Harold E. Bauman, leadership consultant from Elkhart, Ind.; and Allon Lefever, vice-president of operations group of Victor F. Weaver, Inc., Lancaster, Pa. Sponsored by the Lancaster, Atlantic Coast, and Franconia Mennonite conferences, the seminar aims to give help to congregations considering building or remodeling places of worship. The program includes illustrated lec-

readers say (continued)

has changed greatly since. And even the better areas are subject to crime, for my car has disappeared in the last week from such an area.

Our reaction is usually to run when an area goes down. Sometimes some are caught in buildings without heat and other facilities and there is nothing else to do but leave.

There are questions asked in the article which are very practical. One of them is, "Will we respond out of these feelings or will we be able to respond with love? A question I have to deal with is, "What means most to me, my safety, my possessions, or being in God's will, witnessing for him, and the salvation and well-being of people?"—Anna M. Buckwalter, Bronx, N.Y.

If I may, I would like to respond briefly to the concerns of some of the folks who have been upset by my article on "Women in the New Testament Church" (Dec. 29). There are two areas in which I think they have not heard what was said.

First, at no point did I insist that every church should be organized along these lines. I certainly prefer the New Testament pattern. I cannot understand why it would be unattractive to anyone, but the whole principle of New Testament faith is voluntary. I do think we need to be aware of what that pattern is, and then honestly declare whether we choose to follow it or not. To revise it according to our own desires, and then continue to say we are a New Testament church, is not quite honest. If one does not wish to follow the New Testament pattern, he or she should say so plainly. My desire is to share with folks who *do* choose to follow its directives.

Second, several people have been upset with the treatment of deception, citing Jim Jones and his ilk. To me, there is a tremendous difference between having been *deceived*, as Scripture says Eve was (that's not *my* assessment), and deliberately *choosing* disobedience, as did Adam and Jim and Moon and many of the others mentioned by the writers. The result of both may be error, but the former is much more susceptible to correction if caught before it goes too far.

I am sorry, sisters, if you feel "enslaved" by the beautiful life the New Testament outlines for us. I have lived in the slavery of trying to please the world, and by contrast, I see that pattern to be glorious freedom.

I guess I have seen in the responses confirmation of my closing theses: that the real root of the problem is that we have constructed a hierarchy in which no one feels useful or important unless he or she is on top. Until that is changed, for *both* men and women, we have slim hope for becoming a New Testament body. I pray that day will come.—Ruth Martin, Ephrata, Pa.

This note of appreciation is long overdue but I want to commend both you and Willard S. Krabill and Robert J. Baker for the two articles "8 Myths About Drug Abuse" and "My Alcohol Rerun" (Sept. 1; Sept. 15, 1981).

It seems a pity that 30 years ago everybody in our country knew there was something wrong with beverage alcohol but today hardly anybody—not even Christians—and not even some ministers seem to know it! So I say right on! We need more of this

kind of article. When we have an evil so severe that it takes a life every 23 minutes around the clock and Christians can't see anything wrong with it there is something desperately wrong somewhere! As Mr. Krabill says, "Who needs it"?—L. L. Yoder, Hutchinson, Kan.

Thank you very much for John Hostetter's "Render unto Caesar." All Mennonites should read this. I get weary of the constant criticism of our government in Mennonite circles. "... a crusader's dream or desire to attract persecution or publicity" fits some people I know.—Anna Yoder, Goshen, Ind.

We enjoyed Alice Roth's article and agree that a family member's funeral should be discussed ahead of time, even if plans are changed at the actual time of death. Death is a normal part of life and can be planned for. After living and working in a funeral home the first 15 months of our married life we have done a lot of thinking about the death of either spouse. The days around the funeral and the funeral itself are very important to future adjustment of the remaining spouse.

We feel very strongly that the funeral is for those who remain, not for the departed. As a result while the desires of the deceased are certainly considered, those left must make decisions they can live with. While we have shared our preferences with each other, we are both comfortable knowing that the spouse will do what he/she thinks best at the actual time of death.—Karl and Ginny Birky, Columbiana, Ohio

tures, workshops, and case studies. Region V members, congregational building committees, architects, contractors, builders, pastors, and church leaders are especially invited to attend. If you want your situation to be used for a case study, send the following information to LeRoy Troyer, 415 Lincolnway East, Mishawaka, IN 46544, by Apr. 1: statement of congregational goals; statement of needs; drawing of the land; location of the building; floor plan of present facilities; drawings of projected plans; photos of interior and exterior of present building; 1981 expenditures for mortgage, interest, maintenance, custodian, and utilities. Registration fee is \$20.00 (group rate of four or more persons from same congregation \$15.00 each). For registration forms and more information, contact Board of Congregational Resources, WCEC, Salunga, PA 17538, or tel. (717) 898-6067.

Steven Magal of Belgium, son of Vasil Magal who directs the Mennonite Church radio program, *Voice of a Friend*, visited Poland in late January along with several other Christian friends, and took along food and other items for believers there. "Christians were happy and grateful for this unexpected help," Vasil writes. "Several people, when they heard the name 'Magal,' expressed a special 'thanks' for the radio programs. They said all over Poland people are listening to the broadcasts and are getting blessing and spiritual help. It seems that the recent difficulties and hardships push people to turn to God and to spiritual things."

Eastern Mennonite High School is looking for a director of community relations, beginning on July 1. Responsibilities include planning and directing fund raising activities and student recruitment, working with the community and congregations in a general public relations role, and overseeing the alumni office. EMHS is also looking for a physical education teacher, grades 8 to 12. The position includes coaching girls' basketball, girls' volleyball, and possibly track. Interested persons should contact J. David Yoder, principal, Eastern Mennonite High School, Harrisonburg, VA 22801.

Special meetings: **George R. Brunk II**, Harrisonburg, Va., at Waynesboro, Va., Mar. 7-14.

New members by baptism: **Louis Palazzo** by baptism and Sue Bundy by confession of faith at **Oxford Circle**, Philadelphia, Pa.; **Susan Schrock**, Sarah Miller, and Mervin Yoder by confession of faith at **Grace**, Berlin, Ohio; **Junior**, Barbara, Dana, and Tammy Blackwell, Burl Brydge, Sylvia and Chris Henderson, David and Sharon Hewitt, Joan Kiser, George Morris, Bobby Pannell, Timothy and Angel Quick, Rose Mary Rowe, and B. F. Nevey at **Waynesboro**, Va. **Laurie Kuhn** at Plains, Lansdale, Pa.; **James and Jean Smith** at **Hartville**, Ohio.

births

Beachy, Vern and Ada (Hochstetler), Hicksville, Ohio, fourth daughter, Tennille Danae, Jan. 28, 1982.

Delagrang, Dale and Fern (Somers), Spencerville, Ind., second daughter, Emily Jade, Dec. 26, 1981.

Derstine, Henry L., and Donna (Halteman), Harleysville, Pa., first child, Henry Halteman, Feb. 11, 1982.

Dunham, Greg and Lila (Kauffman), Kouts, Ind., third child, first son, Dustin Leroy, Dec. 18, 1981.

Eicher, Rich and Lynda (Miller), Huntertown, Ind., fourth child, third daughter, Lynette Deann, Dec. 20, 1981.

Gunden, Don and Theresa (McCarthy), Goshen, Ind., first child, Andrea Elise, Jan. 23, 1982.

Hertzler, Dean and Helen (Showalter), Mt. Joy, Pa., second child, first daughter, Greta Leigh, Feb. 15, 1982.

Kaufman, Allen and Gloria (Gindlesperger), Hollsopple, Pa., first child, Jeffery Allen, Feb. 11, 1982.

Kauffman, John and Barbara (Miller), Wellman, Iowa, third child, first daughter, Angela Sue, Oct. 20, 1981.

Lehman, Chris and Marilyn (Beachy), Goshen, Ind., second child, first son, Aaron Daniel, Dec. 17, 1981.

Mast, J. Lemar and Lois Ann (Zook), Elverson, Pa., first child, Kathryn Zook, Feb. 10, 1982.

McArtor, Jeff and Amy, Kalona, Iowa, second child, first son, David Jeffrey, Jan. 27, 1982.

Metzler, James and Ruth (Cashman), Mill Creek, Pa., third child, second daughter, Reba Jean, Feb. 4, 1982.

Musselman, John and Kathy (Iutzi), Manheim, Ont., third child, first daughter, Stephanie Marie, Jan. 24, 1982.

Neuenschwander, Loren and Darlene (Briskey), Kidron, Ohio, third child, second son, Feb. 16, 1982.

Norman, Don and Cindy (Dukes), Elkhart, Ind., third child, second daughter, Andrea Marie, Feb. 12, 1982.

Roeschley, Jerry and Mary (Harnish), Flanagan, Ill., first child, Aaron Thomas, Feb. 3, 1982.

Schrock, Jerry and Vevi (Miller), Salem, Ore., third child, second daughter, Kirissa Beth, Feb. 15, 1982.

Schrock, Karl and Lois (Miller), Goshen, Ind., second son, Kordell Jon, Feb. 14, 1982.

Schwartzentruber, Dwight and Kathy, Waterloo, Ont., third child, first daughter, Taryn Lyn, Jan. 26, 1982.

Stalter, Jim and Chlo Ann (Slaubaugh), Goshen, Ind., second child, first daughter, Jennifer Leigh, Feb. 10, 1982.

Steiner, John and Kris (Armstutz), Dalton, Ohio, second son, Michael Alan, Jan. 30, 1982.

Troyer, Greg and Alicen (Terry), Middlebury, Ind., first child, Alisa Joy, Jan. 18, 1982.

Yoder, Herman and Lydia, Middlebury, Ind., second child, first son, Jason Lee, Jan. 27, 1982.

Zehr, Burnell Joseph and Darlene (Kropf), Tavistock, Ont., first child, Amanda Dawn, Feb. 8, 1982.

obituaries

Benner, Annie, daughter of Francis and Annie (Landis) Kulp, was born at Graterford, Pa., Apr. 16, 1892; died at Eastern Mennonite Home, Souderton, Pa., Feb. 11, 1982; aged 89 y. She was married to Harrison K. Benner, who died on May 20, 1980. Surviving are one daughter (Orpha—Mrs. Clayton Stauffer), 16 grandchildren, and 31 great-grandchildren. She was preceded in death by 3 daughters (Esther and Martha Benner and Mrs. Susan Beyer). She was a member of Souderton Mennonite Church. Funeral services were held at Eastern Mennonite Home on Feb. 15, in charge of Glenn Egli and Russell B. Musselman; interment in Towamencin Mennonite Cemetery.

Carter, Charles E., son of E. B. and Stella (Henderson) Carter, was born in Montgomery, Ala., Aug. 20, 1928; died at Doctor's Hospital, Massillon, Ohio, Jan. 25, 1982; aged 53 y. On July 9, 1965, he was married to Velma Hackman, who survives. Also surviving are his mother and one daughter (Debra). He was a member of Chestnut Ridge Mennonite church, where funeral services were held on Jan. 29, in charge of Glenn Steiner and Richard Ross; interment in Martins Mennonite Church Cemetery.

Delagrang, E. Viola, daughter of Eli and Sue (Bontrager) Miller, was born at Midland, Mich.,

June 22, 1926; died at Parkview Memorial Hospital, Ft. Wayne, Ind., Feb. 10, 1982; aged 55 y. On June 27, 1942, she was married to Amos D. Delagrang, who survives. Also surviving are 3 daughters (Sharon—Mrs. Larry Mullett, Deborah—Mrs. Ed Schneck, and Wanda—Mrs. Kim Goneau), 3 sons (Richard, Lynn, and Curtis), 10 grandchildren, her mother (Sue Steury), 2 sisters (Wilma—Mrs. William Miller and Amanda—Mrs. Lavern Eicher), and one brother (Ray). She was a charter member of Central Mennonite Church, where funeral services were held on Feb. 13, in charge of Wayne Goldsmith; interment in Yaggy Cemetery.

Good, Mary Magdalene, daughter of Henry H. and Susan (Ressler) Good, was born in Concord, Tenn., July 23, 1890; died at Greencroft Retirement Center, Goshen, Ind., Jan. 25, 1982; aged 91 y. She was the youngest of 11 children, nine of whom grew to maturity. She served as a missionary to India from 1920 to 1952. She was the oldest member of Assembly Mennonite Church. Memorial services were held at Goshen College on Jan. 30, in charge of Paul and Ann Gingrich.

Kauffman, Cloyd, son of Andrew and Polly (Hershberger) Kauffman, was born at Middlebury, Ind., Aug. 19, 1907; died of pneumonia at Goshen Hospital, Goshen, Ind., Feb. 7, 1982; aged 74 y. On Jan. 1, 1930, he was married to Bertha Lehman, who survives. Also surviving are 4 sons (Donald, Tom, John, and Chester), 14 grandchildren, 5 great-grandchildren, and 2 brothers (Floyd and Alvin). He was a member of First Mennonite Church, where funeral services were held on Feb. 10, in charge of Samuel J. Troyer and Harold Yoder; interment in Grace Lawn Cemetery.

Lehman, Lester Mark, son of George and Leah (Martin) Lehman, was born in Manheim Twp., Dec. 11, 1910; died at Leola, Pa., Nov. 10, 1981; aged 70 y. On Jan. 26, 1935, he was married to Elva Groff, who survives. Also surviving are 3 sons (Milton, Glenn, and Melvin), 3 daughters (Anna Lois, Evelyn Scharr, and Loretta), 3 grandchildren, 5 brothers (Roy G., Irvin, Maurice, Clair, and Earl), and 4

marriages

Goff—Schrock.—Willard Goff, Springfield, Colo., Assembly of God, and Patty Schrock, Buhler, Kan., South Hutchinson cong., by Calvin R. King, Jan. 9, 1982.

Poole—Erb.—Ronald Poole, Poole, Ont., and Brenda Erb, Wellesley, Ont., by Steve Gerber, Dec. 31, 1981.

Zehr—Risser.—Douglas Joseph Zehr, Brussels, Ont., Brussels Mennonite Fellowship, and Miriam Lois Risser, Elizabethtown, Pa., Good cong., by Michael Shenk and Neale Robb, Feb. 6, 1982.

sisters (Edna Sensenig, Ruth Leatherman, Gladys Kennel, and Jane Stoltzfus). He was preceded in death by 2 brothers (Kenneth and Paul). He was a member of Stumptown Mennonite Church, where funeral services were held on Nov. 12, in charge of Luke Nolt and Lloyd Eby; interment in Stumptown Cemetery.

Leichty, Magdalena, daughter of Joseph and Barbara (Gerig) Maurer, was born near Lebanon, Ore., Mar. 7, 1890; died on Feb. 10, 1982; aged 91 y. On Sept. 8, 1912, she was married to Nicholas Leichty, who died on Feb. 26, 1955. Surviving are 5 daughters (Mrs. Ruth Roth, Esther—Mrs. Leo Kropf, Alice—Mrs. Peter Sawatsky, Edna—Mrs. Daniel Widmer, and Wilma—Mrs. Gene Kanagy), 3 sons (Clarence, Jacob, and Wilmer), 28 grandchildren, 26 great-grandchildren, and one sister (Mrs. Sarah Schmucker). She was preceded in death by an infant son (Daniel J.), 5 sisters and 2 brothers. She was a member of Fairview Mennonite Church, where funeral services were held by Roy Hostetler, Lyle Kropf, and Wilbur Kropf; interment in Willamette Memorial Park.

Mast, Ida, daughter of Peter J. and Melinda (Miller) Miller, was born in Holmes Co., Ohio, July 4, 1897; died at Walnut Hills Nursing Home on Jan. 14, 1982; aged 89 y. On Mar. 8, 1917, she was married to Ray Mast Sr., who died in 1968. Surviving are 2 daughters (Ruth—Mrs. Paul Schrock and Gladys—Mrs. Victor Brown), 2 sons (Ray, Jr., and Gerald O.), 13 grandchildren, 11 great-grandchildren. She was preceded in death by one daughter and 5 brothers. She was a member of Berlin Mennonite Church. Funeral services were held at Walnut Creek Mennonite Church on Jan. 17, in charge of Alvin C. Kanagy; interment in Walnut Creek Mennonite Church Cemetery.

Mast, Mary Ellen, daughter of Martin and Bessie (Bender) Oswald, was born in Holmes Co., Ohio, Nov. 5, 1915; died of cancer at Berlin, Ohio, Jan. 18, 1982; aged 53 y. On May 29, 1938, she was married to Abram Mast, who survives. Also surviving are 3 sons (James S., Gary W., and Jon E.), 2 daughters (Carol—Mrs. Freeman Miller and Rita—Mrs. Verlin Miller), 8 grandchildren, one great-grandchild, and 2 sisters (Mildred—Mrs. Virgil Miller and Dorothy—Mrs. Carl Mumaw). She was a member of Martin's Creek Mennonite Church, where funeral services were held on Jan. 21, in charge of Harold Grant Stoltzfus and David Groh; interment in Martin's Creek Cemetery.

Pickerill, Alice, daughter of Jonathan and Alice Ann (Good) Sensebaugh, was born at Mineral Point, Pa., Dec. 8, 1904; died at West Penn Hospital, Pittsburgh, Pa., Feb. 11, 1982; aged 77 y. She was married to Robert M. Pickerill, who died on June 17, 1976. Surviving are 2 sons (Robert and William), 2 daughters (Alice M. and Sally A.), 14 grandchildren, 9 great-grandchildren, 2 brothers (Melvin and Theodore), and one sister (Jennie Gillin). She was a member of Kaufman Mennonite Church, where funeral services were held on Feb. 15, in charge of Stanley R. Freed and Richard Gillin; interment in Headrick Cemetery.

Riegsecker, Elmer, son of Sam and Fannie (Kauffman) Riegsecker, was born near Middlebury, Ind., Nov. 30, 1924; died of a heart attack at Munster, Ind., Feb. 5, 1982; aged 57 y. On June 2, 1945, he was married to Lydia Gingerich, who survives. Also surviving are 2 sons (Stephen and Larry), 2 daughters (Diane—Mrs. Ernest Cross, and Karen—Mrs. Kevin Miller), 9 grandchildren, 3 sisters (Louisa—Mrs. Eli Hershberger, Mrs. Susie Miller, and Ann—Mrs. Wicki Miller), and one brother (Benjamin). She was a member of First Mennonite Church, where funeral services were held on Feb. 8, in charge of Samuel J. Troyer, Vernon Bontreger, and Harold Yoder; interment in Miller Cemetery.

Sauder, Lillian Mae, daughter of Harry and Fannie (Shreiner) Kreider, was born in Lancaster Co., Pa., Feb. 16, 1905; died at Ephrata Community Hospital, Ephrata, Pa., Feb. 15, 1982; aged 77 y. In June 1927 she was married to Clayton W. Sauder, who survives. Also surviving are 3 sons (Roy K., F. Lester, and Jay Lloyd), 2 daughters (Ruth K.—Mrs. Amos M. Sauder and Elva M.—Mrs. Kenneth Moyer), 11 grandchildren, 4 great-grandchildren, and one sister (Esther Stauffer). She was a member of Ephrata Mennonite Church, where funeral services were held on Feb. 18, in charge of J. Elvin Martin and Wilbert Lind; interment in Martindale Mennonite Cemetery.

Sharp, Amelia T., daughter of John S. and Sallie S. (Yoder) Peachey, was born at Belleville, Pa., July 5, 1906; died of heart failure at her home on Jan. 29, 1982; aged 75 y. She was married to Jesse D. Sharp, who survives. Also surviving are 5 sons (Roy R., Urie S., David S., Linus E., and John E.), 2 daughters (Sally Mullet and Alta Edward), 2 brothers (Aaron J. Peachey and Elam C. Peachey), and 4 sisters (Mary G. Peachey, Annie B. Yoder, Saloma N. Yoder, and Linnie L. Peachey). She was a member of Locust Grove Mennonite Church, where funeral services were held on Feb. 1, in charge of Gerald Peachey, Erie Renno, Elam Peachey, and John B. Zook; interment in Locust Grove Cemetery.

Shetler, Alta, daughter of Daniel J. and Emma L. (Miller) Shetler, was born in Johnson Co., Iowa, July 8, 1899; died at Mercy Hospital, Iowa City, Iowa, Feb. 11, 1982; aged 82 y. Surviving are 2 sisters (Cordelle and Ida Martin). She was a member of West Union Mennonite Church. Funeral services were held at Powell's Funeral Home on Feb. 14, in charge of Merv Birky and Emery Hochstetler; interment in Lower Deer Creek Cemetery.

Wagler, Eldon, son of Aaron and Leah (Litwiller) Wagler, was born in Wilmot Twp., Ont., May 25, 1901; died in Wilmot Twp., Jan. 13, 1982; aged 80 y. On Nov. 1, 1950, he was married to Almeda Gingerich, who survives. Also surviving are one son (Ralph), 3 grandchildren, one brother (Allen), and one sister (Elmina). Funeral services were held at the Steinman Mennonite Church on Jan. 16, in charge of Vernon B. Zehr and Fred Lichti; interment in the adjoining cemetery.

Weaver, Catherine, daughter of Ira and Emma (Moyer) Detweiler, was born in Silverdale, Pa., May 17, 1914; died at Sellersville, Pa., Feb. 11, 1982; aged 67 y. On Mar. 16, 1940, she was married to David J. Weaver, who died on Jan. 22, 1967. Surviving are one daughter (Mary Jane Weaver) one son (David Craig), and one brother (Roland). She was a member of Blooming Glen Mennonite Church. Funeral services were held at Eastern Mennonite Home on Feb. 13, in charge of John Lapp, Paul Glanzer, and Mark M. Derstine; interment in Blooming Glen Mennonite Cemetery.

Witmer, Elma, daughter of Gideon and Magdalena (Eby) Bachert, was born in Wilmot Twp., Ont. Mar. 11, 1901; died at Kitchener, Ont. Feb. 4, 1982; aged 80 y. On July 20, 1925, she was married to Leslie Witmer, who survives. Also surviving are one daughter (June—Mrs. Lester Martin) one foster son (Arnold Philippian), 3 grandchildren,

4 great-grandchildren, one brother (Albert), and 2 sisters (Nellie and Elsie—Mrs. Wilfred Schmidt). She was a member of Shantz Mennonite Church, where funeral services were held on Feb. 7, in charge of Ed Kauffman and Gerald Schwartzentruber; interment in Shantz Church Cemetery.

Yoder, Elmer E., son of George and Savilla (King) Yoder, was born at Allensville, Pa. Apr. 28, 1902; died at Massillon, Ohio, Feb. 6, 1982, aged 79 y. On Jan. 1, 1927, she was married to Lizzie Yoder, who survives. Also surviving are 3 sons (Carl, Charles, and Sanford), one daughter (Rhoda—Mrs. Robert Hartman), 9 grandchildren, one great-grandchild, one brother (Elrose), and 2 sisters (Maggie Byler and Bertha Yoder). He was ordained to the ministry on Feb. 28, 1928, and served congregations at Allensville, Pa.; Pike, Elida, Ohio; Pleasant View, North Lawrence, Ohio; and Sycamore Grove, Garden City, Mo. He was ordained to the office of bishop in 1954. He was a member of Pleasant View Mennonite Church, where funeral services were held on Feb. 9, in charge of Maurice Hirschy, Richard Ross, and Ken Stoltzfus; interment in Pleasant View Church Cemetery.

Yoder, Jay David, son of Amos and Amanda (Smucker) Yoder, was born at Sterling, Ohio, July 12, 1894; died at Nampa, Idaho, Jan. 22, 1982; aged 87 y. On Oct. 1, 1920, he was married to Myrtle Muir, who died on Dec. 3, 1975. On June 13, 1978, he was married to Ella Miller, who survives. Also surviving is one sister (Icie Miller). He was a member of First Mennonite Church, Nampa, Idaho, where funeral services were held on Jan. 25, in charge of Ivan Shetler and Robert Garber; and at Bay Shore, Sarasota, Fla., Jan. 28, in charge of Paul R. Yoder, Sr.; interment in Manasota Memorial Park, Bradenton, Fla.

Cover photo from the Resourcery; p. 162 by John Bender; p. 169 (top) by Joy Frailey; p. 170 by David Fretz; p. 172, left, by David Hiebert; p. 172 by Betty Lou Wacko.

calendar

Ohio conference annual meeting, South Union Mennonite Church, West Liberty, Ohio, Mar. 11-13
Black Council and Comite Administrativo joint meeting, Sarasota, Fla., Mar. 11-13
Mennonite Health Association, Louisville, Ky., Mar. 12-16
Lancaster Conference assembly, Melling, Lancaster, Pa., Mar. 18
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Mar. 19-20
Lancaster Conference annual meeting, Lancaster Mennonite High School, Mar. 20-21
Franklin Conference mission meeting, area churches, Mar. 24-28
Atlantic Coast Conference assembly, Ridgeview, Gordonville, Pa., Mar. 26-28
Joint Ontario and Western Ontario Conference annual meeting, Rockway Collegiate Kitchener and Waterloo-Oxford School, Baden, Mar. 26-28
Illinois Mennonite Conference annual meeting, East Bend Church, Fisher, Ill., Apr. 1-3
Christian Camping Convention 82, Camp Amigo, Sturgis, Mich., Apr. 12-15
Mennonite Church General Board, Cabrini Contact Center, Des Plaines, Ill., Apr. 15-17
Goshen College commencement, Goshen, Ind., Apr. 18
Rocky Mountain Mennonite Conference annual meeting, Colorado Springs, Colo., Apr. 30-May 2
Franconia Mennonite Conference spring assembly, May 1
Gulf States Mennonite Fellowship inspiration conference, Des Allemands, La., May 1-2
Mennonite Board of Missions Board of Directors, Harrisonburg, Va., May 13-15
Mennonite Mutual Aid Association Board/committee meetings, Goshen, Ind., May 13-15
Mennonite Board of Education board of directors, Elkhart, Ind., May 14-15
Mennonite Renewal Services annual meeting & CCRMC, Dayton, Ohio, May 18-20
Goshen Biblical Seminary commencement, Elkhart, Ind., May 21
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 21
Eastern Mennonite College commencement, Harrisonburg, Va., May 23
Hesston College commencement, Hesston, Kan., May 23
Festival of Missions, Wooster College, Wooster, Ohio, July 16-18
1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8

\$279,360

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$279,360.33 as of Friday, February 26, 1982. This is 37.2% of the total needed. Contributions have been received from 345 congregations and 162 individuals. Individual gifts represent \$57,075.62 of the total.

Goal: \$750,000

Fund to help workers quit at A-plant

Establishment of a "solidarity peace fund" to assist employees of a Texas plant that produces nuclear weapons to find other employment was announced in Omaha by Bishop Leroy Matthiesen, head of the Amarillo (Tex.) Catholic Diocese. A \$10,000 contribution by the central province of the Missionary Oblates of Mary Immaculate will start the fund, which will be administered by the Amarillo diocese.

The fund will be used to help those employees of the Pantex plant in Amarillo who feel compelled by conscience to quit their jobs and seek other employment, Bishop Matthiesen said.

The Pantex plant is involved in the production, assembling, and stockpiling of nuclear weapons and the bishop, in a statement issued last August, called on Pantex plant employees to "consider what they are doing, to resign from such activities, and to seek employment in peaceful pursuits."

'Futurist' planning called important for the churches to prepare for 21st century

Grassroots ecumenical efforts are crucial to stimulate "futurist" planning to prepare churches for the 21st century, a human science professor told a Texas Conference of Churches assembly. "When the individual in the pew within the local church begins to think more about the future, begins to anticipate what tomorrow will look like, then we're beginning to anticipate that thing called 'futuring,'" said Dr. Thomas R. McFaul, director of human sciences programs at the University of Houston.

"The futures movement is the activity of God in our own time," Dr. McFaul said. "What God has done in the past is a pattern to interpret what God is doing in the present and what God will do in the future. No one denomination can take on major world problems by itself. Therefore, it is very appropriate that a group like the Texas Conference of Churches engage in today's futuring."

Futuring workshops of the assembly covered four major areas of concern: peace and disarmament, hunger, a sense of community, and political action and structural change.

Coalition asks churches to press administration on asylum for refugees

A broad coalition of Christian leaders has asked church bodies to press the Reagan administration to liberalize its policies toward refugees from Haiti and El Salvador. Their proposals coincided with publication in *The Washington Post* of a report that the United Nations high commissioner for refugees

believes that U.S. refusal to grant asylum to people fleeing El Salvador violates international agreements.

Some 200 leaders of denominations affiliated with the National Council of Churches called for the immediate release and resettlement of the 3,200 Haitians detained in the United States. They also asked for an end to interdiction of Haitian refugees on the high seas.

Catholic prelate in Seattle will give half of U.S. tax to charity as arms protest

Seattle Archbishop Raymond G. Hunt-hausen announced that he will withhold half of his 1981 income tax to protest "our nation's continuing involvement in the race for nuclear arms supremacy."

"As Christians imbued with the spirit of peacemaking expressed by the Lord in the Sermon on the Mount, we must find ways to make known our objections to the present concentration on further nuclear arms buildup," the archbishop told 300 peace activists attending a meeting at Notre Dame University.

German Protestants warn South African churches of isolation over racism

A delegation representing the Protestant churches of Germany has warned South Africa's Dutch Reformed churches to scrap their racial policies or face isolation. In a blunt ultimatum, the Alliance of Reformed Churches in West Germany, speaking on behalf of the Evangelical Churches in Germany (EKD), the organization of all German Protestant churches, demanded that the South African Dutch Reformed churches repudiate the white government's apartheid policy of racial segregation.

Group of Catholic nuns, helped by college girls, 'adopt' a refugee family

A community of nuns at Aquinas College in Newton, Mass., who "adopted" a family of 11 Cambodian refugees, say the experience has given everyone concerned a new lease on life. The project has drawn together the sisters and students at the 300-member girls' college run by the Sisters of St. Joseph.

It started last year when a local ecumenical group called Friends of Southeast Asian Refugees asked the sisters if they would be interested in sharing resettlement efforts. The nuns voted unanimously to do everything possible. They got permission to use an empty structure on campus to house an extended refugee family.

"Complete renovations were made and we helped stock and prepare for the arrival of 11

Cambodian refugees," says Sister Mary Louisita, an Aquinas teacher. "Our new tenants were the Chungs, who soon became our good friends."

China's 'toleration' policy gets credit for major spurt in Christian church growth

China has adopted a policy of limited religious freedom that could be called "toleration." Aided by that policy, some religious groups have emerged from the repressive years of the cultural revolution with new vigor and a growing number of adherents. For example, there are now more Christians in China than when the Red Guards set out to destroy religion in 1966.

With the help of China's current "pragmatic" government, Chinese Protestants have reopened 200 of their churches that were closed during the years of turmoil, while Chinese Catholics have reopened about 80 of theirs. The congregations using these buildings—most of which are in the larger cities—have been literally "born again" and are so large that multiple services often are required to accommodate them.

Still, until more churches can be reopened, most Christians will have to continue to worship at home in so-called "house churches," as they did in secret when their churches were shut down.

Admiral Rickover asserts that world will blow up unless arms buildup ends

Adm. H. G. Rickover, the 82-year-old naval officer who helped launch America's nuclear submarines and warships, says the world will blow itself up unless the arms race is stopped. "I'm not proud of the part I played in it," Admiral Rickover, who is being retired against his will from the Navy, told Congress in a farewell appearance. The admiral is known as the "father of the nuclear submarine."

"I would sink them all" if mutual disarmament could be negotiated, he said, describing the subs and ships as "a necessary evil."

Minority numbers pass 50 percent mark in Dallas diocesan Catholic schools

The enrollment of minorities in Catholic schools in the Dallas area has passed the 50 percent mark for the first time in its history. Sister Caroleen Henssen, superintendent of Dallas Catholic schools, reported that 10 years ago the minority enrollment in the 15 Catholic schools within the Dallas Independent School District was 33.1 percent. "Today, it is 50.1 percent, with 29 percent Mexican-American, 20 percent black, and other minorities are mixed in the remaining percentage," she said.

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Why not celebrate your baptism?

"How many of you know the date of your baptism?" a speaker said to the pastors at an annual pastors workshop. How many indeed? Some persons, of course, do not expect to remember any dates. But others are quite careful about celebrations and never miss a birthday.

The celebration of birthdays and holidays provides a change of pace in schedules which are otherwise routine and often dull. To honor a person's birthday puts the person on display at least once a year. Everyone should have some attention at least once a year. But why choose a birthday?

A birthday is convenient because it is unique. Few if any of a person's peers have the same birthday. Or if they do, they together become a select group who have this day in common. It is theirs to be savored. Furthermore the recognition of birthdays has become a custom which is supported by gifts, food, and birthday cards.

Few of us are original, and originality itself is generally a twist on something common. So more than we realize it, what we do is what we have been taught and what is supported by our culture. And the culture comes to depend on this. If the use of birthday cakes with candles were suddenly to cease, the makers of cake mix and candles could be out on the street along with auto makers and steel makers.

The truth is that many of our celebrations are supported commercially so that one side would scarcely know how to function without the other. This is not necessarily bad, but it is worth noting. (Some would say that some aspects of some celebrations are bad. "Don't eat the Valentine candy," said Weight Watchers. "Don't even open it. Throw it away." I myself would have the same opinion in regard to certain substances given in connection with other celebrations. Don't even unwrap them!) Because many of us have limited time and limited imaginations we rely on the help of those who have ideas on what we should give.

Christmas and Easter are the two most heavily celebrated occasions in the Christian year. Why is this so? They are important holidays, of course, particularly Easter. But several other factors may be noted. For one, in choosing to focus on these two seasons, the church picked on pagan holidays which were already being observed. In the northern hemisphere there seems to be an urge to do something at these seasons.

In modern times these celebrations have been aided and abetted by secularism and commercialism. We who wish to celebrate them as *Christian* holidays must continually remind ourselves that we are doing this in order to avoid being swallowed up in the secular frenzy.

This we will do. But while we concentrate on keeping Christ in Christmas or celebrating a Christian Easter we may overlook

other holidays which are equally important from a Christian point of view, but which do not have the same cultural and commercial backup.

How many Mennonite congregations celebrate Ascension Day and Pentecost, for example? When I was a boy our church community took a day off for Ascension Day. We went to church and held a preach-a-thon. I recall one of the ministers mentioning with some satisfaction that when he was a boy, Ascension Day was a day to go fishing. In his mind, an all-day meeting at church was a better way to spend it. Now the day is all but forgotten.

The *Gospel Herald* also has been giving sporadic attention to these days. I would feel less than responsible if I failed to note Christmas or Easter, but I believe there have been years when no articles were published on either Ascension Day or Pentecost. I am seeking to do better.

Also we have begun publishing the names of persons baptized, not only the statistics. However, it is obvious that we have not yet elevated baptism to the level of births, marriages, and obituaries. These are important, but when we stop to consider, isn't baptism more important?

Do you know the date of your baptism? For myself, I am reasonably sure it was either '35 or '36 but the actual date is forgotten. I intend to try to find out.

Editor's apology: It seemed a simple thing to schedule a series of 19 short articles on the theme "Texts for our time" to begin with Advent and end with Easter. But along the way several problems developed.

(1) Article 5 was not available in time for the December 29 issue, so article 6 was substituted. Later it was found that there would be no article 5 and so we were one week ahead in the series scheduled to end just before Easter.

(2) To get back on the track, so to speak, no article in this series was published on January 26. When we resumed on February 2 the article for that date was incorrectly labeled as No. 11 when it should have been No. 10 (and it was actually the 9th one published since No. 5 never appeared). By the time I discovered this, all the February articles had been improperly numbered.

(3) So when the series ends with No. 20 on April 6, please remember that this should have been No. 19 and that in reality, only 18 individual articles will have been published. Murphy, move over!

Apologies to all readers, but especially to librarians and researchers. If the world continues, it is possible that some historian in 2082 will follow the series and wonder if we were unable to count.—Daniel Hertzler

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March 16, 1982

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The tub, the towel, and the table

by Roy F. Good

In much of the history of the church, the cross has been silver-plated, and placed on a pedestal, while its true meaning in daily Christian discipleship has been largely ignored. I believe that our Lord's words and example in John 13:1-17 have similarly been idolized in ritual, but misunderstood or ignored in practice.

Jesus was having one last time of fellowship with his dis-

ciples. Knowing the lateness of the hour, he desired a final expression of his love to the Twelve with whom he had shared so many things.

But divine love cannot be understood without some human demonstration. So rising from supper, he laid aside his garment, and girded himself with a towel. Then he poured water into a basin and began to wash the disciples'



feet, and to wipe them with a towel. I believe that this humble servant-act was more than a lesson in humility or of offering to do the dirty work.

The usual pattern for our communion service is to have a sermon first, then the sharing of the bread and the cup, followed by an introduction to the rite of foot washing, then the foot washing ceremony. However, I believe that a careful reconstruction of the order of events suggests that the Lord followed a different procedure. First, the washing of the disciples' feet, then an explanation of what he had done, and finally, the bread and the cup. I believe that in this event, Jesus was using a very familiar occurrence—the customary washing of a guest's feet—to teach an important lesson.

Before the disciples met in the upper room, it is reasonable to assume that they had each taken a bath, yet while walking the dusty streets, their feet had gotten dirty. It was this defilement that the Lord desired to use as an object lesson. I believe that that lesson was this. Those of us who are part of the body of Christ have been cleansed, bathed by his blood. But we need to give careful and constant attention to those points of our being and experience that come in contact with the world. It is easy to pick up a stain of sin.

The tub which our Lord used speaks of the need of cleansing from the sin that easily besets us—sin of which we may or may not be aware. The Lord took upon himself a role the others had shunned. He confronted the disciples with the fact that their feet were dirty. But more than that, he did something about it.

He went around the circle, lovingly removing dirt from the feet of his friends. Not with the hot water of criticism or censoriousness, not with the cold water of rejection or a "holier than thou" attitude, but with the warm water of love and empathy. And to each, after he had removed the offending dirt, he applied the towel. The towel speaks to us of a job completed. Of forgiveness. Of restoration. He did not leave them with wet feet as a reminder of their former condition.

Paul taught the Corinthians (and us) that before we partake of the Lord's table, we must examine ourselves, lest we eat unworthily, that is, with known sin in our lives. The more carefully we judge ourselves, he said, the less we will have to be judged by another. So before communion, I examine myself. But I must recognize that I may miss something.

The point where I come in contact with the world may bear some uncleanness I do not see. So before I present myself at the Lord's table, I submit myself to my brother for his examination. My feet represent that part of me that comes in most direct contact with the world. Can my brother see what I cannot see, or that which I have ignored? Then let him point out my inconsistency, and help me deal with it. Then let him apply the towel of forgiveness and give the embrace of brotherhood. But don't limit him to once or twice a year. My walk in the world is on a daily basis. So is my need for cleansing.

Our ceremonial foot washing is usually done under the most pleasant circumstances. We wash our feet carefully beforehand. We put on clean hose. Perhaps even a dash of deodorant in our shoes. We make every effort to "put our best foot forward" to the brotherhood. Judging from what we see at foot washing time, we might logically conclude that none of us ever has dirty feet.

In such apparently antiseptic situations it may be hard to admit, "My feet are dirty, help me, please." It may be even harder to say to a Christian sibling, "Your feet are dirty. . . ." Furthermore, when I stoop to wash another's feet, I place myself in a vulnerable position. He may accept my ministrations, or he may kick me in the face.

Peter first refused to allow the Lord to scrutinize him. Had he not taken a bath? Had he not forsaken all to follow Jesus? But Jesus explained that, while Peter didn't understand what he was doing now, he soon would understand. I believe that the Lord was applying the truth behind the symbol only a few minutes later when he predicted that, before morning, Peter would three times deny any relationship with him. And again Peter declined to accept the Lord's observation of a need in his life.

Not until the cock crowed did he realize that the Lord was trying to expose and cleanse a very vulnerable spot before infection set in. On the other hand, it would seem that Judas refused to allow the water of the Word to have its effect on his life, and so Jesus invited him to leave before the sharing of the sacred symbols of his broken body and shed blood.

The Lord's table is not for perfect people, or for those who

Roy F. Good is from Harrisonburg, Va. This article is from a meditation given to the Lambert Mennonite Church, Harman, W.Va., while he was pastor there.

Editor: **Daniel Hertzler**

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have never sinned. It is for those who have been born into the family of God. What better proof of familyhood and of brotherly love and of oneness in Christ is there than that we help one another on the way to becoming like him who knew no sin? And what better help is there than to wash one another's "dirty feet"?

So then, what was the lesson that the Lord was trying to

teach in this passage? It was a lesson in love. If a brother be overtaken in a fault, you who are spiritual restore him. It was a lesson in humility. You are to do it in the spirit of meekness, lest you also be tempted. It was a lesson in service. You are to bear one another's burdens, and so fulfill the law of Christ. It was a lesson in happiness. If you know these things, happy are you if you do them.

How to start a civil war

by Katie Funk Wiebe

I read Barry Broadfoot's *Ten Lost Years 1929-39* expecting an encounter with the grim despair, dire need, and raw greed of the Big Depression. But I didn't expect to laugh as often as I did. Some depression survivors found humor in the dustiest and darkest corner. "In the good times, one laughed from pleasure. In the bad times, one laughed even harder, from necessity," said one.

Though we may scan the daily comics or watch the occasional comedy on television, Mennonites are not a laughing people in good times or bad. If we laugh, we want our laughter clearly separated from our religion, so that the echoes of the one will not penetrate the exalted corridors of the other. We can handle tears, but not laughter, for Paul's words to the Ephesians against "filthiness and silly talk or coarse jesting" have impressed themselves on our minds.

Humor doesn't fit our long-standing image of deep sincerity and seriousness. Who has ever painted a picture of an Anabaptist, feet firmly planted on the ground like Paul Bunyan, head raised to the sun, splitting his shirt-seams with laughter?

Our image of our forebears is of persons with a furtive look, like deer at prey, pleading with their captors for mercy. There's not too much to laugh at or about when someone's clamping a red-hot screw on your tongue or tying you into a sack to make drowning a certainty.

Coming from a long line of protesters hasn't helped either. We inherited the protest mentality in the 1500s when we took our stand against the state church, then added an extra dollop at various steps along our corporate pilgrimage. We protested each other when Mennonites split away from Mennonites. When that schismatic activity slowed, we renewed our protest against the war, draft, bombs, and less so against sin, the world, and devil.

Humor hasn't often showed up in the history of these experiences. Humor and protest make grim bed partners, for when they wed, the humor turns hard and sharp, with a bitter edge. Without humor, protest becomes the self-righteous stand of the super-believer. Head size and halo grow proportionately to the lack of the light touch. Its presence keeps the over-serious defenders of the faith mindful they haven't yet been given

angel wings along with their placard.

Elton Trueblood, Quaker theologian, has written much about the need for more humor in the Christian life. We are too uniformly serious, he says. Laughter can act as a solvent in disappointment with others and with ourselves. It helps, he writes, to know that Christ laughed. Some of Jesus' best humor relates to the predicament of the unlaughing Pharisee. A camel pushing his way through a needle's eye or a plank in the eye are comic images. The renaming of Simon Peter may also have had a humorous twist, he writes. The modern equivalent of Peter's new nickname might possibly be "Rocky."

Do we need to start a laughing campaign just to add more lightness to life? A better reason comes from a *Time* essay written several years ago which accuses Americans of having the will to laugh, but not the ability. Though we think we are emancipated from the "friendly curse" of puritan seriousness, we've fallen prey to a reverse puritanism. Because our society demands that we "feel," we've become captives to a new moral imperative to pretend feelings we don't have. The result is a new kind of prig, who sets up statues to empty achievements.

The best weapon against priggishness of any kind is humor, for "humor is civil war, even to the point of paralysis" between that part of a person which wants to play God and that part which knows a real God to see one. Humor is the winner in this civil war if the person recognizes that the image of the serious character staring back from the mirror doesn't fit the requirements of a God.

Without humor to deter them, little prigs become big prigs, writes the *Time* essayist, and what at one time might have been diverted by a custard pie in the face, sooner or later, becomes a bomb on a city. Without humor to give life balance, the need to be right takes over and turns to violence.

Objectors to humor are right, however, to criticize jokes used only as pulpit time fillers or for the sake of a laugh. Trueblood states that Christ used humor only to make a point, never as a crude jest. Possibly that's our cue.

Someone in high places suggested a few years ago during the lengthy discussions regarding the naturalization of the Seminole Mennonites that to solve the problems of illegal aliens, all aliens should be persuaded to become Mennonites because we're such nice people. We like that. Our halos spin wildly. All that can save us is if someone quickly releases copies of the secret tapes recorded in our oval offices.

Katie Funk Wiebe teaches English at Tabor College, Hillsboro, Kan.

Priorities for the Mennonite Church in the 1980s

At General Assembly in 1979 nine priorities, recommended by the Council of Faith, Life, and Strategy, were set for the church in the following decade. Their purpose is to stimulate the conviction and action of the entire church and to help set a common direction for the many congregations, conferences, and agencies. This document is an expanded statement of the priorities to create continuing awareness and to encourage reflection on specific responses from each one of us.

9. Unity

A proper concept of unity begins with an understanding of who God is. There is no better place to begin than with the ancient Hebrew confession, "Hear, O Israel, the Lord our God is one Lord." This confession culminates in the New Testament vision of one Lord, one faith, one baptism, one God and Father of us all. Any valid understanding of unity must begin with such a grand vision. And any serious attempt to express that conception of unity in the life of the church must recognize that division and disunity within a denomination or even among denominations is truly a scandal, literally a stumbling block, because it is a misrepresentation of who God is. The importance of

concern for unity is underlined in Jesus' high-priestly prayer where he declares that the world will recognize the authenticity of his mission by the unity of his followers.

We need to cultivate a vision of unity based on the cross as the means for overcoming separation and hostility (Eph. 2).

We need to recognize that the unity of the Spirit is a given to be discovered and nourished, while unity of the faith is a goal toward which we must work.

We need to realize that we are most free in relating to others in unity when we can joyfully share our own uniqueness.

More a by-product than a goal

by Janet H. Kreider

How can our lives be different in the 80s if we take the priority of unity seriously?

The voice on the telephone was troubled. "I don't know what to do," he said. "I'm helping to renovate a church and they want to put a baptistry behind the pulpit. I don't think I can be any part of that. A baptistry in a Mennonite Church . . ." his voice trailed off in disbelief.

Like Tevye in *Fiddler on the Roof* (whom this brother had

Hear, hear!

Does the prophet Haggai speak to Mennonites?

Recently I was reading from the book of Haggai. I wondered what God may be saying to Mennonites. According to Haggai, the house of God was lying waste. People were busily engaged in building their own houses and promoting their own interests. They were saying, "This is not the time to build God's house." But God asked, "Is it time for you to dwell in luxurious houses and my house lies waste? Consider your ways."

In my meditations I heard God say to us, "You say this is not the time to increase your giving for world missions and relief, not the time to raise congregational budgets and rally to the support of church institutions." But God asks, "Is it the time to increase your CDs and your money market certificates? Is it time for you to invest more money in IRAs and stocks while millions of people are starving, while the mission board and our church institutions are forced to cut back on their programs and services? Consider your ways."

God said that in building luxurious houses for themselves and neglecting God's house—in promoting their own interests at the expense of God's work—they were reaping futility and frustration. They were putting their earnings in bags with holes. Even though they were sowing much they were reaping little

and had little or nothing to show for their efforts.

God told his people, "Go to the mountains, bring wood, and build my house." I heard him say to me, "Milo, you have a small certificate of interest coming due today. Go to the bank, cash it in, and make a contribution to the operating expenses of the college, and send a check to the mission board." The temptation to reinvest it all at 14 percent interest was great. But I decided to invest it instead in the youth of the Mennonite Church and in world missions. I am happy with that decision.

May God be saying to some of us, "Consider your ways. You have neglected my house in building your own. Go to the bank. Cash in a CD or some of those stocks. Help build my house that lies waste. Help promote the great work of Mennonite Central Committee and the mission board. Help meet the staggering needs of poverty-stricken people around the world. Help support our educational institutions in these difficult and critical days as they engage in training our youth for the service of Christ and ministering to a needy world.

God says, "If you will do this I will take pleasure in it. I will be glorified." Brothers and sisters, let us consider our ways. Let us not put our earnings in bags with holes, while the great purpose of God in reconciling the world to himself suffers for lack of funds and support.—Milo Kauffman, Hesston, Kan.

probably never heard of), he was being stretched so far he felt about to break. Customs and teachings that were part of his heritage were being tampered with and too much change was threatening. To pay an extra \$1,000 to install a baptistry was beyond his comprehension, his patience, and his ability to cope. In his judgment it was neither good theology nor good stewardship.

Theological treatises, priorities on paper, sermons, and seminars—all are useful, but the real test comes in our reactions to each other on issues over which we differ.

Unity is not synonymous with uniformity. We do not all have to think alike or look alike to have unity. We do not need to separate ourselves into little clusters of commonality to have community. We may have differing opinions, or interpretations, even convictions—as long as our goal is the same—to follow Christ and bring glory to his name.

Jesus' concern for us, expressed the night before he died, was that we may be *one*. On the one hand we fear unity, as if we will compromise some unique conviction if we become yoked with someone who may not practice the "all things" as we do. At the same time, we greatly desire it. If only everyone believed the whole truth—as we do, we think.


The statement says we need "a vision of unity based on the cross." It is here at our point of utmost need where Christ makes us one. Each is as needy as the other; each must empty himself. Here he bridges our separation and hostility.

Another concept worthy of much thought is that "the unity of the Spirit is a given; the unity of the faith is a goal toward which we must strive." We sing, "We are one in the Spirit" and "They'll know we are Christians by our love"—and it sounds easy. Working at the unity of faith takes more energy—spiritual and otherwise. Do we condemn those who differ? Do we care enough to confront? Do we try to understand the other person's

point of view, even when we feel threatened? Can I love the brother who builds (or refuses to build) a baptistry in my church?

If love is the greatest, and unity the sign whereby people know we belong to Christ, it is at this point where Satan will launch his most vicious attacks. Little is more devastating to the witness of the Christian church than a bickering, splintered body. As long as we focus inwardly on our differences and gnawing, we can't get on with the business of winning the world to Christ. If we all strive toward the same goal and gather around the same cross and keep our eyes and our affections on the same Lord, then our unity will be more of a by-product than a goal—but it may be more genuine.

What difference will it make if we take unity seriously in 1982?

- We will affirm who God is.
- We will affirm his sovereignty, his power.
- We will align our goals with his.
- We will encourage others to align their goals with his and will affirm them when they do.
- We will be less critical of those whose methods and expressions differ from our own.
- We will learn from others who are following Christ more closely than we are.
- We will care enough to confront in love where expressions differ, but will leave the judgment to God.
- We will free each other to share our uniqueness and creativity in love.
- We will pray for wisdom and discernment as to when and how to confront, to change, to hold on to, and to let go. 

Janet H. Kreider is administrative assistant in the Information Services department of Eastern Mennonite Board of Missions.

Why I pay taxes

I read and hear many arguments against paying "war" taxes. Many of them seem to be reasonable and logical. However, I pay taxes because I believe that it is the teaching of the Bible (Mt. 17:24-27; 22:17-21; Rom. 13:6-7), which for me must take priority over any reason or logic. The earth is the Lord's and everything in it (Ps. 24:1). The authorities that exist have been established by God (Rom. 13:1). God has placed some obligations on the state and some on the church. I understand Matthew 22:20-21 to mean that establishing a system of currency and legal tender is a function of the state. It is "Caesar's."

I have a piece of paper called a deed that indicates that a little spot on this earth is mine. Another government may take over and say it is not. If the state wants to build a highway through this spot I may be made aware of the fact that it is not really mine. If the state determines that a certain portion of its currency is to be considered theirs, is this not their right? Did not Christ mean that the people of his time should pay taxes exacted by the Roman government? Rome had a vast military machine. Were not the soldiers that crucified Christ paid from the military budget? No doubt a greater percentage of our taxes goes for military expenditures, but at what percentage point

does it become wrong to pay the taxes imposed?

Even if I consider the money to be mine before or after it is paid over to the state, I still have a problem. How can I determine what percentage of the tax money is used for purposes of which I do not approve? People arrive at many different answers or conclusions from the same set of figures. An example is the interpretations of the results of an election. Let "x" equal the number of cents in each dollar of my taxes that goes for military purposes. If I pay more than "x" cents, then some of "my" money is being used for war purposes. If I pay less than "x" cents, I am not paying my share of legitimate governmental expenses of which I approve. So I need the Pharisees, or someone else, to spell out what I should support and at what point I am supporting it.

I also want to say that I respect those who do not see the issue as I do and have the courage to give expression to and live up to their convictions. If at any time in the future a program is set up whereby the government will give us the privilege of designating a certain portion of taxes for a purpose that is peace-oriented, I expect to go along with it. I would consider it as an expression of my concern for peace, even though I doubt that it would reduce the nation's military budget.—Ivan H. Stoltzfus, Morgantown, Pa.

On bringing in and sending out

by Charlotte Holsopple Glick

“Whatever you bind on earth shall be bound in heaven”
(Mt. 18:18)

It's pictorial directory time at the Waterford congregation. Some questions being asked by the committee are: What about those who have not attended for many years? Should persons be included who seemingly have no interest in the people of God? Who decides if and when persons are no longer members of our congregation?

“Whatever you bind on earth shall be bound in heaven.”

“To bind” is to announce God's judgment on unbelievers and those who have ceased being faithful and to forbid them to be a part of God's people. “To loose” is to forgive sins and to admit new believers into the church and to restore repentant sinners to the fellowship.

Matthew 18 is a collection of the sayings and parables of Jesus concerning community life. Matthew addresses the church as those who belong to the Lord. He no doubt is troubled by persons in the church becoming unfaithful and the failure of anyone to say anything about it. He may be observing that the credibility of the gospel is jeopardized because of the behavior of the members. Into this milieu of the church becoming established and realizing that they are “in the world and not of the world,” Matthew gives Jesus' instruction for church relationships.

This chapter opens with an explosive question asked by the disciples of Jesus, “Who is the greatest in the kingdom of heaven?” Jesus answers by placing a small child in the middle, suggesting that those who can live up to a child's humility will be greatest in the kingdom.

Next, Jesus emphasizes the essential care of the church for little ones once they have entered the kingdom. They are to be given supreme value and treated with concern and compassion. Those more mature within the fellowship are not to put stumbling blocks in the path of recent converts. The worth of each person in the community is emphasized by the tender story of the kind shepherd (18:12-13) who even though 99 of his 100 sheep were safe, did not rejoice until he found the one that was lost. He did not ask how or why the sheep had gone astray; he simply went searching.

At the end of the chapter, Matthew concludes the admonition to the church fellowship by highlighting Peter's question, “Lord, how often shall my brother sin against me and I forgive him?” Following the unexpected answer of 70×7 , Jesus tells the parable of the unmerciful servant (18:23-35).

Sandwiched between the shepherding story and the forgiveness parable is what may seem to be the most difficult part of Jesus' message—the procedure for dealing with one who has

sinned. The strategy is a three-try approach with the intent to restore the person to wholeness in fellowship.

First, go to the person alone. If the person doesn't listen, take one or two others with you. If the fallen member still does not respond, try again by taking it to the church. With the promise of the presence of Jesus (18:19-20), the church is then given the awesome responsibility of forbidding or permitting that sinful member to be a part of the community.

Power to carry out the admission to and expulsion from the community belongs to the disciples. Jesus continues to commission us, a group of ordinary people, to forgive sins and restore persons to wholeness. The authority invested in the church is equal to that he claimed for himself.

Power to bind and loose is under the subjection of Christ. This requires searching the Scriptures with our brothers and sisters and giving ourselves to the guidance of the Holy Spirit. We unite with God and become God's instruments in the saving action of restoring persons to full fellowship. Accepting the opportunity to bind and loose is a seal of divine approval given to those who commit themselves to being God-followers.

Many congregations do well at one half of the task of binding and loosing, the loosing part. We eagerly welcome persons who accept the call of Christ to be followers. We assume the authority of Jesus Christ to decide who is eligible for baptism. We are anxious to forgive those who have repented from sins of unfaithfulness after having entered our fellowship.

The task of binding is quite another matter. Binding is risky and can easily be carried out for reasons other than love and caring. We fear being labeled as self-righteous, condemning, or violating another's choices. Cutting off members after many attempts of healing will be painful. Obviously all members will suffer. It cannot happen easily or simply. But can we do otherwise and remain faithful to the Scriptures?

The binding and loosing dilemma within our congregations is not because the approach is unclear. We know what should be done. The situation is rather that we may spend too little time establishing a covenant upon entrance or reentrance into the fellowship of believers. We have nothing to use as a standard for frequent “checkups.” As a result, persons often drop out of fellowship because of guilt and we, having no exit provision, are uncertain of their status with us. The point is that fallen members, having been given ample opportunity for repenting, are to be considered unbelieving sinners (Gentiles and tax collectors) so that the church can continue confronting them.

Disciplining each other is not an option. It is an act of faithfulness to our commitment and the essence of our accountability to each other. Disciplining brings unbelievers into the fellowship and permits persons to leave allowing the congregation to remain faithful.

The pictorial directory at Waterford will soon be finished. But will the binding and loosing go on?



Charlotte Holsopple Glick is copastor of the Waterford Mennonite Church, Goshen, Ind.

Is There a Guiding Norm for What Mennonite Pastors Should Be?

"Yes,"
says **Richard C. Detweiler**, president of **Eastern Mennonite College and Seminary**.
"Pastors should enable others also to lead."

"Congregations are seeking ways of sharing leadership ministries rather than looking to only one pastor to carry most of the ministry responsibilities. This model is faithful to New Testament understanding of the nature of the church and fits with Mennonite experience. It reflects a view of a congregation as an *organic* body rather than an institutional one.

"The role of pastors within this body is to be servant-leaders among God's servants — to develop



Richard Detweiler, right, discusses a model for ministry with J. Clair Hollinger, pastor of Ridgeway Mennonite Church in Harrisonburg, Virginia. Hollinger is also a student at Eastern Mennonite Seminary.

leaders in ministry and to help members exercise their spiritual gifts more fully.

"We are looking at ways Eastern Mennonite Seminary can help provide the educational and spiritual preparation for

these kinds of church leaders. There are many possibilities in addition to the regular two- and three-year graduate programs.

- **A one-year certificate of biblical studies course.**
- **Teaching/training seminars and**

studies in cooperation with conferences.

- **Seminary student internships within congregations.**
- **Development of a church leadership training institute to provide short-term training in specific areas of study.**
- **Participation in evangelism and church planting center studies.**

These are just some of the insights coming out of months of study and consultation with church leaders to discover a 'model for ministry' for Mennonite churches. The results will enable Eastern Mennonite Seminary to prepare leaders who can best meet the needs of our congregations."

***EMC&S . . . discovering what it takes to give
. . . to the church and to the world.***

Eastern Mennonite College and Seminary
Harrisonburg, Virginia 22801 (703)433-2771



Eastern Mennonite College and Seminary admits students of any race, color, and national or ethnic origin, regardless of handicap.

220 share breakfast with Publication Board

Despite icy roads, 220 early risers from in and around Lancaster, Pennsylvania, attended a 7:30 a.m. breakfast on Feb. 13 with members of the Mennonite Publication Board, representatives of Mennonite Publishing House, and Provident Bookstore personnel. Besides featuring a speaker, the breakfast included introductions of board members and other personnel, and time for questions and suggestions. An octet from Provident Bookstore sang.

"I don't know when the Publishing House has been exposed to as big a group who got out on Saturday morning in snow to pay their own breakfast," said publisher Ben Cutrell in opening remarks. The large banquet room at Leola Family Restaurant could not accommodate all who wished reservations.

Publication Board members customarily meet annually in various constituency locations and the breakfast is a way to share with interested church members. Normally attendance has ranged near 20 to 30. The Board oversees the publication program of the Mennonite Church. The breakfast at Leola, which was well-publicized locally, featured Daniel Hertzler, editor of *Gospel Herald*, speaking on "An Editor's View of the Church."

Hertzler characterized himself as destined to be on the cutting edge since birth. He spent more than 21 years on a farm near Elverson, Pa., which was drained "92 percent by the Schuylkill River and 8 percent by the Susquehanna River, so I was always in the middle!" he said, and added, "I am the first Amish editor of the *Gospel Herald*."

"Today it seems to me we stand on the threshold of new creativity—or are we ready for dissolution?" observed Hertzler. He has traveled extensively visiting Mennonite churches and has authored the book *From Germantown to Steinbach* (Herald Press, 1981). The Mennonite tradition has persisted for 300 years since Germantown, and many times this tradition was rural. "But today the urban world is pressing in upon us, sometimes in strange ways." For example, there are Mennonites in Chesapeake, Virginia, who are able to use farmland because the navy airplanes make so much noise developers do not want the land.

The Mennonite Church today is also becoming culturally diverse with blacks, Spanish, Italian, Scandinavian, and many others as well as English and German.

Some problems the church currently seeks to deal with are renewal, affluence, marital instability, military service, lifestyle, leadership.

Letters to the editor, said the *Gospel Herald*



From left: Ben Cutrell, publisher, Dan Hertzler, speaker, and breakfast participants

editor, are a sign of what's bothering people and thus indicate frontiers. Hertzler pointed to some present issues.

The place and ministry of women in the church brings uneven response. Difficulty lies in the fact that "not everybody is working at the issue. They're rather making statements that don't really help."

"It's clear!" says one side. "It's clear!" counters the other side. Hertzler's audience shared knowing laughter as he clinched his point: "From where I sit it's not as clear!"

How we nurture our spiritual life and witness, especially in regard to war taxes, is another issue. In the past Mennonites were "The Quiet in the Land." Until World War II, war was a sporadic activity but today preparation for war has become continual. "We're caught trying to figure out how to respond." And how do we face the threat of annihilation?

Another issue fueling debate across the church is the question of "how we live from the Bible." Do we proof-text? "Both sides (of an issue) quote Scripture," said Hertzler. "It would appear the Bible is used as a support for a position rather than as a source for seeking truth."

Given the variations of culture and practice, what is the essence of being Mennonite? Mennonites have traditionally stood for, among other things, nonswearing of oaths and nonparticipation in war. In addition Mennonites care about relationship and helping each other.

While visiting a museum church in Steinbach, Manitoba, Hertzler wondered at the heavy beams in the ceiling. Grain for the poor had been stored in the attic, he was told. A visitor to the recently begun Mennonite congregation in Washington, D.C., pastored by Myron Augsburg, reported that even there "after church they stood around and talked."

"What does it mean to have concern today?" challenged Hertzler. "We have a past, present—and future" of teaching the Bible and trying to be faithful to it.—Lois Shenk Landis

Under new management, MBM

When Paul Gingrich became executive secretary of Mennonite Board of Missions, Elkhart, Ind., he must have felt the need for an overhaul of the machinery. Changes were instituted that caused some creaking and groaning, and the board of directors took ownership in the action.

At its Feb. 12-13 quarterly meeting, held at the International Friendship House, Winona Lake, Ind., the board plunged into its continuing efforts to reshape MBM so that it can be more responsive to its constituency and to various needs, as well as to get its work done more effectively.

The 12 directors approved the make-up of three new committees which will be responsible for the three divisions of MBM—overseas ministries, home ministries, and administration and resources. Each committee will have three or four directors plus several other persons appointed by the board of directors.

The big issue before the board, though, was how to incorporate media ministries into the new structure. With offices in Harrisonburg, Va., media ministries is not only separated geographically from the MBM home office in Elkhart, Ind., but it has both overseas and home ministries components and maintains much of its own support services.

Media ministries is the current name for what started in 1951 as *The Mennonite Hour*. It was organized by several Virginia Mennonites and became a part of MBM two years later.

After considerable discussion, the directors voted unanimously to integrate media ministries into the three MBM divisions. The media ministries name and offices will not change, but each staff member in Harrisonburg will be responsible to one of the three new divisions. The media ministries committee was disbanded like all other previous program committees have been.

Florida New Call to Peacemaking assembly to be convened

In 1978 and 1979, small retreat-type gatherings of representatives of the historic peace churches met in Florida in response to the New Call to Peacemaking. Then for awhile it seemed the New Call to Peacemaking would fade from the Florida scene.

But the concern of Nelson Kauffman caused the peace and social concerns committee of the Southeast Mennonite Convention to ask Miriam and Lowell Nissley to convene a New Call steering committee. The other historic peace churches quickly responded and the movement revived.

The steering committee is convening a "Florida New Call to Peacemaking Assembly" on Mar. 20 and 21 at the Bahia Vista Mennonite Church, Sarasota, Fla.

Out-of-state resource persons are Charles

Boyer, peace consultant for the world ministries commission of the Church of the Brethren; David Brubaker, member of the Brethren in Christ missions staff; Doug Hostetter, a member of the MCC Peace Section and executive secretary of the New England office of the American Friends service committee; and Edgar Metzler, national coordinator of New Call to Peacemaking and associate secretary for peace and social concerns of the Mennonite Board of Congregational Ministries. Resource persons from within Florida are Warren Hoskins, Bob Goodson, and Steve and Johanna Jordan of the Religious Society of Friends.

On Saturday afternoon, the resource persons will offer a wide range of workshops from the use of transforming power in loving enemies, enlisting family and friends in constructive

change, and organizing a local peace center, to the dilemmas and frustrations posed by registration for the draft, war taxes, and nuclear proliferation. Each participant may attend two workshops.

A Saturday night mass assembly will feature special music by boys' and girls' handbell choirs, a sing-along, a film, *War Without Winners*, and a message, "Faith and Hope in a Dark Hour," by Doug Hostetter.

On Sunday morning, Doug Hostetter will speak at Ashton Mennonite Church, Ed Metzler at Bay Shore Mennonite Church, and Charles Boyer at Bahia Vista Mennonite Church. A noon carry-in meal at Bahia Vista Church will be followed by a wrap-up session in the afternoon.

—Martin W. Lehman

the tough questions

"The benefits of integration will outweigh the costs of increased travel and phone calls between Harrisonburg and Elkhart," said media ministries Director Ken Weaver. Under the new setup, Wayne Hochstedler will take charge of the administration and resources aspect of the Harrisonburg office so that Ken can give more time to actual program ministries and relate more closely to the overseas and home ministries administrators in Elkhart.

Moving to the overseas ministries report, the directors heard Wilbert Shenk call for a continuing MBM role in India, where most other mission agencies are phasing out their presence. "I propose that we find ways to stay in India," Wilbert said, "although visas are hard to get and our current missionaries are nearing retirement."

Wilbert had returned only hours earlier from an administrative visit to MBM's oldest overseas mission field. Missionaries first went to India's Madhya Pradesh State in 1899. As the Mennonite Church there grew and matured, MBM workers were gradually withdrawn, with the last one leaving in 1975. Eight missionaries continue to serve in other locations in India.

"But we need to continue sending North Americans to encourage Indian Christians and to show solidarity in the face of growing threats to religious freedom in that country," Wilbert said. "The best way is to send recognized specialists in such areas as medicine and education."

In the Home Ministries report, Rick Stiffney announced that MBM will distribute \$304,000 in 1982 to Mennonite Church conferences for various conference ministries. Most of it is for mission pastor support. Over half of the total supports church founding in the Sunbelt states.

In a nutshell, Rick noted, these subsidies represent money from larger northern conferences going to mission frontiers. Southwest



From left: Beulah Kauffman, secy., Roy Kiser, chmn.; Gene Seals, v. chmn.

and South Central conferences are the greatest beneficiaries.

Rick said the goals for 1982 subsidies are to assist with new church founding and outreach efforts, support longer-term ministries for which MBM has continuing responsibility, begin to establish a pattern for evaluation and planning for each ministry, foster churchwide mission vision, and channel workers and money to needy areas.

Income for Mennonite Board of Missions in 1981 was up 12.5 percent over the previous year. Income exceeded expenses, enabling MBM to wipe out half of the deficit left over from last year.

The unaudited financial report for fiscal year 1981, which ended on Jan. 31, showed that income was up 12.5 percent over the previous year. This included \$2.1 million in revenue of

various kinds, like earnings by Voluntary Service workers.

Contributions totalling \$4.6 million came from congregations (\$2,830,000), individuals (\$810,000), and estates (\$670,000). An additional \$260,000 was designated for Mennonite Central Committee.

Expenses were kept below budget—under \$6.6 million—for an increase of only 5.1 percent over the previous year. A subsequent surplus of \$157,000 was applied to the \$306,000 deficit carried over from last year.

The board of directors meeting at snow-bound Winona Lake was preceded by a one-day mission goal setting seminar led by Chester Raber, a Mennonite management consultant from Lancaster, Pa. The directors took a hard look at their role as a board and worked on a purpose statement and goals for MBM.

Hurricane response theme of annual meeting

Hurricane preparedness was a key theme of the all-unit meeting of Mennonite Disaster Service (MDS) in coastal Virginia Feb. 19 to 20.

Close to 500 people from 22 states and six provinces were hosted by the Tidewater MDS unit at Liberty Baptist Church in Hampton.

"One factor in our selection of a coastal location for the all-unit meeting was that we are interested in developing hurricane-awareness among our people," said C. Nelson Hostetter, MDS executive coordinator.

Neil Frank of the U.S. National Weather Service in Coral Gables, Fla., explained that hurricanes are necessary to relieve the buildup of heat in the tropics.

"The problem of hurricane damage is often man-made," Frank pointed out. He substantiated the statement with slides showing before and after photos of buildings constructed in coastline areas known to be at great risk in a hurricane.

"I believe there will be great opportunities to give disaster service as man continues to live contrary to God's laws by building in areas greatly threatened by hurricanes," Frank declared.

Frank concluded his presentation with a testimony of his discovery of the meaning of personal faith after routine church involvement and career success failed to bring full satisfaction.

Neil Chapin of the Virginia State Department of Emergency and Energy Services informed the meeting of the organization and procedures specified by state law for handling emergencies, detailing the procedures to be followed in event of a radiologic accident.

Friday evening, following a fellowship meal and special music by a local Mennonite chorus, an audience of 600 heard Myron S. Augsburger, Mennonite evangelist and church founder in Washington, D.C., speak on the subject "The Mission of Deeds."

Augsburger stressed the need for a caring presence, compassionate service, and convincing communication in responding to human needs.

Augsburger cautioned against the dangers of accepting personal glory and of becoming too possessive of a ministry in a way that excludes others.

Regional directors reported a welcome absence of major disasters in most areas in the past year. However, several unit coordinators noted that to the victim no disaster is minor. MDS units provided service on a smaller scale to those who experienced destructive weather and fires as well as in renovation projects and refugee assistance.

During the year a number of MDS units developed preparedness by increasing networks of contacts and by providing workshops on such topics as earthquakes, fallout shelters,

and how to assess disasters.

Northern California coordinators told of service in areas of heavy flooding. This effort provided an unusual opportunity for unemployed persons to come to the aid of very wealthy victims, opening the way for a uniquely Christian witness.

Two fledgling organizations within MDS gave information regarding their specialties. Richard Weaver of MennoNet demonstrated communication equipment for utilizing six radio frequencies for which MDS has a Federal Communications Commission license. Herman Regier fielded questions concerning the potential role of the Menno Pilots Association in assisting in MDS projects.

Alberta coordinator Ike Neufeldt invited MDSers to the 1983 All-Unit Meeting in the Canadian communities of Lethbridge and Coaldale, assuring his neighbors to the south that they will not find "eight feet of snow and teepees" when they arrive.

"Unless a word of testimony accompanies the deed, we will receive the praise instead of God," Jonathan Kanagy said.—Carol Kurtz Wenger, Chesapeake, Va.

mennoscope

Mennonite Publishing House, Scottdale, Pa., announces a special series of church bulletins for the second quarter, April-June. Called "Scenes from Bible Lands," the series features significant biblical sites in photographs, maps, and description. Prepared by Jan Gleysteen, bulletin editor, the bulletins may serve as valuable educational and reference documents. Gleysteen draws on his own travel, photos, and artistic skills for this project. His son David helped him with the beautifully detailed maps. Five thousand extra copies have been run and delivery is guaranteed. Since the ground covered is so great, the series will spill over into the summer months. Write MPH for orders.

J. Otis and Isabelle Yoder, of Heralds of Hope, Breezewood, Pa., returned from a four-week tour in East and West Africa, Feb. 17. They traveled on behalf of their radio ministry and related programs to Kenya, Nigeria, and others during this time. They were enthusiastic about their reception and the Christian witness in Africa.

The fellowship hall of Goshen (Ind.) College Mennonite Church will be the location of the annual meeting for Mennonite nurses in northern Indiana on Apr. 6. Mennonite RNs and LPNs and other interested persons are invited. Student nurses at the college will be guests for the evening and will provide special music. A report will be given on the Protestant Health Association meeting earlier this month in Louisville, Ky. Further information about this meeting and/or the annual national meet-

EMC struggles with federal student aid cuts

The Eastern Mennonite College, Inc., board of trustees has approved a three-point plan for responding to federal cuts in student aid money. In a Feb. 18-19 meeting on the EMC campus, the trustees accepted a recommendation that the school provide student aid next year at a level similar to this year's. In order to do so, the trustees approved:

—A 2 percent across-the-board cut in the 1982-83 budget for EMC and Eastern Mennonite Seminary, excluding student aid. This reduction includes a 2 percent cut in salaries, wages, and benefits approved earlier and will provide \$130,000 for aid.

—An effort to raise an additional \$130,000 beyond regular budget needs to go directly to student aid. Some \$500 per student is to be raised from students' home congregations.

—A possible budget adjustment of \$130,000 if federal student aid is cut more than anticipated.

EMC&S vice-president Lee M. Yoder noted that federal cuts in aid to the school next year

ing, to be held in Bluffton, Ohio, in July, may be obtained from Dotty Kauffman at (219) 533-9769 or Ruth Davidhizar (219) 533-0627, Goshen.

Copies of the Mennonite-Your-Way Travel Directory III are still available. It lists more than 2,000 North American households prepared to host traveling Mennos. A special feature is a walking tour map of Germantown, Pa., where the tricentennial will be celebrated. A pull-out, centerfold map highlights nearly 50 Brethren, Brethren in Christ, and Mennonite agencies across Canada and the U.S. *MYW Directory III* is available at \$6.00 (U.S.) each, or two for \$10 (U.S.). (Pennsylvania residents add 6% sales tax.) Address: Box 1525, Salunga, PA 17538.

Correction: **Diamond Street Mennonite Church** will celebrate its 40th anniversary on May 9 and not May 16 (as previously announced in *Mennoscope*). The festivities will take place in Philadelphia.

Faith Mennonite High School, Kinzers, Pa., has an opening for a social studies and a business teacher for the 1982-83 school term. Interested persons should write the school, attention of James E. Gochnauer, principal, R. 1, Box 299H, Kinzers, PA 17535, or call (717) 442-8818 weekdays between 9:00 a.m. and 5:00 p.m.

Building Christian Community, a weekend event, will be held June 11-13 at Associated Mennonite Biblical Seminaries, Elkhart, Ind. The conference is cosponsored by Mennonite Community Association and the Institute of

will likely be less than \$260,000—the amount to be raised through the first two parts of the EMC&S plan.

At the same time, Yoder said that cuts for 1983-84 could be larger than those for 1982-83. He reported that the EMC&S administration is encouraging students, faculty, staff, and parents to write letters to members of Congress to protest the aid cuts and he urged trustees to do likewise.

In his report to the board, president Richard C. Detweiler described the situation as “a bottom-line test” of the Mennonite Church’s commitment to its colleges and seminaries. Increased church support will be required if an EMC&S education is to remain a viable option for students, he said.

Also at the meeting, the board:

—Approved continuation for a maximum of two years of the school’s current covenant relationship with the Mennonite Board of Education, Elkhart, Ind.

—Heard a report from EMC professor Calvin E. Shenk on a proposal to require a term of cross-cultural study by all college students.



Leonard Woodcock, the first American ambassador to the People’s Republic of China and the former head of the United Auto Workers, and his wife, Sharon, a former State Department nurse stationed in Peking, visited the Goshen (Ind.) College campus, Feb. 18 and 19, where they presented a Frank and Betty Jo Yoder Public Affairs Lecture on “Sino-U.S. Relationships—The Long View.” The Woodcocks are shown here with GC president J. Lawrence Burkholder. While at GC, the Woodcocks presented a morning convocation and met with former China SSTers.

Mennonite Studies. Conrad Hoover, retreat minister of the Eighth Day Faith Community of the Church of the Saviour in Washington, D.C., will speak on “Community for the Future,” among other topics. Keith Harder, exec. secy. of the MCA, will discuss *The State of Mennonite Community: Past and Present*. The conference is designed to bring together people actively working at building Christian community. Information regarding registration and housing may be obtained from MCA, 414 W. Wolf Ave., Elkhart, IN 46516, or by calling (219) 293-7380.

The Chicago Mennonite Learning Center has an immediate opening for a full-time, experienced administrator. Send résumé to: Gary E. Martin, 4216 S. Washtenaw Ave., Chicago, IL 60632, or call (312) 847-7944.

As of Apr. 1, Schowalter Villa and Hickory Homes of Hesston, Kan., will have a chaplain on their staff. Leo G. Schmidt, administrator, has announced that Wesley E. Jantz has been appointed for the retirement center and will begin his service on Apr. 1, 1982. The chaplain will serve as a pastor to the 235 residents of Schowalter Villa and Hickory Homes, working with four ordained residents who serve as volunteer chaplains and working with the pastors of the local churches to coordinate pastoral functions for residents with their local church pastors. He will also serve as an active member of the health care team at the Villa.

James S. Delp, former pastor of Wilkins Avenue congregation in Lancaster Conference, is now pastor of New Covenant congregation

in the Virginia Conference. His new address is: R. 2, Box 412A, Harrisonburg, VA 22801.

An Inter-Mennonite/Brethren in Christ Counselling Service, named “Shalom Counselling Service” (SCS), was begun in Ontario, Canada, in 1981. MCC (Ont.) presented this action to the MCC (Canada) annual meeting in January for affirmation. In 1981 a group of Mennonites in Ontario began to take seriously the call for assistance, and proposed a counselling service model to meet the various needs represented where MCC constituent churches are located. This group approached MCC (Ont.) with a request that the counseling service be lodged under its umbrella. MCC (Ont.) responded positively. Shalom Counselling Service will work in cooperation with other counseling agencies to reduce duplication of services and to provide improved services for the various communities.

The annual meeting of the Lancaster Mennonite Conference and Missions Rally will be held at the Lancaster (Pa.) Mennonite High School, Mar. 19-21. The theme is “Walk in Your Calling.” Guest speakers for the occasion are Edward B. Stoltzfus, associate professor of theology at Eastern Mennonite College, Harrisonburg, Va.; Donald R. Jacobs, executive director of Mennonite Christian Leadership Foundation, Landisville, Pa.; and Peter J. Dyck, former director of constituency relations for Mennonite Central Committee, Akron, Pa. Mennonite historian and Bible scholar J. C. Wenger of Goshen, Ind., will address the Lancaster Conference Assembly of ordained

persons on Mar. 18 at Mellinger Mennonite Church, Lancaster. A youth rally on Saturday evening will feature a mass youth choir and a message, “Walk Carefully” by Donald Jacobs.

The ninth annual meeting of the Lancaster area Women’s Missionary and Service Commission (WMSC) will be held in the Mount Joy (Pa.) Mennonite Church on Mar. 17, from 9:30 a.m. to 2:30 p.m. The theme will be “Discipleship with Joy.” Speakers will include Grace Hostetter, Lancaster; Mildred Steffy, Manheim; Eunice Lehman, Holtwood; and Sara Jane Wenger, Lancaster. Singing will be led by JoAnne Zimmerman, Mount Joy. Each woman should bring a sack lunch; hot beverages will be served. Congregational contact sisters will meet during the noon hour. Babysitting will be provided for those who register; there will be a fee of \$1.00 per child. To make reservations, call 392-7745 or 653-5228.

Laurence and Marian Horst have been giving leadership for the Freeport (Ill.) Mennonite Church on an interim basis since they are without a pastor. The Horsts served for four weeks, Nov. 29 through Dec. 20, 1981, and have now completed another four weeks in February before returning to their retirement home at Greencroft Incorporated, Goshen, Ind.

Delegates to the 37th Conference of United Mennonite Churches of Ontario sessions in Kitchener, Ont., Feb. 19-21 endorsed a proposal by its missions and service committee to “undertake a ministry” to the 120,000 Latin

Americans living in Toronto for the purpose of "providing legal, social, physical, economic, and spiritual assistance." The provincial initiative will be assisted by Mennonite Central Committee and the Congregational Resources Board of the Conference of Mennonites in Canada. Church representatives to the annual meeting also approved the committee's recommendation to invite Adolpho Puricelli, and Argentine-born senior at Associated Mennonite Biblical Seminaries in Elkhart, Ind., to become the staff person for the project.

John Lederach, director of Hesston College's Center for Bible Study, will serve as acting academic dean beginning in June. Dean Jim Mininger will take a nine-month leave of absence. In his 14 years at Hesston College, Lederach has taught Bible and religion, headed up the Foundation Studies Program (general education), and served as chaplain and coordinator of religious activities. Jim Mininger, academic dean since 1978, will move with his family to Eugene, Ore., in June to complete his doctoral dissertation at the University of Oregon. His research in history focuses on the sixteenth-century German town of Augsburg. A second three-month segment of Mininger's leave will be taken during the summer of 1983, enabling him to study in the area of general education curricula and to write about the philosophy of Hesston's Foundation Studies Program. He will be on campus during interterm and spring semester of the 1982-83 school year to coordinate academic program planning and faculty recruitment for the following year.

The tenth annual Bowmansville-Reading district song service will be held at Bowmansville Church on Mar. 28 at 7:00 p.m. Special features will include John J. Miller as worship leader, district children singing, grades 3 to 6, led by Lydia Mahissingh, and the Horst men's quartet.

Reprints are available of "The War Machine," by Michael J. Misiaszek (*Gospel Herald*, Dec. 29, 1981). Prices, in U.S. funds, are 25¢ each; 10 or more copies, 15¢ each; 50 or more copies, 10¢ each; and \$7.50 per hundred. Send order to *Gospel Herald*, 616 Walnut Ave., Scottdale, PA 15683. Please send check with order.

The San Antonio Mennonite Christian Fellowship has just started meeting together for Sunday morning worship. Anyone desiring information on the group please call Elvin Bowman at (512) 655-7837.

Pieces of the Puzzle, the new slide set prepared by the West Coast MCC developmental disabilities committee premiered at the board meeting held at the First Mennonite Church in Reedley, Calif., Feb. 19-20. This board is comprised of 17 representatives of conferences and churches from California, Oregon, Arizona, Washington, and Idaho. The West Coast

MCC has made the theme, "The Christian and the Nuclear Age," a priority emphasis during the next year. After viewing the film, *The Last Epidemic*, they voted to buy the film and make a study packet available to congregations and other groups within the constituency interested in study and discernment regarding the issue of their theme. The 1982 West Coast assemblies, with Peter J. Dyck as guest speaker, were confirmed for Oct. 22-Nov. 14. Assemblies will be held throughout the West Coast area, with exact dates and locations to be announced. The board elected a new executive

committee: Bruce Harder, chairman; Rich Garber, vice-chairman; Lois Tidgwell, secretary; Joe Salinas, treasurer; and Allen Linscheid, member-at-large.

Goshen College is well-suited to the needs of high school students who need to enroll in college before May 1 in order to retain their Social Security benefits, says John Nyce, Goshen College registrar. The college has operated on a trimester calendar for more than 10 years, and this year's spring trimester begins Apr. 26. Students who enroll will receive 100 percent of the amount they qualify for during

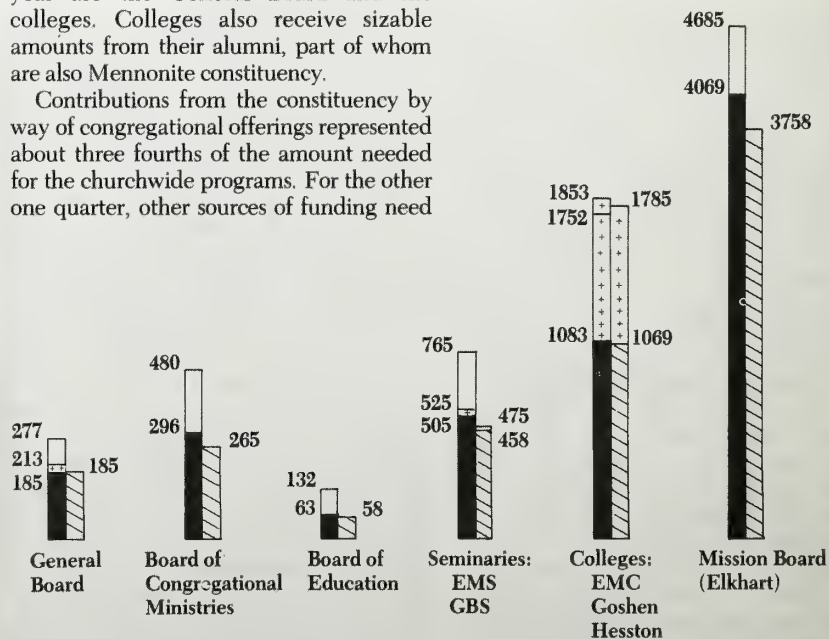
General Board year-end report

There has been an increase of 7 percent in contributions over the preceding year for all Mennonite Church boards and agencies. Those which experienced the largest increases are the Mission Board, Board of Congregational Ministries, Board of Education, and seminaries. Those which received about the same amount as the preceding year are the General Board and the colleges. Colleges also receive sizable amounts from their alumni, part of whom are also Mennonite constituency.

Contributions from the constituency by way of congregational offerings represented about three fourths of the amount needed for the churchwide programs. For the other one quarter, other sources of funding need

to be found or program needs to be scaled down.

On the average, during the past fiscal year each church member gave 22 cents per day for churchwide board and agency programs. Twenty-nine cents per day was the amount needed to fund the full program.—Ivan Kauffmann, general secretary.



TWELVE-MONTH REPORT OF CONTRIBUTIONS to the CHURCHWIDE BOARDS and AGENCIES of the MENNONITE CHURCH-January 31, 1982

shaded columns: contributions received for twelve months
lined columns: contributions received for same period in 1980
+++ : total with alumni contributions added
xx: amount General Board received from General Assembly and Bowling Green 81 for services rendered

add three zeroes -000- to all figures given in chart

the remainder of the 1981-82 school year. Eligible college-bound students should contact their high school guidance counselors immediately, advises Nyce. Students interested in enrolling in Goshen College's spring trimester should call admissions counselor Stan Miller at (219) 533-3161, ext. 347.

Research assistant(s) desired for research and writing on new history of Lancaster Mennonite Conference congregations and bishop districts. Full- or part-time for one to two years. Acquaintance with Lancaster Mennonite Conference helpful. For information, contact Carolyn C. Wenger, director, Lancaster Mennonite Historical Society, 2215 Millstream Road, Lancaster, PA 17602, or call (717) 393-9745.

Young Mennonites in Japan enjoyed fellowship and received inspiration during a mission and service seminar from Jan. 1 to 3 at Obihiro Mennonite Church on the island of Hokkaido. Participants savored genghis khan—a Mongolian-style mutton meal. "There was excellent interaction between young people, church leaders, and missionaries," reported Mennonite Board of Missions worker Charles Shenk. The event was sponsored by Japan Mennonite Church.

Dewitt Heatwole has been appointed Estate and Tax Planning Consultant by the Virginia Mennonite Conference executive

board. In making the appointment, the board was responding to the need for someone with expertise to advise and counsel persons wanting help in this area of financial management. In his new position, Heatwole will be emphasizing the provisions available for minimizing taxes and maximizing charitable contributions—all in the light of Christian stewardship. He will encourage bequests to several Mennonite or Mennonite-related agencies.

David F. Miller has been appointed director of college and seminary relations at Eastern Mennonite College and Seminary. Miller had been acting director since Dec. 1, 1981. The director of college and seminary relations at EMC&S heads a program which includes the annual fund, planned/deferred giving, alumni and parent relations, church relations, capital funding, corporate and foundation giving, communications, publications, endowment and special funds.

Goshen College has an opening for a resident hall director. Write Norman Kauffmann, Dean of Student Development, Goshen



David F. Miller

College, Goshen, IN 46526.

"The Christian as Victim: Toward a Non-violent Response to Crime" will be the subject of a conference in Kansas City, Mo., Apr. 1 to 3, sponsored by Mennonite Central Committee's office of criminal justice. The conference will focus both on theological and practical concerns, according to Howard Zehr, the office's director. "We want to get a dialogue going on how we as a peaceful people respond to crime, and work on strategies to bring that discussion back to our congregations and home communities." Registration cost for the conference is \$15; \$7.50 for students. Meals and lodging at St. Paul's School of Theology, site of the conference, will be an additional \$39.25. Zehr asks interested people to register soon, as space will be limited, especially for those needing meals and lodging. For more information, or to register, write or call the MCC Office of Criminal Justice, 220 West High Street, Elkhart, IN 46516; telephone (219) 293-3090.

New members by baptism: four by baptism and one by confession of faith at Hicksville, Ohio. Christine Hathaway, Timothy Hathaway, Beth Oswald, and Lisa Oswald at Beemer, Neb.

Change of address: Fred and Rosalyn Kniss, c/o Homer G. Myers, R. 2, Lowville, NY 13367.

readers say

Your editorial "Why Do We Need the *Gospel Herald*?" (Feb. 16) prompts an immediate response.

When we came to Japan two years ago we felt we needed the *Gospel Herald* not only for general church news, but more importantly to keep informed on issues the church in North America is facing and discussing. For this we were willing to pay the additional postage to have the *Gospel Herald* air-mailed to us each week. For many people like us who are living on other continents this is an important link of communication.

We appreciate the job that you are doing, difficult as it may be. Hang in there!—**Ruth S. Kraus**, Sapporo, Japan.

. . .

Jim Thomas (Jan. 26) believes that God wills—even ordains—war as a means of bringing judgment upon evil nations (and what nation, after all, can be truly said not to be evil?), that war is thus a prime element in God's system of justice, assuring that sinful people suffer properly for their transgressions. His view, widely held among Mennonites for at least the past century and probably still predominant, sees war as the legitimate function of government and, while Christians should refuse to participate in war on the direct command of God, they must also recognize that war itself is really God at work.

Hubert Schwartzentruber (Feb. 2) represents the position that war is always in itself a gross injustice (of which nuclear war is the grossest) which God abhors, and that thus it is the responsibility of those who take the name of Christ, the Prince of Peace, to resist and obstruct (at least nonviolently) all efforts by government to prepare for and conduct war. This

is a relatively new conviction among Mennonites, but one which would appear to be growing, in decades if not numbers.

Now, to those of pessimistic spirit and uncertain intellect it might just seem that these two notions are irreconcilable, that a body in which such diverse opinions are so strongly held could not avoid rending apart. But consider this! If Thomas can be fairly paraphrased (and it surely seems he can) that without war there can be no justice; and if, as Schwartzentruber declares, without justice there can be no peace; it is then only a simple exercise in deduction to merge the two and leap forward to a new synthesis: Without war there can be no peace!

Conflict resolved! The brotherhood is saved! Now, on to General Assembly and an appropriate official statement to celebrate the prevailing of reason, moderation, and consensus.—**D. R. Yoder**, Atlanta, Ga.

. . .

After reading the article "Is the End in Sight?" (Jan. 12) for the second time, separated by several weeks, I feel a necessity to write a response.

The writer seems to choose not to familiarize himself with some facts regarding the end times as they are associated with current events. The fact is that some of the things some Bible scholars have been saying about end times were emphasized long before they actually took place and they are not a reaction to present situations. For example some scholars were stating long before 1948 that Israel would again become a state and that Jerusalem would again become a city ruled entirely by the Jewish state.

As I read the article, a Bible verse kept surfacing

which seemed to be what the writer was actually saying. "Since the fathers fell asleep, all things continue as they have since the beginning." The Bible calls such persons "scoffers" of the second coming, not interpreters!—**Earl B. Eberly**, Ft. Wayne, Ind.

Several months ago Brother Daniel had a fine editorial on giving. It would be good if everyone could look it up and read it again ("Giving Wisely," Nov. 17, 1981).

I have been thinking this over. I think most Mennonites give a lot. But some are not careful where they give. Many times only 50 percent of the money they give goes for the need donated to.

Take Jerry Falwell. I am sure there are many people saved and helped by the *Old Time Gospel Hour* and many dedicated preachers go out from Liberty College.

But I can't see how a dedicated Christian can "live so high on the hog." A \$250,000 house, a private airplane, a pilot and a mechanic and a hangar for the plane. That's lots of money I believe could be much better used. Also Jerry Falwell spent lots of the donated money to elect a president who is only interested in the very rich and the top 500 companies of our country.

Pat Robertson, also I am sure, does lots of good, but much of the money he gets goes into many other things.

Many people with money but who are not Christians try to ease their consciences by giving money to Jerry and Pat. Let's let these men support them and give our money as much as possible to go 100 percent for the needs to which we donate it.—**R. Kenneth Yoder**, Newport News, Va.

births

Byler, Alvin W., Jr., and Janeen (Steury), Grabill, Ind., first child, Kerry Nathan, Feb. 13, 1982.

Egli, Kurt and Judy (McMannis), Hutchinson, Kan., first child, Sara Amanda, Feb. 16, 1982.

Leichty, Norman and Marilyn (Graber), Mt. Pleasant, Iowa, third child, second daughter, Mary Kathryn, Feb. 20, 1982.

MacDonald, David and Jan (Kildal), _____, second child, first daughter, Kathryn Charlene, Feb. 12, 1982.

Miller, Lee and Vina (Yoder), Middlefield, Ohio, third child, first son, Brockford Lee, Nov. 13, 1981.

Miller, Ray and Mary (McDougall) Miller, Mesopotamia, Ohio, third daughter, Rachel Leanne, Feb. 2, 1982.

Nafziger, James and Sarah (Hershey), Holtwood, Pa., second daughter, Laura Beth, Jan. 26, 1982.

Schlabach, Merlin and Lucinda (Yoder), Sherwood Park, Alta., third child, first daughter, Trinda Marie, Jan. 15, 1982.

Shipman, Tom and Karen (Reese), Middlefield, Ohio, third child, first daughter, Heather Lee, Nov. 5, 1981.

Shoup, Philip and Kristina (Roth), Melbourne, Fla., first child, Benjamin Philip, Feb. 16, 1982.

Stauffer, Bruce and Norma (Martin), Kinzer, Pa., second child, first daughter, Marla Dawn, Jan. 30, 1982.

Stephens, David and Lorraine (Wolf), Oakland, Md., second son, Joshua Wayne, Jan. 11, 1982.

Stutzman, Gordon and Elaine (Beckler), Buhl, Idaho, first child, Chad Michael, Feb. 15, 1982.

Yousey, Randall and Joy (Klatzbach), Bason, N.Y., third child, first son, Jared Randall, Feb. 24, 1982.

Yutzky, Mark and Susan (Wenger), Wayland, Iowa, second child, first son, Travis Edward, Feb. 14, 1982.

Zehr, Daniel and Jean (Sheely), Knierim, Iowa, second son, Joshua John, Feb. 12, 1982.

marriages

Garrett—Frey.—Gregory S. Garrett, First Christian Church, Springfield, Ohio, and M. Susan Frey, Plain City, Ohio, Sharon cong., by Kenneth Benner, Feb. 14, 1982.

Hoover—Rabasa.—Randal D. Hoover, Elkhart, Ind., Sunnyside cong., and Elizabeth Rabasa, Mishawaka, Ind., Catholic Church, by Clare Schumm, Nov. 28, 1981.

Rizoli—Schwartzentruber.—Sandro Rizoli, Campinas, S.P., Brazil, Jardim Nova Europa cong., and Michele Schwartzentruber, Ont. Can., JNE cong., by Gerald Kaczor, Jan. 30, 1982.

Springer—Kucik.—Jeff Springer, Minier, Ill., Hopedale cong., and Lisa Kucik, Hopedale, Ill., Catholic Church, by Paul Meisner, Nov. 14, 1981.

Stoddard—Yoder.—Joe Stoddard, Ainsworth, Iowa, and Waneta Yoder, Iowa City, Iowa, both of Lower Deer Creek cong., by Max Yoder, father of the bride, and Robert K. Yoder, Feb. 14, 1982.

Stutzman—Harding.—Keith Stutzman, Lincoln, Neb., First Mennonite cong., and Beverly Jo Harding, Lincoln, Neb., by Leland Oswald, Jan. 23, 1982.

\$280,293

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$280,293.20 as of Friday, March 5, 1982. This is 37.4% of the total needed. Contributions have been received from 346 congregations and 163 individuals. Individual gifts represent \$57,145.62 of the total.

Goal: \$750,000

obituaries

Burkey, Vernon Levoy, son of Harry and Katie (Rediger) Burkey, was born at Albany, Ore., Dec. 19, 1943; died at Albany, Ore., Feb. 18, 1982; aged 38 y. On Dec. 6, 1963, he was married to Jewell Kay Kief, who survives. Also surviving are one daughter (Denise), one son (Brian), his mother, and 3 brothers (Willard, Lester, and Sterling). He was a member of Albany Mennonite Church, where funeral services were held on Feb. 21, in charge of Louis Landis and Weyburn Groff; interment in Twin Oaks Memorial Gardens.

Frey, John H., son of Eli and Martha (Meyer) Frey, was born in Lagrange Co., Ind., May 10, 1911; died of a heart attack at Akron, N.Y., Feb. 20, 1982; aged 70 y. On Oct. 2, 1935, he was married to Ruby Capan, who died in September 1976. Surviving are 2 sons (Claude and David), 2 grandchildren, 2 sisters (Mrs. Bertha McLaughlin and Dora—Mrs. John Albrecht), and 4 brothers (Sam, Roy, Jay, and Donald). He was preceded in death by 2 brothers (Claude and Christian). He was a member of Clarence Center-Akron Mennonite Church, where funeral services were held on Feb. 23, in charge of Howard S. Bauman; interment in Good Cemetery.

Kinsinger, Emma, daughter of Michael and Salome (Kempf) Martin, was born in Johnson Co., Iowa, Oct. 23, 1882; died at Pleasant View Home, Kalona, Iowa, Jan. 20, 1982; aged 99 y. On Dec. 8, 1904, she was married to Kores E. Kinsinger, who died on June 16, 1964. Surviving are one son (Russell) and 2 daughters (Orpha and Loise Kinsinger). She was preceded in death by one son (Wayne), one sister (Mary), and 4 brothers (Ed, John, Elmer, and Ernie). She was a member of Kalona Mennonite Church. Funeral services were held at Powell Funeral Home on Jan. 22, in charge of Howard Keim and Elton Nussbaum; interment in West Union Cemetery.

Steiner, Truman, son of John and Eliza (Neuenschwander) Steiner, was born near Dalton, Ohio, Dec. 14, 1925; died of heart failure at Doctors Hospital on Jan. 5, 1982; aged 56 y. On Nov. 19, 1947, he was married to Eva Eberly, who survives. Also surviving are 3 sons (Ray, Robert, and John), 3 daughters (Doris—Mrs. Larry Diener, Marjorie—Mrs. Richard Heatwole, and Grace—Mrs. Jerry Unzicker), 9 grandchildren, 5 brothers (Marvin, Leo, Nathan, Tilman, and Raymond), and 2 sisters (Irene and Lila Steiner). He was preceded in death by 2 brothers (Cleophas and Carl) and one sister (Leah). He was ordained to the office of deacon and served the Chestnut Ridge Mennonite Church. He was a member of the East Union Conservative Mennonite Church. Funeral services were held at the Martins Mennonite Church on Jan. 8, in charge of LeRoy Schlabach and Paul Kandel.

Swartzendruber, Katherine, daughter of John and Magdalena (Birky) Erb, was born at Iowa City, Iowa, Dec. 28, 1907; died of a cardiac arrest at Mercy Hospital, Iowa City, Feb. 24, 1982; aged 74 y. On Dec. 25, 1926, she was married to Edward L. Swartzendruber, who survives. Also surviving are one son (Dean), 2 daughters (Ruth—Mrs. Alvin Grasse and Mary—Mrs. Charles Lechner), 18 grandchildren, 6 great-grandchildren, and one brother (Earl Erb). She was a member of Lower Deer Creek Mennonite Church, where funeral services were held on Feb. 17, in charge of Robert K. Yoder; interment in West Union Cemetery.

Swartzendruber, Mary Magdalena, daughter of Moses J. and Catherine (Yoder) Mishler, was born in Johnson Co., Iowa, Apr. 14, 1919; died of cancer at Mercy Hospital, Iowa City, Iowa, Jan. 22, 1982; aged 62 y. On Sept. 11, 1938, she was married to Ernest Swartzendruber, who died on Apr. 25, 1975. Surviving are 3 sons (Arlis, James, and Dellis), 2 daughters (Teresa Bainter and Violet Swartzendruber), one brother (Robert Mishler), one sister (Sylvia—Mrs. Leo Yoder), and her stepmother (Ella Miller). She was a member of Kalona Mennonite Church, where funeral services were held on Jan. 24,

in charge of Howard Keim and Elton Nussbaum; interment in Sharon Hill Cemetery.

Wine, George Franklin, son of James K. and Annie (Hughes) Wine, was born at Hinton, Va.; died on Nov. 26, 1981; aged 79 y. He was married to Hazel E. Heatwole, who preceded him in death. Surviving are 6 sons (Norman, Jesse, Philip, Lawrence, Mark, and James), eight daughters (Bonnie, June, Romaine, Charlotte, Audrey, Ethel, Arlene, and Rachel), 51 grandchildren, and 40 great-grandchildren. Funeral services were held at Gingsrich Mennonite Church, where funeral services were held on Nov. 29, in charge of John Landis and Mark Hostetter.

Wolfe, Donald R., son of Ray and Ella (Gunlock) Wolfe, was born in Seward, Neb., Feb. 5, 1923; died in Phoenix, Ariz., Feb. 10, 1982; aged 59 y. On July 5, 1942, he was married to Margie Oswald, who survives. Also surviving are 2 sons (David C. and Michael Ray), one daughter (Barbara Ann), 5 grandchildren, one sister (JoAnn), and 4 brothers (Harold, Gene, Dean, and Roger). He was a member of First Mennonite Church, Lincoln, Neb., where memorial services were held.

Wyse, Ira J., son of Daniel S. and Emma (Gautsche) Wyse, was born at Henry Co., Ohio, Feb. 12, 1899; died at Fulton County Health Center on Feb. 19, 1982; aged 83 y. On Mar. 12, 1925, he was married to Mabel Mull, who survives. Also surviving are 2 sons (Glenn and Paul) and 2 sisters (Alice—Mrs. Walter Richer and Mrs. Fannie Frey). He was preceded in death by one infant son (Daniel Lee). He was a member of Central Mennonite Church, where funeral services were held on Feb. 22, in charge of Charles H. Gautsche; interment in Pettisville Cemetery.

Correction: In the obituary for Lawrence F. Nyce in the Feb. 23 issue, there were a few errors. A son (George) survives. His wife (Irma) also survives. He was preceded in death by a son (Larry Richard).

Cover and p. 178 by Jan Gleysteen; p. 184 by Joel Kauffmann; p. 185 by Craig Heisey.

calendar

Mennonite Health Association, Louisville, Ky., Mar. 12-16
Lancaster Conference assembly, Mellinger, Lancaster, Pa., Mar. 18
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Mar. 19-20
Lancaster Conference annual meeting, Lancaster Mennonite High School, Mar. 20-21
Franklin Conference mission meeting, area churches, Mar. 24-28
Atlantic Coast Conference assembly, Ridgeview, Gordonville, Pa., Mar. 26-28
Joint Ontario and Western Ontario Conference annual meeting, Rockway Collegiate Kitchener and Waterloo-Oxford School, Baden, Mar. 26-28
Illinois Mennonite Conference annual meeting, East Bend Church, Fisher, Ill., Apr. 1-3
Christian Camping Convention 82, Camp Amigo, Sturgis, Mich., Apr. 12-15
Mennonite Church General Board, Cabrini Contact Center, Des Plaines, Ill., Apr. 15-17
Goshen College commencement, Goshen, Ind., Apr. 18
Rocky Mountain Mennonite Conference annual meeting, Colorado Springs, Colo., Apr. 30-May 2
Franconia Mennonite Conference spring assembly, Doylestown Mennonite Church, Doylestown, Pa., Apr. 30-May 1
Gulf States Mennonite Fellowship inspiration conference, Des Allemands, La., May 1-2
Mennonite Board of Missions Board of Directors, Harrisonburg, Va., May 13-15
Mennonite Mutual Aid Association Board/committee meetings, Goshen, Ind., May 13-15
Mennonite Board of Education board of directors, Elkhart, Ind., May 14-15
Mennonite Renewal Services annual meeting & CCRMC, Dayton, Ohio, May 18-20
Goshen Biblical Seminary commencement, Elkhart, Ind., May 21
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 21
Eastern Mennonite College commencement, Harrisonburg, Va., May 23
Hesston College commencement, Hesston, Kan., May 23
Festival of Missions, Wooster College, Wooster, Ohio, July 16-18
Indiana-Michigan Conference, Bayshore Campground, Sebewaing, Mich., Aug. 1-3, 1982
1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8

Methodist group starts work on new 'inclusive' guidelines for language

A United Methodist task force has started work on new inclusive "God language" guidelines for use throughout the denomination.

The new "God language" guidelines will update and revise the 1979 churchwide guidelines for eliminating discriminatory language in church materials that is based on sexism, racism, and ageism (children as well as elderly). A section will be added on language that demeans or stereotypes persons with handicapped conditions.

ADL Europe aide warns that terrorist threat may soon face America

The United States is "under attack" by international terrorists and such acts may one day "be on American soil," an expert on terrorism believes. Shimon Samuels says terrorism can no longer be viewed as part of a "liberation movement" but as criminal acts committed by persons interested in "power and glory."

Mr. Samuels, director of the Anti-Defamation League's office in Paris, said in an interview that extreme rightist and extreme leftist terrorists, once at war with each other, have a common desire to destabilize democratic countries.

Black evangelist faces tough going in bid for rights post

B. Sam Hart, the black evangelist named by President Reagan to the U.S. Civil Rights Commission, opposes the Equal Rights Amendment, school busing to achieve racial desegregation, and claims by homosexuals that they have a civil rights cause. His views already have sparked controversy in the homosexual and women's rights communities and threaten the minister with a stormy confirmation process.

The minister of Germantown Christian Assembly in Philadelphia owns religious radio station WYIS in Philadelphia and preaches daily on *The Grand Old Gospel Hour*. In a press conference at the yearly meeting of the National Religious Broadcasters, on whose board Mr. Hart serves, he said his ministry prevented him from accepting the chairmanship of the commission.

Genealogist says compilers of family trees care little about religious boundaries

Rabbi Malcolm H. Stern compiled a book full of Jewish names and family trees—then found many of the copies were bought up by non-Jews. "It's hard to resist once you find your own ancestors in it," Rabbi Stern, president of the Jewish Genealogical Society,

said with a broad smile. "Many Americans have Jewish members in their heritage."

Rabbi Stern edited the book *First American Jewish Families*, covering 600 genealogies from 1654 to 1977. With 40,000 names and intricate genealogical lineages, the book quickly sold out its first printing of 600 copies. A second printing is in the planning stage.

Jews are not immune to the "Roots" craze of finding their ancestors, he said. "You can know your great traditions of the centuries, but you need to have a sense of your own place. You need to know where you fit in."

Churches join coalition against plan to resume production of nerve gas

Religious leaders have banded together against President Reagan's plans to produce new lethal nerve gas weapons. Called the Coalition Against Lethal Chemical Weapons, the group represents 25 national religious, environmental, scientific, and women's organizations, among them the American Baptists, Church of the Brethren, American Friends, United Presbyterians, Unitarians, Union of American Hebrew Congregations, and Network (a Catholic women's lobby).

Recently, President Reagan told Congress that new nerve gas production was "essential to the national interest." A 1981 Defense Department appropriation amendment required that he make such a certification before requesting any new funds for chemical warfare.

Minnesota cleric acquires rare 'breeches' Bible, one of first printed in English

A rare "breeches" Bible printed in 1608 has been brought to Minneapolis by a local clergyman who purchased it in England. The Rev. Ernest O'Neill, pastor of Campus Church, eventually plans to display it in a locked glass case at his church's Christian Corps Training School near the University of Minnesota.

The Bible gets its name from its translation of Genesis 3:7: "Then the eyes of them both were opened, and they knew that they were naked, and they sewed figge trees leaves together and made themselves breeches." The King James Version and the Revised Standard Version both use the word "aprons" instead of "breeches." Newer versions translate the word as "loincloths."

Fresh efforts to combat racism called an urgent task for U.S. churches

Racism in America is not dead and church people need to develop new strategies to counter it, says a former U.S. civil rights commissioner. "The civil rights battle is not won.

Just look around," declared Arthur S. Flemming, a United Methodist layman ousted in November as chairman of the U.S. Civil Rights Commission.

Civil rights in the nation are being threatened by a "regressive movement," he said in an interview distributed by the United Methodist news service. "I don't believe we have to stand by and watch the regression gain ground." Flemming said churches must again play a significant role in opposing the trend, as they did during the 1960s.

Black church leader calls religion still important vehicle for gaining rights

The church is "the primary agency of the black community" and continues to play a unique role in the struggle for economic and political rights, says a specialist in black religion. Kelly Miller Smith, president of the National Conference of Black Churchmen, wrote a section on the role of the black church in the National Urban League's annual State of Black America report.

"The church is the primary agency of the black community and is the only setting of genuine freedom and ownership on the part of the black masses," wrote Dr. Smith, who is also pastor of First Baptist Church-Capitol Hill in Nashville and assistant dean of the Vanderbilt University Divinity School.

He said the church is "the moral authority of the black community and its buildings are where that community gathers. The line of demarcation between the black secular community and the black religious community, or the church, is at times invisible."

Lutheran says the crisis in Poland helped improve Protestant-Catholic ties

One positive result of the Polish crisis is that Protestant and Roman Catholic churches there have been brought closer, says a Lutheran editor. "The history between the two groups has always been stormy, largely because there are 750,000 evangelicals and 33 million Catholics," says Edgar R. Trexler, editor of *The Lutheran*, magazine of the Lutheran Church in America.

The Rev. Zdzislaw Pawlik, general secretary of the Polish Ecumenical Council which represents Protestants, has recently been received twice by the Catholic Church, he said. Mr. Pawlik had never before been officially received by the Catholics.

"Ironically for the tiny Lutheran minority in Poland," Mr. Trexler says, "the communist Polish government has been a better friend over the years than the Roman Catholic Church. Catholics have been heavy-handed, taking over unused Lutheran churches as the Lutheran population dwindled from one million in 1945 to 70,000 today."

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Where there is a vision

"Where there is no vision, the people perish" (Prov. 29:18).

I go to hear Amitai Etzion speak on "The Quality-of-Life Society." I have never heard of him before, but the lecture is free, the subject seems important, and we need an evening out. Though the speaker's credentials are impressive—he is "one of the nation's foremost sociologists"—the address and discussion leaves me stimulated but unsatisfied: It does not fulfill what the title seemed to promise.

It is not that he has no vision. His definition of the title is a society in which we make as much room as possible for spiritual activities. His models are of interest. In ancient China, he says, the ultimate goal was to be able to study philosophy, write poetry, and do brush painting. In medieval Jewish society it was to study the Scriptures. In both cases he says the activities were possible for only a few.

But for me the most useful part of the lecture is his view of where we have come from. In a few swift strokes he paints a picture of how the United States grew in a hundred years from a handful of farm and village people to a great industrial society. In 1820, he says, there were only 4 million Americans. By 1920 the country had become the strongest economic power in world history. This happened, he said, in three stages.

The first stage was the infrastructure: the basic organizational system. This included transportation, communication, energy, research, a labor force and a financial system. The second stage included machine tools and manufacturing plants. The third was a golden age of consumption with plenty of cars, television sets, education, culture, and health care. But what we forgot, he says, was that you have to maintain the system. In the meantime our railroads fell apart, our bridges deteriorated, the ports are in trouble, and the labor force is losing the work ethic. So in the next 10 years other things will need to take second place while we rebuild the economy and national security. Then in the 1990s we can make quality of life important.

It all sounds very neat and it may well happen this way. But what is most disappointing is the answer he gives when a wise woman two thirds of the way back on the left side challenges his easy assumption about the need for a large defense budget. In answer he recalls that in times past people identified with their own tribes only. Everyone outside the tribe was viewed as an enemy. Today we have progressed beyond this, he says. We don't shoot people from Virginia. But the world has not been able to extend this fellow feeling beyond the national borders. So we must defend these borders. I am disappointed that his vision does not seem to reach beyond the national borders.

Half a week later I go to hear Ronald Sider address a college assembly and a pastors' luncheon. With the first he discusses "A Vision for the 80s." With the second it is "Social Concern in the

Local Church." Ron Sider grew up in the Brethren in Christ Church and now belongs to Jubilee Fellowship, an intentional community in Philadelphia, Pennsylvania. He is president of Evangelicals for Social Action and author of the book *Rich Christians in an Age of Hunger*. Ron Sider has a vision. What I hear him say is not particularly new—some evangelical Christians have been talking this way for at least the last decade—but it is encouraging because his vision reaches beyond our own system and the borders of our own country.

He tells the students of several areas where the news today is really bad. There is bad news, he says, regarding the biblical view of sex and marriage. The sacredness of life is threatened. We are running out of natural resources and the gap between the rich and poor of the world becomes ever more troubling. Then there is the threat of nuclear disaster.

He quotes former president Carter who when he was running for reelection said he would counterattack with nuclear weapons if the Russians attacked, but who in his last day in office said, "The U.S. must find ways to reduce arms" and spoke of a nuclear shadow over the earth. Sider tells the students that the next 20 years will be the most dangerous in the history of our planet.

Sider speaks of Jesus whose messianic kingdom is the good news in response to all this bad news. Jesus attacked the common assumptions on: (1) marriage and divorce, (2) women as inferior, and (3) violent revolution. The economic establishment was afraid of him and the religious leaders were also frightened. He associated with prostitutes and tax collectors and claimed divine authority to forgive sins. For all this he was condemned to death, but God raised him from the dead as confirmation that his teaching was God's truth.

So you have a choice, Ron says to the students. You can follow conventional values on sex and marriage, on economic lifestyle, and on the issue of nuclear warfare. Or you can follow the way of Jesus. "I dream of a church fired with a passion for evangelism and social justice," says Sider. "I dream of local congregations who have rediscovered the meaning of brotherhood, who share economically, help each other on marriage problems, and have a stable family life which attracts non-Christians. They begin as a body of believers to live more simply. They share cars; discuss family budgets; demand justice now. They call for the same education for inner-city blacks as for suburban whites. They work for international disarmament.

"I dream of some persons spending hours of intercessory prayer while others lobby the government. Peace and justice are possible only in the power of the Spirit."

Where there is clarity about the problem and vision about how to fashion a response, good things happen. That's what I heard Ron Sider saying. It is an encouraging word in a day when the news is discouraging.—Daniel Hertzler

Gospel Herald

March 23, 1982

MAR 24 '82



Tradition: like the channel of a river

Tradition is a spiritual bond between the past and the present. Our task is to discover and interpret its meaning.

Tradition: like the channel of a river

by Calvin E. Shenk

Twenty years ago my wife and I were on a freighter sailing for Ethiopia, where we would serve as missionaries.

On the freighter were about a dozen passengers among whom were Americans, a Canadian, an Indian lady, and an Egyptian military officer. We had delightful times sitting around the dining table with the Norwegian captain, but it was soon apparent that I had lived a sheltered life in comparison to them.

Since I was in my middle twenties I was much younger than any of the other passengers. I grew up in relatively sheltered Mennonite communities and spent eight years in Mennonite schools. The church was the focal point of my life so there were aspects of North American culture to which I had never been exposed. There was a great amount of literature and films that I knew nothing about. I was becoming interested in international affairs but was unsophisticated in economics and politics. My conversation revealed this.

One day a rather brash American said to me, "Where have you been all of your life? In a cave?" That reinforced some of my feelings of inexperience and inferiority. But it also brought to the fore the meaning of my life's tradition. Where had I been? Who was I? Where was I going? Those were questions that I had raised as a student at Eastern Mennonite College and during a two-year teaching stint at Lancaster Mennonite High School. The question would recur during the next 14 years in Ethiopia.

As I sorted through the meaning of my tradition, there were parts that I wanted to reject but others I sought to affirm and preserve. In the process, some people outside of my tradition helped me to appreciate values that I had taken for granted.

So what does one do with tradition? The New Testament contains both a negative and positive view of tradition. In Matthew 15:1-9 Jesus' disciples were accused of not keeping the tradition of the elders. Jesus, in turn, expressed dissatisfaction with the religious leaders' understanding of tradition. The original intent of this tradition was likely good as a way to explain and adapt the law to life situations.

But this scribal tradition got in the way of understanding God's law. Whereas the tradition should have helped discover the meaning of the law, it was sometimes used to circumvent the law. In certain cases, preoccupation with the tradition caused persons to ignore the law.

Jesus' criticism of the accusers is hardly protest against all tradition. It is a rejection of tradition that becomes traditionalism. The implication is that when mechanical regulation suppresses moral law, when ceremony is merely external cere-

monialism, then the tradition has degenerated into traditionalism.

A more positive view of tradition is presented in the epistles (1 Cor. 11:2; 2 Thess. 2:15; 3:6). Here the Apostle Paul values tradition to the extent that he compliments the early church on maintaining the tradition; he encourages continued observance of tradition.

So what are we to do with tradition? All of us are persons of tradition. You have come from a congregation which has sought to apply the Scriptures in a context. In your congregation doctrines and stories reflect a tradition. One may hear references to Menno Simons, John Wesley, or Martin Luther.

There are ways in which your congregation talks about religious feelings. Some speak of being "baptized in the Spirit." Others would prefer "when I was saved," and a few say, "When I was confirmed." Your congregation has rituals. You may have been baptized by sprinkling or pouring. Others of you were immersed. Communion is celebrated in numerous ways.

You come from a variety of ethical traditions. Most of you have been taught to follow peace, a position which excludes participation in military service. Others believe that Christian citizenship includes participation in military service.

So what are we to do with tradition? We are not traditionless. Since we all have a tradition, each tradition will need to be our starting point. It becomes a perspective from which we view Scripture and interact with the world. Tradition is a spiritual bond between the past and the present. It is the assimilation of the past in order to understand the present.

But you have not only come to Eastern Mennonite College with a tradition, you are in the midst of people who have similar and dissimilar traditions. In addition to the theological traditions already alluded to, there are present here on campus international traditions, ethnic traditions, and regional tradi-

Editor: Daniel Hertzler

News Editor: David E. Hostetler

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Calvin E. Shenk teaches in the Bible department at Eastern Mennonite College. This message was given originally as a chapel address at EMC.

tions. As you interact with people on campus you will begin to understand your tradition in relation to others.

Not only are you here with a tradition in the midst of other people with tradition, but EMC is a place of tradition. It's the nature of educational institutions to pass on traditions. And it's the nature of religious educational institutions to pass on tradition. EMC has a scribal tradition known as Anabaptist Mennonite. Some of you will find it similar to your own; we invite you to probe its meaning. Others will discover that it is very different from what you know; we invite you to consider it.

It is possible that some of you have come from home running away from tradition. Others may feel uncomfortable with change that you see and are going back to your tradition for security. A number of you have come here because you want to know something about the Anabaptist Mennonite tradition.

The task before us is to challenge each other to discover and interpret the meaning of tradition. We must then apply it to our generation in diverse cultures. We can do little about the tradition which shaped us, but what we do with tradition is our responsibility. Here are several suggestions that may guide us in the process.

Use tradition to help locate yourself. You have a context, a rootage, a heritage, a memory, an identity. Go back to discover where you came from so you know where you want to go. Persons who have no past have no future. We don't discover the past so that we can place our tradition on a shelf as we would a souvenir or antique. The past can provide us with vision for responding to new opportunities and difficulties.

Test your tradition. Your tradition isn't all bad. Yet if tradition is not criticized it becomes a kind of tyranny. While EMC as a religious educational institution has a tradition which it will seek to pass on, it is also EMC's responsibility to help us sort, probe, and challenge our traditions.


In more personal terms, I have to decide what I am going to promote and what I am going to reject. I believe in discipleship; I reject legalistic definitions of that. I believe in community; I reject ethnocentric expressions of that. I believe in voluntary faith; I reject individualism. Part of testing tradition is to be open to another's tradition, unless we think that our tradition has a monopoly on God. And none of us is prepared to say that out loud even if we sometimes act that way!

The advantage of a college setting is that together we can challenge each other. Each of us must ask, "Does my tradition help me in interpreting the Scriptures? Does my tradition help me understand discipleship? Does my tradition cause me to appreciate grace? Does my tradition free me to understand the joy and charisma of the Spirit? Does my tradition help me to know how to relate to the world—in separation and mission? Does my tradition help me understand the fellowship of the church?"

Several years ago Killion McDonald, a Roman Catholic charismatic, was speaking at the Lutheran Seminary in Addis Ababa. He encouraged the audience to experience more charisma and compared it to playing all the keys of the piano—the black as well as the white ones. But he added that the temptation of people who experience more charisma is that they think they don't need their tradition. He emphasized that just the opposite is true—the charismatic movement needs the balance of the variety of theological traditions.

Let tradition help you with discernment. How do we know what is progress and what is unfaithfulness? Tradition sometimes makes us conservative; we oppose a brewery in Rockingham County. But tradition also helps us to be creative in responding to change—we organize a Virginia Mennonite Relief Sale. Tradition without change is dangerous, but change untempered with tradition is equally dangerous.

Tradition is like the channel of the river. The water that flows is more important than the channel but the channel is necessary in directing the flow. As the water flows, the channel also changes. Tradition is a channel for spiritual life. Spiritual life, in turn, creates traditions. Tradition guides us but it must be adapted to changing circumstances in order that spiritual life may flow effectively. If tradition doesn't change it becomes traditionalism. We need form, but we also need flexibility. We need systems but not separated from the Spirit. Systems without the Spirit are stifling, not saving.

It has been suggested that "tradition is the living faith of dead people but traditionalism is the dead faith of living people." We are interested in tradition only as it helps us discover a living faith. We want a tradition that helps us face the present and future with living memory, not one that is preoccupied with the monuments of the past. Can we transcend our tradition so that our memories of the past inspire visions for the future? When we transcend our tradition the tradition itself is renewed and transformed. Renewed and transformed tradition keeps us from being trapped by traditionalism. 

Hear, hear!

Why are we down?

This winter's snow has really gotten a lot of us down. Many of our church services have been canceled due to the inclement weather. The icy roads make driving hazardous and the winds causing drifting and closed roads. We miss the fellowship we have with our brothers and sisters in Christ and we begin to feel spiritually low because we haven't had the pastor's weekly message to spur us on.

Why as Christians are we down? Don't we know the Lord is in control of all things? After all, the Lord did send the snow as well as the sunshine. Instead of grumbling over the day's weather I rather think it would do us well to make use of the time we have to count our blessings and spend time with our families.

Each time you see the snow remember how God sent his Son to die on the cross for our sins and reflect on Isaiah 1:18b, "Though your sins are like scarlet, they shall be as white as snow." (NIV)—Margaret Joyner, Lima, Ohio

• • •

The conflict between good and good.

There is a certain view of the world which divides it into two camps, the good and the bad. According to the theory these two are easily told apart and absolutely hostile toward each other. Such a view has much to commend it; clarity, simplicity, the weight of tradition, and extreme usefulness in settling complex disputes. Perhaps these strengths should cause us to think twice about quibbling over the only weakness in the theory,

Request

God,
where I've been numb before,
let me come aware,
feel inmost reach of all
earth pain and ecstasy;
and where I've spent myself,
let me eat your bread,
touch your energy.

—Emily Sargent Councilman

namely, that it is mistaken.

The truth is that more often than not the opposite of right is not wrong; it is right. The opposite of good is not bad; it is good. I am not for a moment denying the reality of the conflict between good and evil, with God on one side and the dragon on the other, as Revelation depicts it. I am saying that that is not the only conflict or even the most insidious one. Paul notes that Satan comes disguised as an angel of light. This surely complicates things. And Jesus was tempted, not by outright wickedness, but by good. We do not read that he struggled for forty days and nights with an inclination to maim and torture people. Rather, he had to fight against such urges as satisfying his hunger, proclaiming his messiahship, averting his own crucifixion. The depravity of these desires is not immediately obvious.

Jesus' teaching warns us most urgently about good, not bad things; about prosperity, the Sabbath, Pharisees, public prayer. It is not enough, he said, to be good; you must be perfect. Your righteousness must exceed that of the scribes and Pharisees. Jesus was ready to acknowledge that some good things happen only at the expense of others. Mercy may contradict the dictates of justice; faith may rule out prosperity; charity may mean breaking the Sabbath.

Jesus' words and example indicate which alternatives we are to prefer when it comes to the crunch. He disdained riches, forgave sinners, and healed on the Sabbath. His choice was not arbitrary. Certain values, such as justice or wealth, if not tempered by and subordinated to others like mercy and faith, will involve us in wrongdoing. The strict exercise of justice would have meant the death of the woman taken in adultery. Single-minded concentration on keeping the Sabbath would have kept a lame man from walking.

Perhaps some of the issues that exercise the minds of Mennonites, such as tax resistance, ordination of women, divorce and remarriage, are not manifestation of the war between good and evil, but of the divergence of values. Some people value tradition, submission, and order; others promote equality and freedom. Certainly most objections made to the doctrine of nonresistance or Christian pacifism are based on just such a contradiction between values. Love for the enemy and the security of our own families, for example, are not always compatible.

An awareness of the complexity and ambiguity of the conflicts that go on in the world should have at least two results: (1) We will never settle for the lesser of two goods, let alone the

lesser of two evils. In disagreements over faith and practice let us be sure that we are not championing a second rate truth or value. (2) We should refrain from seeing those who differ from us as the beast with seven heads, incurably wicked or apostate. Instead, let's be quick to acknowledge whatever is good and true in another's viewpoint.

Jesus told the parable of the wheat and the tares, to restrain the crusading zeal of some of his followers. If we fancy ourselves white knights battling the forces of darkness we are in danger of rooting up some good wheat with all the weeds we discard. And we run the risk of forgetting that we're not purebreds ourselves.—Calvin Laur, Harrisonburg, Va.

A call to ordinary people

Last year in El Salvador, approximately 12,000 people were killed by the government, and many of these were tortured. If this had occurred in the U.S. instead of the tiny Central American country, an equivalent number of deaths would be over 200,000. This is more than twice the number of U.S. soldiers killed in the whole second World War, and just in one year.

The majority of these murders are committed by the national guard, national police, army, or the death squad, all acting in the interest of the junta which governs El Salvador. Amnesty international, the Catholic church's human rights commission in San Salvador, and other human rights organizations have spoken out about the extraordinary brutality and its systematic form. It is done openly and inflicted on all sectors of the population. Some of the more frequent types of torture include castration, rape, and disfigurement, gouging out eyes, opening of pregnant women, and the use of chemicals to burn the victims alive. According to the Catholic Church's Human Rights Commission in San Salvador, the use of chemicals did not become widespread until after the arrival of U.S. military advisers.

Even if the military advisers did not introduce the chemicals to the Salvadoran Army, the U.S. still must bear the responsibility for many of the deaths. The Salvadoran junta, could not last a month without U.S. aid and support. Last fall, both France and Mexico recognized the guerrilla movement as a representative political force in the country, but the U.S. and the junta refuse to negotiate with them. Because of the large number of people the rebels represent, they would gain political strength by negotiating, and we would rather keep fighting than lose power. Each day we postpone negotiation of a peaceful settlement, we add to the growing number of people dying. The last free election in El Salvador was in 1931, and the junta does not appear ready to change that policy. They have too much to lose. Even with the U.S. aid, however, the government is too unpopular to hold power much longer. Eventually, the U.S. will have to decide whether to send soldiers to escalate the fighting, or to let the junta fall.

I think if the majority of people in the U.S. understand the massive brutality we are supporting, they would be very concerned about it. As Mennonites we have always opposed killing, particularly as an instrument of government policy. We have a responsibility to inform others, and to take steps to end it. Our congressional representatives interpret silence as an affirmation of their policies. We should therefore let them know of our desire for peace in Central America.

It has been reported that the majority of mail to the White House is critical of the president's policy in El Salvador. Last year when Reagan first made El Salvador a major foreign policy issue, the mail ran 20 to 1 against him. After his latest emergency grant to the junta, the White House refused to provide a breakdown of the letters.

It has been particularly upsetting for many to see budget cuts for jobs, the elderly, minorities, or children, but still have an extra \$55 million to support a government that must resort to murder to maintain its rule. Reagan now wants to increase aid to \$800 million by next year. Perhaps we should be forming peace committees in our individual churches to keep abreast of the situation, and to voice our opposition to violence as a

method of foreign policy. Our objections would then come both individually and as unified groups in the church. A letter from a church or community may also carry more impact than one from an individual. We preach about peace, but unless we act on our beliefs we will be prolonging a war. What good are religious theories if we do not apply them to the way we live?

We cannot sit back and observe much longer. Each day we wait will bring a knock on someone else's door, followed by more terror, and more death. Please write as an individual or as a church, and let the policy makers know how you feel. Our government supports this war, so it will be up to us, the ordinary people, to refuse complicity, and end the violence.—
Brian Miller, Urbana, Ill.

Texts for our time (18)

Two sandwiches please

by Marlin Kym

"I was an hungered, and ye gave me meat" (Matt. 25:35 KJV).

"I was hungry and you gave me food" (RSV).

"I was hungry and you fed me" (TEV).

"I was hungry and you gave me something to eat" (NIV).

No matter which version of the Bible we choose, the mandate of Matthew 25:35 is clear. If there is one among us who is hungry we are to provide something to eat. Now, while the "I" and "me," in Matthew 25:35, refers to Jesus, there is a clear indication, in Matthew 25:40, that the actual recipient of the food is to be one who is identified as being among "the least of these." Political, economic, and social conditions are rapidly increasing the numbers of those whom Jesus would have called "the least of these." These are persons without a job, with no place to sleep and no food to eat.

When I stop to reflect about those who have reached out to me in a moment of need, during the past months, my mind focuses on Sandra and Penney and Steve and Brandon and Ron and Bill and Clarence and the list goes on. These were persons living at the mercy of those who become aware of their plight—sometimes brought on by circumstances, sometimes self-inflicted.

It was just a few days ago that Clarence made one of his frequent visits to the Portland Mennonite Church. By now Portland Mennonite has become a regular stop on his itineration of "mercy clinics" throughout southeast Portland. Sometimes the request is for a voucher to get a place to sleep in an area hotel. The cost is \$9.01 for a plain room without shower. Sometimes the request is for money, a dollar, two, or three; for bus fare or for something to eat. At times the request for food is more specific such as "two sandwiches to go." At such times my wife is alerted to prepare yet another brown bag for Clarence and in a few minutes he is back on the street feeling that, at least for today, his physical hunger has been met.

Matthew provides the context for our response to Clarence. All who confess Jesus as Savior and Lord feel assured of entrance into the kingdom of heaven. But entrance, says Jesus, is closely linked to our response to "the least of these." Whether we are among those who will receive a blessing or a curse at the last judgment will depend on how we have responded to the basic needs of humanity. God's judgment does not depend on the knowledge we have acquired, nor on the fame we have earned, or the fortune we have gained. God's judgment will be rendered on the basis of the help that we have given.

Jesus identified himself with each poor and suffering and hungry person. On the cross he took upon himself the burdens of all humanity. That is why he could say, "If you gave the least among you something to eat, you also fed me."

Is Jesus encouraging a works righteousness? Not at all, for every act of love has its source in God. It is by tangible acts of love, such as feeding the hungry, that we reveal whose we are. Are we serving the Lord with a generous spirit? Or are we serving the devil with self-gratification? Matthew teaches that the children of God will be recognized by the way in which they practice mercy.

In the last day Jesus will acknowledge as his own those persons who have served him in the disguised form of a suffering neighbor or a hungry stranger. In the meantime he keeps coming to each of us in the form of the strangers, the refugees, the homeless, the jobless, and the hungry who knock at our door.

Earlier in his teaching Jesus had said, "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven" (Mt. 7:21). It is the will of God that we give to the one who is hungry and comes asking for two sandwiches, not a Bible verse, not a cliché about being filled, not even a prayer, but two sandwiches. To one with an empty stomach this is truly God's message of love.



Marlin Kym is pastor of the Portland (Ore.) Mennonite Church.

The General Board: who needs it?

by Wayne North

In spite of administration being listed in Romans 12 as a gift of the Spirit many have held negative views about it. Committee, organization, and bureaucrat are words that often bear negative connotations.

It would be nice if we could do mission, service, education, mutual aid, ministry, or publication without administration but that is impossible, at least in an organized way. When one person says, "Let's do mission" and another says, "How? When? Where? Who?" administration has begun.

In the congregation there are various measures of administration. At any point where there is planning, assignments, decision making there is administration. Trustees, Sunday school officers, church councils, boards of elders do administration as they help the congregation function.

It may be at the conference or churchwide level where administration is viewed with the greatest suspicion. In the congregation volunteers carry much of the administrative responsibility. At the next levels volunteers are not available and administration takes on a greater weight of expense. It is there that the congregation tends to become less than enthusiastic about administration.

It is clear why administration has the greatest difficulty in receiving appreciation or for that matter enough to live on. An administrator has the most difficulty describing what is done in glamorous terms. A Sunday school teacher can say, "I taught the lesson and a young person accepted Christ." The superintendent says, "I searched three weeks for a teacher and ordered the teaching materials." A Mennonite Central Committee worker in Somalia says, "I delivered food to starving people and they are alive."

The General Board is in the category of administration and finds that is not met with much acclaim. Not being able to describe its activity with heart-moving drama it seems to be tolerated at best and scorned at worst. There just isn't appeal in arranging meetings, answering mail, visiting conference sessions, reviewing budgets, attending board meetings, and studying issues. And yet without those kinds of things being done the church becomes a series of isolated congregations or the conferences become independent empires.

What does the General Board do? Here is a summary of its functions.

1. **The General Board supplies vision.** What issues must be worked at? What are the current dangers? What are appropriate responses? What are the tasks that require the best efforts of the total church at this time? These are the questions the General Board must be working at on behalf of the church and holding before its members.

2. **It calls for accountability.** The churchwide program

boards are expected to assume certain assignments and responsibilities by the church. But the church has no way of reviewing those in detail. The General Board examines these operations and projects of the boards on behalf of the church.

3. **It coordinates churchwide programs.** The churchwide boards work at specific tasks which can take them in very different directions or into the same area if they are not carefully in tune with each other. The General Board keeps the various boards in touch to assure cooperation rather than competition or overlap.

4. **It provides a forum for counsel.** How can conferences draw on the resources of the wider church or call each other to account? The General Board with its conference representation provides such a forum. How can church members from all across North America keep in touch for fellowship or the conference make united decisions and statements? Where is there a place for debating the issues before the church? The General Board provides such a place at the General Assembly meetings and churchwide conventions.

5. **It relates to the broader Christian world.** The pastor is usually the one who represents the congregation in community functions and to church councils. Who does this in a formal way for the Mennonite Church? The officers of the General Board as well as the staff relate to sister denominations or other Christian groups.

6. **It supervises budgets and funding.** Programs the church considers most important for funding change from time to time. The General Board implements the decisions of the General Assembly regarding priorities for support. It also finds the ways for the raising of the necessary money.

If money were given first to where the program begins, administration would get first attention. And it does in the congregation. Not so on the churchwide level. The General Board as the administrative body of the church with the least contact with the congregation and hence the least machinery for raising support is the last to receive the support of many budgets. This means the church's ability to manage its denominational life and work is jeopardized.

It is only good Christian stewardship to keep administrative costs to a minimum. All the churchwide program boards and MCC have had outstanding records in this regard. Since its beginning in 1971 the General Board has expanded very little. In fact, the trend has been to have a seasonal expansion of personnel at the times of peak work load and then to decrease. Funding from foundations has been utilized to the maximum.

If the administrative board of the Mennonite Church were to be severely cut or eliminated the church would still operate reflexively for a short while then find that it was out of touch with itself. It could then decide either to break into 22 tiny denominations or return to an administrative pattern to do what is described above.

Wayne North is associate general secretary of the Mennonite Church General Board.



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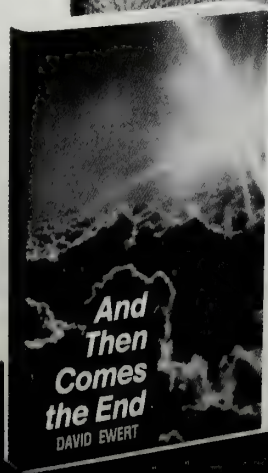
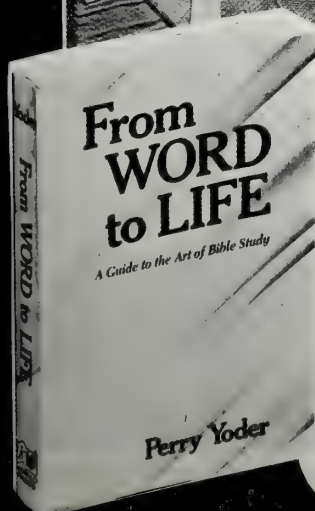
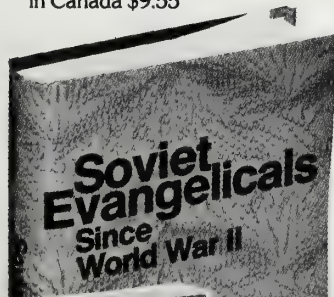
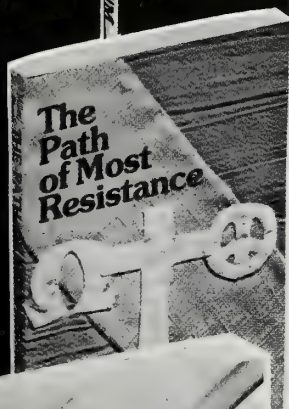
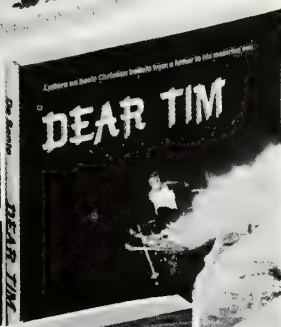
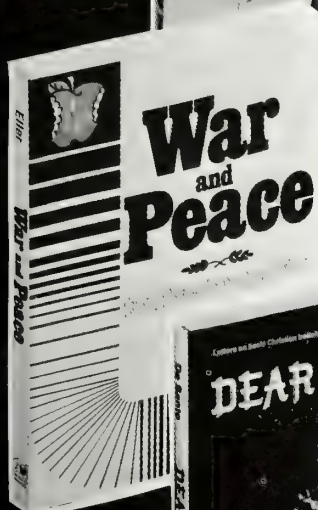
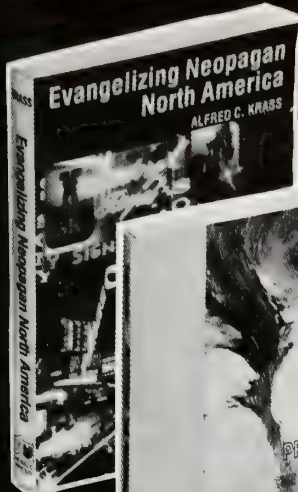
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Honduran refugee construction project begins amid controversy

Four Mennonite Central Committee workers in western Honduras are supervising construction of 1,200 houses at a new refugee camp 25 miles from the El Salvador border, while two more are located in camps at the border in order to help register incoming refugees and monitor their treatment.

This two-pronged effort reflects the approach of CEDEN, the Honduran evangelical relief and development agency, which is coordinating all refugee work there along with the United Nations High Commissioners for Refugees (UNHCR).

Early last fall, the two organizations reluctantly, and apparently under pressure from the Honduran government, decided to relocate some of the Salvadoran refugees under its protection farther away from the border. At that time, CEDEN asked MCC to supervise construction of semipermanent housing.

In 1974 and 1975, MCC had helped construct homes for Honduras hurricane victims. Now, as then, the Mennonite agency is working under the Honduras Mennonite Church, which has direct responsibility for 1,800 refugees and also plays a leading role in CEDEN.

The proposed relocation presented a dilemma. It would certainly remove refugees from range of the Salvadoran military, which is known to make regular incursions across the border in search of guerrillas or guerrilla sympathizers it claims are posing as refugees. But the move, if thorough, would also create a kind of free strike zone for cooperating Honduran and Salvadoran patrols, making it even more

dangerous than it already is for new refugees to flee across the border.

To solve, or at least minimize the dilemma, the U.N. and evangelical agencies have tried to insist that any relocations be voluntary and to negotiate for processing centers along the border to receive Salvadoran arrivals. CEDEN also invited several international agencies to place foreign personnel in camps along the border in order to monitor treatment of the refugees and deter forced relocation by the Honduran army.

Nonetheless, the two organizations have come under heavy criticism from some of these agencies for relocating any refugees whatsoever. And the international press has closely scrutinized the political and military implications of relocation.

Tensions within CEDEN over relocation resulted in a major reshuffle in its board and staff during January and early February, although it appears committed to continuing all its refugee programs, according to MCC Latin America secretary Herman Bontrager.

Defending the UNHCR and CEDEN for avoiding an "either/or" choice between relocating refugees and protecting those that stay near the border, Bontrager says, "It becomes a question of whether you want women and children to be the buffer, the cannon fodder, or whether you're justified trying to insure their safety."

Bontrager believes that most of the organizations "working on the ground" long-term with the refugees know that "it's not an either/or situation; you have to do both."

And so production of cement blocks, doors, and windows by the refugees at Mesa Grande, the controversial camp for relocated refugees, got underway in January while MCC and CEDEN completed project planning. House design was to be finalized in February, making way for the actual construction.

Meanwhile, MCC is contributing to the foreign monitoring of the border at the urging of the Honduras Mennonite Church. A Guatemalan worker is spending half his time in Mapulaca, one of the areas where the church has program responsibility, and a former volunteer in Bolivia has joined him for three months.

Blake Ortman of Wichita, Kan., MCC's Central America refugee coordinator, explains that "what a foreigner can do while a human rights violation is taking place may be very little, but just by asking questions, future actions are often moderated."

The construction and border monitoring are in addition to the food distribution and general assistance to refugees in the areas of Mapulaca and Mercedes that the Honduras Mennonite Church has been doing for over a year.

Bontrager notes that the Honduras Mennonite Church is "definitely willing to take some leads among Protestant churches in the refugee work. They're at the forefront both with CEDEN and in their own work."

He adds that local Mennonite congregations in the San Marcos, Ocotepeque, area have "given a real outpouring of concern and volunteer time" to the refugees camped in the area.

Blossers return to Japan

Eugene and Luella Blosser were recommissioned and bid farewell in a special service at their home church, West Union, Parnell, Iowa, on Sunday, Mar. 7.

Pastor Merv Birky brought the morning message and conducted a communion service, held early this spring by special request of the Blossers. During their 30 years on the mission field, they had not been home for a regular communion service. Eugene had the meditation preceding the foot-washing ceremony.

The latter part of the service included pledges of prayer support, memories, words of encouragement, and appreciation by members of the congregation.

The Blossers departed from Iowa on Mar. 12, and after a short visit with their daughters in Oregon, they flew to Japan from California on Mar. 20 if plans carried.—Lucy Hostetler, church correspondent.



Refugees at the Mesa Grande refugee camp 25 miles from the Salvadoran border have begun preparing for construction of their semi-permanent houses.

church news



Plastic sheets form part of a temporary shelter for a West Bengal, India, family made homeless by the December cyclone.

Cyclone-hit India state gets financial assistance

A severe cyclonic storm lashed two coastal districts of West Bengal State on Dec. 10, killing over 200 and causing an estimated \$100 million in property and crop damage. Mennonite Central Committee is following up some emergency relief assistance with \$27,500 for reconstruction of schools and related needs.

The storm was centered south of Calcutta, where winds of up to 100 mph accompanied by rain and high waters mowed down houses and breached canal embankments. Salt water flooded over 50,000 acres of farmland, and one million persons were dislocated from their homes.

"People are dying every day due to an outbreak of cholera and lack of adequate relief," reported staff person Charles Edwin, who

visited a badly hit area in December.

Also providing assistance were Lutheran World Service and other national and international voluntary agencies. The government's own relief efforts were reportedly slow and inadequate.

The additional \$27,500 committed by MCC will make possible the reconstruction or repair of some 20 nonformal schools run by Mass Education. The money will also purchase clothing and educational materials for use by the 4,000 children attending the schools.

Work on the schools is expected to be completed by the end of May, with local people providing doors, window frames, and free labor. MCC India staff will visit the project regularly.

Joint seminary boards look at enrollment and curricular trends at AMBS, Elkhart

The boards of Mennonite Biblical Seminary and Goshen Biblical Seminary met in Newton, Kan., Feb. 6-8 in joint and separate sessions.

The MBS board recommended the appointment of Ted and Gayle Koontz to the Associated Mennonite Biblical Seminaries, Elkhart, Ind., faculty in historical theology and ethics. The appointment is for a one- to 1½-time load for the couple, who have been teaching at Goshen (Ind.) College, and guarantees a two-year service leave within the first five years.

J. Winfield Fretz, former board president, was recommended to replace MBS president Henry Poettcker during the 1982-83 fiscal year, while Poettcker is on sabbatical. The recommendations were later approved by the joint MBS-GBS board. Both Fretz and the Koontzes have accepted their appointments.

In the joint sessions, reports on enrollment figures and trends in enrollment, faculty

availability, and curricula were heard. Enrollment (according to first semester figures) has increased in the past year from 212 to 240 students, 148.4 to 172.8 full-time equivalent, and women now make up 39 percent of the total. Ten years ago, 14 women were enrolled; this year the total is 94.

Increasing enrollment brings with it the need for more faculty, and this need is accentuated by upcoming retirements and sabbaticals among faculty members.

Curricular trends show that more and more students are enrolling in church/ministry courses, while Bible-related courses show a decrease in enrollment. One board member expressed the concern he hears from constituents that "there isn't enough Bible taught at the seminary." The trend was in part explained by the increased need of students for counseling skills.—Gordon Hauser

Founding of new Virginia church causes rejoicing

The new Waynesboro Mennonite Church, meeting in Kate Collins School, Waynesboro, Va., observed charter membership on Sunday, Feb. 14.

Overseer of the congregation, Richard H. Showalter, first welcomed Roy and Charlene Kiser who are pastoring the congregation. Roy then proceeded to receive thirty-one other members from the parent Mountain View congregation who had come as members of the church founding team; ten members transferring from Springdale, and two members from Lynside. There were also seventeen received on their confession of faith and sixteen by baptism.

"The first worship services were held in Waynesboro on Nov. 15, 1981. While Mountain View and Waynesboro have been operating from a conjoint budget, the new congregation has been self-supporting from the beginning. Present for this joyous occasion were 217 persons when the first 78 members were received into the new church family. At noon the Mountain View membership joined the Waynesboro congregation for a covered-dish dinner."

Dillers installed at Macon, Miss., church

In a moving installation service, Feb. 14, Lester Diller formally became the pastor of Noxubee Mennonite Church. Before being called by the church in Macon, Lester and his wife, Ardis, were from the South Lawrence congregation at Glen Flora, Wis., where he was pastor.

Ethan Good, pastor of Nanih Waiya Indian Church, moderated the meeting as a representative of the congregation. To the church he said, "Lester will not be your pastor when you cease to pray for him." To the Dillers he said, "Keep close to your people, keep close to God, and bring the two together."

A deep-felt invocation was led by Alva Yoder, former pastor of the congregation. Allen Zook, pastor of the Gulfhaven Mennonite Church, Gulfport, shared a devotional. As moderator of the Gulf States Conference, he urged the congregation and the Dillers to become involved in conference activities.

In the message that followed, Orlo Kaufman, conference minister, emphasized that Christ is the head of the church.

Then the congregation and the Dillers together committed themselves to bringing God glory, sharing the gospel, and submitting to the Spirit.

As the service closed, the assembly united to sing, "We Are One in the Spirit."—Elaine Maust, Macon, Miss.



The High-Aim advisory committee: Alfa Tijerina, Goshen, Ind.; Gerald Hughes, Cleveland, Ohio; Norm Yoder, Kalona, Iowa; Dan Bueno, Alice, Tex.; Pleas Broaddus, Akron, Pa.

Education still a priority, High-Aim

Members of the High-Aim advisory committee braved the elements of the wintry Midwest for their semiannual meeting Jan. 8-9. Outside, it was the first of a series of weekend blizzards in northern Indiana; inside, it was down to business for "the unsung heroes of the High-Aim program."

The High-Aim advisory committee serves as a reference group for the High-Aim director and related Mennonite Board of Education staff persons as they work toward meeting the High-Aim objectives—providing educational opportunities for minority youth, developing potential minority Mennonite leaders, encouraging cross-cultural interaction in Mennonite high schools.

A major agenda item for the January meeting was a review of a revised High-Aim policy manual. The manual might be called "the backbone of High-Aim." It is an effort to develop a clear, workable understanding of expectations for the supporting church, for the students, and for the schools involved in the High-Aim program.

One point which provoked considerable discussion among committee members was the criteria for High-Aim students, particularly their relationship to the Mennonite Church. On the one hand, High-Aim does not want to exclude worthy students; on the other, High-Aim does want to increase the probability of their success. In the past, students who had little or no association with the Mennonite Church or knowledge of what it stands for sometimes felt burdened with unwarranted restrictions and developed negative feelings toward the program. For this reason, it was decided that, apart from exceptional cases, potential High-Aim students should attend regularly or be members of Mennonite Church congregations. This clarification should help to minimize difficulties and misunderstandings about what the program stands for.

Another concern which the committee discussed was strengthening ties between High-Aim students and their home congregations.

One way to encourage accountability and responsibility between High-Aim students and their home congregations is to involve the congregations in deciding who will become High-Aim students and in supporting these students with congregational funds. A "pastor's recommendation form" now being used on a somewhat limited basis is one step in this direction.

Since most minority congregations have only limited resources, another factor in the support of the students is the conference. Important progress is being made in this area. Since the beginning of the school year, significant contacts have been made with responsible committees in the Ohio, Pacific Coast, and Virginia conferences.

These groups are interested in High-Aim and are eager to work with their local Mennonite high schools toward achieving the objectives of High-Aim. Other conferences—most notably Illinois—have already assumed major responsibility for the selection and support of High-Aim students from their areas.

The increasing involvement of the schools, congregations, and conferences is moving the High-Aim program closer toward its eventual goal of decentralization. In a sense, the High-Aim advisory committee is trying to work itself out of a job. As the schools and the church become better equipped to assume the functions of High-Aim, the High-Aim central office will be phased out and eventually cease to be.

High-Aim itself will continue to operate in the Mennonite high schools with some oversight by the Mennonite Secondary Education Council and the Mennonite Board of Education. It is not expected that this will happen overnight, but progress is being made.

Until that day, members of the High-Aim advisory committee will continue to give of themselves as they guide the direction of the program. And it is their hope that others in the church will give of themselves to support the program as it serves its purpose in the church.—Al Brown

Bahia Vista welcomes 'snowbirds' with memberships

One of the challenges that faces the Bahia Vista Mennonite Church in Sarasota, Fla., along with many other sunbelt churches is the influx of several hundred additional church attendants each winter.

On Feb. 7 a program was initiated whereby the winter residents could become associate members if they are in the area at least six weeks. On that date, 78 persons became Bahia Vista's first associate members. During their stay in Sarasota, they will have all the rights and privileges of the regular members.

This program is in charge of the minister in residence, Gerald Mininger. Mininger and his wife, Connie are from Greeley, Colo. While in Sarasota, Mininger's primary work will be in pastoral care with the associate members. He is also teaching two Bible classes and occasionally assists in Sunday morning services.

Bahia Vista's associate membership plan was initiated to better meet the needs of the winter residents and to more fully integrate them into the life of the congregation. It is also intended to give them a greater sense of belonging.—Audrey Metz Frey, Sarasota, Fla.

A churchwide festival of missions planned for July

The churchwide Festival of Missions, sponsored by Ohio Mennonite Conference and Mennonite Board of Missions, Elkhart, Ind., is being planned for July 16-18 at the College of Wooster in Wooster, Ohio.

The Festival of Missions name was chosen to accent celebration, commitment, and mission vision. "This will be a time to focus attention on God's mighty acts and to be challenged to take seriously the task of proclaiming Jesus as Lord through word and deed," say Paul M. Gingrich, MBM president, and Eldon King, Ohio Conference minister of evangelism, both members of the steering committee.

The festival theme, "Calling people to faith, growth, and service in Christ Jesus" incorporates motivation for faithful discipleship and mission involvement.

"As we, the people of God, catch a fresh vision of his creative activity in the world," say Gingrich and King, "we will want to respond by more fully investing ourselves, our finances, and our prayers in extending Christ's kingdom."

The Festival of Missions will include Bible studies, testimonies, prayer, missionary storytelling, special and congregational music, drama, visual arts, international "fairs," special children's events, and youth activities—all planned to enlarge the vision for mission and involvement in that mission.

More with Less TV special searching for funds

The Inter-Mennonite Media Group, at its meeting in Chicago, Feb. 16-17, gave formal approval to a 22-page film treatment prepared by Tapper Productions of New York.

The action now clears the way for final production of a one-hour television special based on the book *Living More with Less*. David Tapper of Tapper Productions has been hired to produce the program.

"A treatment is similar to a script," says Barth Hague, IMMG project director. "It describes what the film will look like before production actually takes place."

Tapper is proposing a film structured around three More-with-Less workshops, each held in a different location in the U.S. and Canada. From the workshops the film will "cut-away" to many "vignettes" featuring certain individuals who have taken steps to simplify and unburden their lives. Russell Schweickart, former Apollo astronaut and director of the California Energy Commission, will introduce and conclude the film by recalling his first views of planet earth from space.

IMMG representatives also reviewed plans

for purchasing air time on U.S. and Canadian television stations, providing a toll-free telephone response system for interested viewers, and offering local More-with-Less workshops in each of the 60 cities in which the program will be telecast.

Early viewing audience projections estimate that seven million viewers will watch the program. At least 14,000 are expected to call the toll-free number to request more information about the Christian call to live responsibly.

Project funding was a major discussion item during the meeting. "We still lack about \$300,000 needed to complete the project," Hague said. "We're appealing to foundations, corporations, and private sources for help. Despite our lack of funds, there's still a high degree of moral support and enthusiasm for this outreach effort," he continued.

The IMMG representatives agreed to re-examine the funding question in late April, after more work can be done in appealing to outside sources for assistance. The group hopes to begin producing the film this summer, with the first telecast targeted for next spring.



Norbert Funck, an international exchange visitor, arrived in Harrisonburg, Va., Feb. 10, for six months of training in electronics and radio broadcasting. From Vierkirchen, West Germany, Funck is being hosted by Mennonite Board of Missions media ministries and Eastern Mennonite College. He is shown above (center) with Shirley Nafziger, administrative assistant in media ministries broadcast department, and Gary Oyer, engineer.

Somalia workers witness unloading of corn, 5,100 metric tons

"It was an awesome sight to see how many bags and bags of corn make up 5,100 metric tons!" wrote Mennonite Central Committee Somalia country representative Ardith Frey after the arrival of the corn in Mogadishu during

late January.

The corn was Somalia's share of 10,350 metric tons of food items donated by Mennonites and others in fall drives in Ontario and the East Coast and Great Lakes regions. The ship *M.V. Yannis Halcoussis* had unloaded a portion of the shipment in a previous stop at Assab, Ethiopia.

Said Frey, of Elmira, Ont., "It felt good to be a link in the connection between all those people in North America who donated money and time in very diversified ways, and the recipients—the Ogaden refugees in Somalia."

Frey and her husband, Marv, watched as workers in the hold of the ship stacked the bags into piles, which a crane then swung onto waiting wagons. From there the bags went to a reserved area of the port, where workers hauled them on their backs to a huge pile.

"The bags we saw were in very good condition and we saw very little spilt corn," reported Frey.

From the Mogadishu port, CARE trucks will haul the corn to 27 refugee camps, home for several hundred thousand ethnic Somalis displaced by famine and fighting. The corn in the shipment will reportedly be enough to feed camp populations for 25 days.

"A huge shipment such as this represents a tremendous amount of goodwill," said Frey, "and it will be welcomed and consumed by needy people."

Frey observed that due to the good response from the international community "it is no longer easy to find starving people in the

camps." She believes that the improved situation will allow emphasis to switch from emergency relief to longer-term agriculture and community development work in the coming months.

Two more worship series booklets now available

The 10th and 11th volumes in a series of booklets intended to assist individuals and congregations in planning corporate worship are now available.

Worship in Youth and Children's Groups by Bernie and Marjorie Neufeld (Worship Series No. 10) and *Involving Children and Youth in Congregational Worship* by Cornelia Lehn (Worship Series No. 11) both contain practical suggestions for activities and teaching aids in involving younger members of Christian fellowships in the worship life of the congregation.

Like the nine other booklets in the Worship Series, volumes 10 and 11 were prepared through the worship and arts committee of the General Conference Mennonite Church's Commission on Education, with representation from the Mennonite Church. The preceding booklets deal with topics such as the bases for worship in the believers' church, planning congregational worship, baptism and more.

Volumes three through 11 have been joint publications with Mennonite Publishing House, Scottdale, Pa.

Youth, adults discuss nonregistration at retreat

"I feel like I'm sitting among a group of young prophets," remarked Jim Drescher at a Jan. 1 to 3 retreat at Laurelville Mennonite Church Center. Drescher, of Lancaster, Pa., was one of 20 youth and adults to attend the three-day seminar, "The Draft: to Register or Not to Register."

Laurelville and Mennonite Central Committee U.S. Peace Section sponsored the retreat. Resource persons included Jim Amstutz, director of MCC draft/peace counselor training, and Lancaster attorney Melvin Hess. Three public nonregistrants, Luke Hurst, Jr., and Andre Gingerich, both of Harrisonburg, Va., and Greg Smucker of Elkhart, Ind., also served as resources.

Participants from Virginia, Pennsylvania, Ohio, and Indiana met to discuss religious, ethical, and legal aspects of nonregistration. However, not all those in attendance were nonregistrants. The group included conscientious objectors who have registered.

Also present were family and friends of nonregistrants. This group, not facing registration directly, explored ideas for support.



Bonita and John Driver

Argentine leadership aided by veteran missionaries

Centro Evangelico Menonita de Estudios Biblicos (CEMEB) is an impressive name for a leadership training effort being undertaken by Argentina Mennonite Church with the assistance of Mennonite Board of Missions.

"But we don't have a lot of students or books and we don't even have our own building," said John Driver, an MBM missionary who recently completed a one-year term as head teacher for the training center. "In reality, CEMEB facilitates the co-participation of teachers and students at several levels and in various settings."

John and his wife, Bonita, returned recently to North America for a one-year furlough following a five-year term of service which included assignments in Spain and Argentina.

In contrast to many other Protestant churches, Argentina Mennonite Church pro-

motes the team ministry approach for its congregation and encourages its potential leaders to get theological education as well as a job skill to help support themselves.

Held evenings at Floresta Mennonite Church in Buenos Aires, CEMEB offers two levels of courses. During the past year, John taught radical Reformation and radical ecclesiology courses to half a dozen upper-level students and courses on hermeneutics, Micah, and Sermon on the Mount to about a dozen lower-level students.

The Drivers lived eight blocks from Floresta Mennonite Church in a house owned by Delbert and Ruth Erb, MBM missionaries who

returned for furlough last summer.

Bonny continues some of the relationships in the neighborhood started by her sister Ruth. One of them was with a lonely and troubled widow who became greatly concerned when she learned that Ruth had become ill with cancer shortly after her return to North America. She desperately wanted to pray for Ruth. Through this experience and with Bonny's help, the neighbor has come to faith and has attended the Floresta congregation.

The Drivers are currently living in Goshen, Ind., where Bonny, a nurse, was able to help care for Ruth in the final month before her death on Jan. 25.

MBM newsgrams

Laura Brubaker of Scottsdale, Pa., is scheduled to arrive in Kathmandu, Nepal, in March for a one-year internship in nutrition with United Mission to Nepal. She is also related to Mennonite Board of Missions as an overseas mission associate. Laura is the daughter of James and Carley Brubaker, and a member of the Scottsdale Mennonite Church. Her Nepal assignment is part of her studies at the School for International Training in Brattleboro, Vt. Laura's address is c/o UMN, P.O. Box 126, Kathmandu 711 000, Nepal.

Wilbert Shenk and Lawrence Greaser, overseas missions administrators for Mennonite Board of Missions, traveled to Latin America on Feb. 24 for a six-week administrative visit in Brazil, Bolivia, Argentina, Uruguay, Mexico, and Chile. Much of their time will be spent in Brazil, where they will participate in a major strategy conference called by *Associacao Evangelica Menonita*—the 750-member Brazilian Mennonite Church which is supported by both MBM and Commission on Overseas Mission of the General Conference Mennonite Church. Wilbert and Lawrence will also explore inter-Mennonite church-planting possibilities in Northeastern Brazil, make an in-depth review of MBM efforts in Bolivia, and meet with leaders of an independent church in Chile which seeks Mennonite affiliation and assistance. MBM currently has 44 workers in seven Latin American countries.

Brad Augspurger of Chenoa, Ill., was sent to the Philadelphia (Pa.) voluntary service household on Feb. 19 following a special VS orientation for him at MBM offices. He is an assistant in an ambulance company. The son of Merle and Mary Augspurger, Brad is a member of Meadows Mennonite Church in Chenoa. Brad has been farming with his father and brother in Chenoa.

Miriam Krantz, worker in Nepal, has been appointed director of the new community development assistance project of United Mission to Nepal. This project, along with community primary health care program under the direction of a Nepali, represents a

reorganization of the old community health program, of which Miriam was superintendent. Miriam's new areas of responsibility include food and nutrition, sanitation, water supply, agriculture, horticulture, animal health care, reforestation, and nonformal education. Almost all Christian service in Nepal is conducted through United Mission to Nepal. Miriam has served in that country since 1963.

Ronald Yoder and Vernon and Diane Heacock of Goshen, Ind., spent the month of January remodeling a building in Brussels, Belgium, which was purchased recently by Belgium Mennonite Council. The building already houses the families of workers Stephen and Jean Gerber Shank and Robert and Sylvia Shirk Charles. The remodeling makes possible various ministries being planned by MBM and Belgian Mennonites. The three volunteers' travel expenses and time were underwritten personally and by their congregations—East Goshen for Heacocks and Assembly for Ron.

Voluntary service household leaders are needed this spring and summer for the following locations (in order of priority): Indianapolis, Ind.; Elkhart, Ind.; Tucson, Ariz.; San Francisco, Calif.; Champaign, Ill.; and Eureka, Ill. Thirteen important voluntary service openings need to be filled this spring and summer. They are, in order of priority: nurse or medical technician in Pearl River, Miss.; outreach and referral director for the elderly in Eureka, Ill.; carpenter in Philadelphia, Pa.; elderly advocacy director in Eureka, Ill.; self-help director in Eureka, Ill.; 4-H and home economics assistant in Pearl River, Miss.; retirement home nurse aide in Crooked River Ranch, Ore.; lawn care workers in Downey, Calif.; secretary for MBM Western office in San Francisco, Calif.; day-care teacher in Masulaville, Miss.; elementary teacher in Browning, Mont.; home health nurse in Browning, Mont.; and secretary for Community Action Council in Aurora, Ohio. Interested persons may contact the Personnel Department at MBM, Box 370, Elkhart, IN 46515; phone (219) 294-7523.

Signed in blood

The Pearl River Mennonite Church, Philadelphia, Mississippi, held an unscheduled meeting on Tuesday, Jan. 26, reports Edith Michalovic. The congregation gathered to clean up after their meetinghouse had been vandalized.

There were 53 broken windows and many broken light fixtures. The pulpit, piano, and benches were overturned, and there was some damage. Contents of closets and shelves were emptied onto the floors and words were written on the walls in blood.

The Pearl River church is located near the reservation of the Mississippi band of Choctaw Indians. They make up a large part of the congregation. D. Glenn Myers is the pastor.

The nominating committee for Mennonite Church General Assembly met Jan. 26-27 to begin its work in preparation for General Assembly 83. The committee chose the following officers: Paul D. Brunner, Hesston, Kan., chairman, and Ann Landis, Landisville, Pa., secretary. The offices to be filled are as follow: General Assembly officer, moderator-elect; nominating committee, three members; Council on Faith, Life, and Strategy, three members; Historical Committee, three members; Mennonite Mutual Aid, three members; the Board of Congregational Ministries, five members; the Board of Education, five members; the Board of Missions, five members; and the Publication Board, five members. The committee invites members of the total church to help in the discernment process. Suggestions should include: name, mailing address, telephone number, current employment, congregational involvement, church assignment, qualifications/gifts, reasons for suggesting, and for which offices indicated. Send suggestions to the Mennonite Church Nominating Committee, 528 East Madison St., Lombard, IL 60148.

Roy E. Hartzler of the Wellman, Iowa, Mennonite Church, is interested in the formation of an intentional community. He would

like correspondence with others thinking in that direction. His address is R 1, Box 7, Kinross, IA 52250.

A reunion is planned for all former MCC (Bolivia) volunteers Aug. 20-22 at Camp Friedenswald, Cassopolis, Mich. For more information, write Connie and Byron Warkentin, Box 1155, Middlebury, IN 46540.

"Mennonite Voices on Nuclear Energy—a working conference," will be the theme of a weekend gathering being planned for Oct. 29-31 at Conrad Grebel College, Waterloo, Ont. The conference is being planned by the peace and social concerns committee of MCC (Canada). The working sessions will attempt to deal with biblical values more than with the statistics of energy. More information can be obtained from the Peace and Social Concerns Office, MCC (Canada), 201-1483 Pembina Hwy., Winnipeg, Man. R3T 2C8, or by calling (204) 475-3550.

Camp Menno Haven has two openings: a year-round director of food services and a summer camp cook, June 10-Aug. 15. Both positions are open to single persons or couples. Contact the camp at Tiskilwa, IL 61368, or call (815) 646-4344.

Goshen College has an opening for a nursing professor. This is a two-year appointment for 1982-84. Write to Vic Stoltzfus, dean, Goshen College, Goshen, IN 46526, for more information.

Camp Deepark, a Mennonite Camp serving New York City, needs a WSI lifeguard for July-August. Contact Miriam Cruz, 2931 Mickle Ave., Bronx, NY 10469.

Eastern Mennonite College & Seminary has a position open as regional director of planned giving, based in Harrisonburg, Va. Begin immediately or as negotiated. Apply to Vice-President Lee M. Yoder, (EMC&S, Harrisonburg, VA 22801, or call (703) 433-2771, ext. 103.

Lancaster Mennonite High School has 1982-83 openings for librarian, guidance counselor, and teacher of the learning disabled. Write or call J. Lester Brubaker, 2176 Lincoln Hwy., East, Lancaster, PA 17602. Phone: (717) 299-0436.

Special meetings: Stan Shirk, Lyndhurst, Va., at Concord, Knoxville, Tenn., Apr. 4-9. J. Lawrence Burkholder, Goshen, Ind., at Millersburg, Ohio, Apr. 23-25.

New members by baptism: Junior, Barbara, Dana, and Tammy Blackwell, Burl Brydge, Sylvia and Christ Henderson, David and Sharon Hewitt, Joan Kiser, George Morris, Bobby Pannell, Timothy and Angel Quick, Rose Mary Rowe, and B. F. Veney by baptism, and Robert Cline, James Fitzgerald, Louis and Peggy Quick, Timothy Harris, Richard and Rosalie Hossler, Linda Kiracofe, Bonnie Pannell, Randy and Frances Quick, Doris Rothgeb, and Harlan, Nancy, Ray, Danny, and David Whitley by confession of faith at Waynesboro, Va., Frank and Robin Gibbs and Linda Riegsecker by baptism and Nancy Waidelich by confession of faith at West Clinton, Pettisville, Ohio. James Borkholder, Anita Fisher, Charlotte Gascho, Byron and Lora Hooley at Locust Grove, Burr Oak, Mich.

readers say

In the Mar. 2 issue in the "Readers Say" section Paul M. Nolt contends that "God's absolute order of a woman's position with her husband is as plain as ABC. . . . He shall rule over thee." This position is held by many, but too often for reasons of self-interest.

Please, Brother Nolt, shouldn't we read the whole context of Gen. 3:16? In vv. 14-19 God speaks in judgment, not only against the serpent and the woman, but also against the man. These came in consequence to rebellion against God's preventive provisions. Adam's disobedience resulted in the ground being cursed, painful toil, thorns, and thistles coming up to hinder him in his sweatful work. Let it never be assumed though that this was God's best and original intention. "The wages of sin is death."

The good news, however, is that Christ came to redeem "us from the curse of the law by becoming a curse for us" (Gal. 3:13, NIV). Why, then, should we continue to insist that our helpers operate under that curse, when by faith and obedience we are now all one in Christ Jesus?

Of course, unbelievers can't seem to accept freedom. They continue to "exercise authority over others." "But you are not to be like that," Jesus says. "The greatest among you should be like . . . one who serves" (Lk. 22:25, NIV).

Martha, my companion, says that she enjoys her place in our home as wife, mother, homemaker, not because it is her destined place, but because she feels

called to it. I want her to continue to enjoy this freedom as long as the Lord permits us to share life's pilgrimage together.

I much prefer to emphasize our Lord's, "So if the Son sets you free [which really means, "since" he sets us free], you will be free indeed" (Jn. 8:36, NIV), free to serve our Lord with our companions or co-workers in mutual submission to Christ and to each other.—Walter Dyck, Smithville, Ohio

. . .

On the Mar. 2, 1982 issue. Don Kraybill is so helpful. Thanks. He has courage and clarity. The missing ingredient is to call us back again to "which Jesus?" There is only one but the idolatry of image building has veiled from us what Don has earlier said so well in *The Upside-Down Kingdom*.

As to D. R. Yoder and the "others" who will more faithfully embody our vision as Anabaptists, the answer can be found in Gordon and Mary Cosby and Jim Wallis, Bill Pannell, and others. They have cut through to seeing and for three of them embodied "our" ideas in a servanthood people. We thank God and take heart.—Gene Herr, Phoenix, Ariz.

. . .

In response to Brother Don Kraybill's article "You Can Do Something About Nuclear War" (Mar. 2), I would like to share the following comments. First, I share the belief that nuclear war is unquestionably

against God's will. My understanding of the life and teachings of Jesus can lead me to no other conclusion. I do, however, disagree with brother Kraybill's suggestion as to what constitutes real caring.

As a Christian I am opposed to multitudes of iniquities and injustices in the world. The conditions of our prisons today are nightmarish, at best. Television portrays sex and violence as the norm and Christianity as a farce. Alcohol and drug abuse have reached epidemic proportions in our public schools. While we Americans grow fat, millions are starving to death. Persecution of Christians is on the rise in communist and noncommunist countries alike. The list could go on and on.

What should be my response as a Christian to any or all of these issues? I could spend my whole life crusading for justice in any of these causes and be in keeping with God's will. However, I feel called to make my contribution to the kingdom of God in other areas. I care, but I cannot do everything in every cause. However I am doing something.

One way God calls us to witness against injustice is to set up alternative situations based on kingdom principles. I personally work in a ministry to juvenile offenders and am interim pastor at my church. In these capacities I have found real joy in seeing God change lives through the power of his Spirit and I am committed to be used in this process. This calling, however, limits my availability (and therefore my responsibility, I believe) to be active in every good

cause, including opposition to nuclear war.

In the body of Christ there are many members and these members have various functions. I praise God for prophets such as Brother Kraybill, who can challenge us to be faithful in specific areas. I believe it is in error, however, to conclude that those of us who do not actively respond to this issue are in actuality condoning the nuclear arms race and do not care. For some, doing "something" about nuclear weapons is to be faithfully working in the kingdom, but for others of us to expend energy in this area would require neglecting other areas to which we have been called.—**Bob Knapp** Canton, Ohio

births

Alderfer, Larry and Sharon (Alderfer) — Pa., first child, Justin David, Feb. 3, 1982.

Beechy, Leonard and Sharon (Schrock), Goshen, Ind., second daughter, Mary Rebecca, Jan. 30, 1982.

Campbell, Luke and Esther (Bridge), Stuarts Draft, Va., first child, Heather Marie, Jan. 23, 1982.

Charles, Mark and Janice (Funk), Millersville, Pa., first child, Melissa Kay, Dec. 7, 1981.

Eigsti, Tom and Paula (Slaubaugh), Rocky Ford, Colo., third child, first son, Chad Thomas, Dec. 29, 1981.

Erb, Ross and Wendy (Zehr) Wellesley, Ont., second child, first son, Kyle Ross Ervin, Feb. 4, 1982.

Geiser, Hugh and Philann (Yoder), Rittman, Ohio, second child, first son, Travis Jon, Jan. 18, 1982.

Hatter, William and Becky (Seay), Lyndhurst, Va., second child, first son, Joshua Adam, Feb. 15, 1982.

Horner, Larry and Susanne, Kokomo, Ind., second child, Luke Aaron, Feb. 23, 1982.

Kauffman, Ned and Ann (Alderfer), Goshen, Ind., second child, first daughter, Greta Alderfer, Mar. 1, 1982.

Keim, Howard and Tami (Birky), Kalona, Iowa, second daughter, Talashia Renee, Feb. 25, 1982.

Lengacher, Glen and Jean (Harnish), Refton, Pa., third child, second daughter, Rebecca Leigh, Feb. 16, 1982.

Lichti, Douglas and Gayle (Brendel), Shawnee, Kan., first daughter, Christin Nicole, Feb. 9, 1982.

Miller, Tom and Jill (Gross), Serengeti District, Tanzania, first child, Sarah Lynn, Feb. 24, 1982.

Ropp, David and Janet (Kuepfer), Millbank, Ont., first child, Nadine Elizabeth, Feb. 4, 1982.

Roth, Murray and Barbara (McLaughlin), Lambert, Ont., first child, Mitch Glenn, Feb. 11, 1982.

Shetler, George and Sally Ann (Zook), Kalkaska, Mich., fifth child, third son, Peter Loren, Feb. 15, 1982.

Shoup, Phil and Kristine (Roth), Melbourne, Fla., first child, Benjamin Philip, Feb. 16, 1982.

Stehman, Randy and Christine (Johns), Moundridge, Kan., David Mitchell, Jan. 26, 1982.

Wagler, Dan and Donna (Delagrange), Hicksville, Ont., first child, Anthony Lee, Jan. 19, 1982.

Yoder, John and Arlene (Hartzler), Reedsville, Pa., third child, first son, Brian Jon, Feb. 14, 1982.

\$281,797

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$281,797.64 as of Friday March 12, 1982. This is 37.6% of the total needed. Contributions have been received from 347 congregations and 164 individuals. Individual gifts represent \$57,151.62 of the total.

Goal: \$750,000

marriages

Bosman—Showalter.—Steven Ken Bosman, Salem, Ore., Christian Reformed Church and Jean LuRue Showalter, Salem, Ore., Salem cong., by John Willems and Rick Showalter, Feb. 27, 1982.

Kauffman—Peachey.—Cristie Kauffman, Reedsville, Pa., and Rose Peachey, Mill Creek, Pa., both of Allensville cong., by Paul Bender, Jan. 1, 1982.

Kropf—Going.—Kevin Ray Kropf, Albany, Ore., and Karen Virginia Going, Lebanon, Ore., both of Bethany cong., by Cloy Troyer, Oct. 23, 1981.

Largent—Gibson.—Scott Largent and Julie Gibson, both of Tremont, Ill., First Mennonite cong., by James Detweiler, Feb. 27, 1982.

Martin—Amstutz.—Mose Martin, Orrville, Ohio, Martins cong., and Sylvia Amstutz, Apple Creek, Ohio, Kidron cong., by Bill Detweiler and Vincent Frey, Feb. 14, 1982.

Roth—Kennell.—Amos Roth, Clarence Center, N.Y., Clarence Center cong., and Clara Kennell, Kitchener, Ont., Steinmann cong., by Vernon B. Zehr, Feb. 20, 1982.

obituaries

Eichelberger, Edna, daughter of Fred and Anna Peters, was born in Chicago, Ill., Feb. 12, 1907; died at her home at Paxton, Ill., Mar. 3, 1982; aged 75 y. On Jan. 6, 1924, she was married to George Eichelberger, who died in 1977. Surviving are 7 sons (Edward, Earl, Paul, Dale, Gale, Tom, and Don), 3 daughters (Evelyn Zehr, Virginia Welborn, and Pat Harper), 19 grandchildren, 7 great-grandchildren, and one brother (Leo Peters). She was a member of East Bend Mennonite Church, where funeral services were held on Mar. 5, in charge of Paul O. King; interment in East Bend Memorial Gardens.

Ingold, Elsie B., daughter of Henry and Emma (Borowski) Beck, was born in Mahomet, Ill., Jan. 7, 1896; died at Paxton Community Hospital, Paxton, Ill., Mar. 5, 1982; aged 86 y. On Oct. 26, 1920, she was married to Raymond C. Ingold, who died on Oct. 21, 1980. Surviving are 2 sons (Clarence and Harold), 4 daughters (Dora Eichelberger, June Simpson, Barbara Wilson, and Joann Horsch), 19 grandchildren, 16 great-grandchildren, and 4 sisters (Lena Dowling, Emma Godzesky, Dorothy Hemrich, and Marie Hinds). She was a member of East Bend Mennonite Church, where funeral services were held on Mar. 7, in charge of Paul O. King; interment in East Bend Memorial Gardens.

Jantzi, Ida, daughter of John and Anna (Baechler) Gascho, was born in Zurich, Ont., July 14, 1892; died at Nithview Home, New Hamburg, Ont., Feb. 24, 1982; aged 89 y. She was married to John O. Jantzi, who preceded her in death. Surviving are 4 sons (Vernon, Glenn, Roy, and Clair), 4 daughters (Mabel—Mrs. Gordon Erb, Eileen—Mrs. Edgar Kennel, Aime—Mrs. Lloyd Barth, and Elaine—Mrs. Laverne Lebold), 25 grandchildren, 34 great-grandchildren, and 2 great-great-grandchildren. Funeral services were held in Steinmann Mennonite Church, in charge of Vernon Zehr, Fred Lichti, and Elmer Schwartzentruber; spring interment in the church cemetery.

Mellinger, A. Z., son of Aldus and Lydia Ann (Zimmerman) Mellinger, was born in Hinkletown, Pa., died of a heart attack at his home in New Holland, Pa., Feb. 9, 1982; aged 71 y. He was married to Mabel B. Weaver, who survives. Also surviving are 2 sons (Donald L. and A. Clair), 3 daughters (Doris J.—Mrs. Donald M. Sensenig, Lois—Mrs. D. Marvin Glick, and Joann Mellinger), and 10 grandchildren. He was a member of Hinkletown Mennonite Church.

Zug, Mazie C., daughter of Hayden and Ada (Eberly) Carper, was born in Brunneville, Pa., May 20, 1895; died at the Landis Retirement Community on Jan. 29, 1982; aged 86 y. She was married to

Saltzman—Anderson.—Gene Saltzman, Salem cong., Shickley, Neb., and Lynette Anderson, United Methodist Church, Concordia, Kan., Feb. 14, 1982.

Shaw—Mast.—Rick Shaw, Greentown, Ind., and La Jane Mast, Converse, Ind., Parkview cong., by Loren Sparling, Feb. 20, 1982.

Trivits—Schrock.—Charles Trivits, Greenwood, Del., United Methodist Church, and Christine Schrock, Harrington, Del., Tressler cong., by Millard Benner, Nov. 14, 1981.

Vanley—Yoder.—Lance Vanley, Wichita, Kan., and Julie Yoder, Wichita, Kan., West Union cong. (Parnell, Iowa), by John Baise, Jan. 30, 1982.

Yoder—Hernandez.—Roy Edwin Yoder, Denver, Colo., First Mennonite cong., and Carmen Hernandez, Denver, Colo., Catholic Church, by Walt Friesen, Feb. 5, 1982.

Yoder—Raley.—Fred Yoder and Debra Raley, both of Plain City, Ohio, Sharon cong., by Kenneth Benner, Feb. 6, 1982.

David G. Zug, who died in 1930. Surviving are one daughter (Mary C. Wenger), 4 sons (Ray, Elwood, Paul, and Earl), 10 grandchildren, and 13 great-grandchildren. She was a member of Lititz Mennonite Church, where funeral services were held on Feb. 1, in charge of Jacob Frederick and Melvin Lauver; interment in the Hess Mennonite Cemetery.

Cover by Stanley W. Oswald, p. 200 by Herman Bontrager

calendar

Franklin Conference mission meeting, area churches, Mar. 24-28
Atlantic Coast Conference assembly, Ridgeview, Gordonville, Va., Mar. 26-28
Joint Ontario and Western Ontario Conference annual meeting, Rockway Collegiate Kitchener and Waterloo-Oxford School, Baden, Mar. 26-28
Illinois Mennonite Conference annual meeting, East Bend Church, Fisher, Ill., Apr. 1-3
Christian Camping Convention 82, Camp Amigo, Sturgis, Mich., Apr. 12-15
Mennonite Church General Board, Cabrini Contact Center, Des Plaines, Ill., Apr. 15-17
Goshen College commencement, Goshen, Ind., Apr. 18
Rocky Mountain Mennonite Conference annual meeting, Colorado Springs, Colo., Apr. 30-May 2
Franconia Mennonite Conference spring assembly, May 1
Gulf States Mennonite Fellowship inspiration conference, Des Allemands, La., May 1-2
Mennonite Board of Education board of directors, Elkhart, Ind., May 6-8
Mennonite Board of Missions Board of Directors, Harrisonburg, Va., May 13-15
Mennonite Mutual Aid Association Board/committee meetings, Goshen, Ind., May 13-15
Mennonite Renewal Services annual meeting & CCRMC, Dayton, Ohio, May 18-20
Goshen Biblical Seminary commencement, Elkhart, Ind., May 21
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 21
Eastern Mennonite college commencement, Harrisonburg, Va., May 23
Hesston College commencement, Hesston, Kan., May 23
North Central Conference annual meeting, Cooperstown, N.D., June 11-13
Churchwide Youth Council, Hesston College, Hesston, Kan., June 15-19
New Call to Peacemaking Third National Conference, Elizabethtown College, Elizabethtown, Pa., June 17-20
Mennonite Board of Congregational Ministries, Kitchener, Ont., June 18-19
Pacific Coast Conference annual meeting, Western Mennonite School, Salem, Ore., June 18-20
Mennonite Publication Board, Scottsdale, Pa., June 24-26
Festival of Missions, Wooster College, Wooster, Ohio, July 16-18
1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8

items and comments

Finnish Lutherans express concern over evangelizing by country's Pentecostals

Friction has developed between the Lutheran Church of Finland and the free churches over the issue of proselytizing, a Lutheran Church report says. The Lutheran Church, with 91 percent of the population, is concerned over evangelism among Lutherans by the fast-growing free churches—in particular the Pentecostal movement.

Lutheran officials say they especially deplore the conversion and rebaptism of already baptized Lutherans by the Pentecostals. The Orthodox, Roman Catholic, and Methodist communities haven't caused problems because they don't try actively to convert members of other churches, although they do accept members who convert on their own, the Lutheran report said.

TV our new altar, says religious art scholar

For years some scholars and church people have recorded a seeming loss or ritual in American life. The traditional religious symbols and rituals, they say, no longer seem to hold the public imagination as they once did. But to say that American culture is more "secular" now does not mean that people are not moved by icons, sacraments, and symbols, says Gregor T. Goethals, a professor of art history at the Rhode Island School of Design.

Professor Goethals, holds that rituals and icons are as pervasive in our modern-day American culture as they were in the Middle Ages. And, she says, we are as devoted to our rituals as anyone in the past. The difference now, she says, is that television has become our new altar. Just as the people of the past drew meaning and understanding of our place in the cosmos by gazing at icons, we put things together by sitting down ritually every night and watching the evening news.

Professor Goethals says that the 30-second television commercial may well be the most pervasive form of liturgical art in our time. Just as the litanies of old reinforced our visual concepts of the universe, the commercials fill us with an endless stream of images teaching us our role as consumers in a consumer-oriented society.

Teaching children control is goal of minister-host in Mr. Rogers' TV special

Discipline is much more than spanking, or making somebody do something they don't want to do, says Fred Rogers, the Presbyterian minister who hosts the award-winning children's TV program *Mister Rogers' Neighborhood*. Discipline is what she required in her long years of learning and practice to master her sport, says Olympic skating star Peggy

Fleming, a guest on Mr. Rogers' special series on discipline.

Mister Rogers' Neighborhood will feature three new themes and companion parents' specials this year dealing with discipline, pets, and creativity.

Although *Mister Rogers' Neighborhood* is a secular program, its central message of love, tolerance, and compassion flow from a deep wellspring of personal faith and commitment, says Fred Rogers, 53, a musician and producer since 1951 who also found time to attend the Pittsburgh Theological Seminary.

Britain's churches pause to pray for the success of special U.N. session

As a prelude to the second United Nations Special Session on Disarmament scheduled for this June, special services for the World Disarmament Campaign—launched just over a year ago—were held in 60 churches and five cathedrals throughout the country.

In London the World Disarmament Campaign held a service of dedication for peace workers at St. Martin-in-the-Fields overlooking Trafalgar Square. It was conducted by the Vicar, Prebendary Austen Williams, and prayers for peace were led by the Rev. Fred Wilson, president of the Baptist Union.

The preacher was veteran peace campaigner Dr. Kenneth G. Greet, secretary of the Methodist Conference. "For the Christian, peacemaking is not optional, but essential," he said. "The vocation of peacemaking is central to the Christian profession—and we must believe that peace is possible, even in a world where the mildew of militarism is blighting the hopes of humanity."

Philadelphia church runs unusual factory project to offer work to elderly

A suburban congregation is operating a unique factory project geared to employ elderly persons. More than 60 elderly people in the community have registered for jobs—four or five times the number the factory can accommodate with its present volume of orders, says Paul Hetirch, pastor of the 1,400-member St. Paul's United Church of Christ. The factory employs the elderly in a variety of subcontractor jobs ranging from packing work for a shoe polish manufacturer to a wire splicing assignment for the Western Electric Company.

Detroit Methodist church makes prime-time appeal to own members for funds

The hour-long documentary was televised during prime time and concluded with an appeal to Christians to spend money. It resulted in pledges totaling \$482,900 to Detroit's 2,000-

member Metropolitan United Methodist Church.

In what may have been the first time any church has used prime-time commercial television to reach its members, the documentary was aired on a Saturday night on a Detroit UHF station. It cost \$1,200 for air time and four hours of video editing.

William E. Quick, senior pastor of the church, noted that direct mail, neighborhood meetings, and other strategies had been used in previous stewardship campaigns, but that the results always fell short of the total budget. With the television program, follow-up letters, and personal visits, this year's budget was oversubscribed.

Author says new musical on the Jesus story would please his 'ultimate critic'

The off-broadway musical *Cotton Patch Gospel* is the "ultimate comedy," says Tom Key, star and coauthor of the Jesus story transposed in a Southern setting. He uses "comedy" to mean humorous—which *Cotton Patch* is—and in the dramatic sense of a play with a happy ending where the hero wins, as compared with a tragedy which ends with the hero's defeat.

"The audience falls in love with Jesus, agonizes over his lynching (he is lynched by the Ku Klux Klan in the *Cotton Patch* version), and then shares the joy of his resurrection," Mr. Key said.

Cotton Patch Gospel describes how it might have happened if Jesus were born in modern times instead of 2,000 years ago.

Does Mr. Key think Jesus would approve of his show? "I wouldn't be doing it if I didn't," he says. "I'm doing this to please him. He is my ultimate critic, ultimate audience."

Michigan school aides say creationism ruling won't be applied there

Two Michigan school districts say they will continue to teach creationism as part of high school science courses, despite the federal ruling in an Arkansas case against such instruction. Officials at the Carsonville-Port Sanilac district said creationism has been taught along with evolution in biology classes for about a decade and they feel both should continue to receive equal time.

In the Western school district, creationism is included in a "controversies of origin" section of an elective twelfth-grade advanced science course, which enrolled 24 students this year. Officials said they have no plans to delete the teaching of creationism from this course. They said creationism is approached as a scientific theory and students requesting it may be excused from that portion of the course.

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To the sister (or brother) from Bloomington

I received your anonymous note written at the top of my February 23 editorial. Normally I ignore anonymous notes since there is no way I can respond to them. But in this case perhaps your response may give an opportunity for further consideration of the issue involved.

Since you did not sign your name and removed the label from the editorial page before returning it, the only clue to your identity I have is that your letter was mailed in Bloomington, Illinois. This suggests that you live in central Illinois, but it does not prove this. You might have come from Iowa and dropped it off at Bloomington while on a trip to see your sister in Indiana.

Your handwriting suggests to me that you are a sister rather than a brother, though this too is quite indefinite. There is no precise standard of male or female writing. But any secretary in our division would note immediately that your neat hand is a far cry from my scrawling. It is one of the marks of secretarial excellence around here to be able to transcribe it.

I am sorry that you felt it necessary to send me a message without signing your name. It suggests to me that, although my "bodily presence is weak" (2 Corinthians 10:10—ask anyone who knows me personally), in print I am viewed as bold and frightening so that you hesitate to approach me directly. This in itself is a problem for me since, although I assume it is my privilege and responsibility to write with conviction, it does not follow that I should intimidate people. Let me first of all apologize for coming on this strongly.

Now your message to me was as follows: "Last week you intimated that the *Gospel Herald* should be **must** reading for every Mennonite home. [I did, truly, in the issue for February 16.] I don't quite know why we should want to read such biased editorial writing such as you often have. We get too much of this type of thing on TV and in the newspapers so why do we want to read a so-called Christian paper with the same type of thing? Accordingly, the name *Gospel Herald* is a misnomer. Incidentally, many other readers feel the same way. One can easily tell what your **politics** are. Don't sell our **brilliant** president short."

And so your specific example is the part of my editorial where I criticized politicians in general, and the U.S. and Russian presidents in particular, for their old ideas when in my opinion what the world needs is a new word of reconciliation. I sense that you consider this a "cheap shot," an indulgence in the favorite American pastime of criticizing the government.

This reference to politicians was simply an illustration in the development of what I wanted to say about childlikeness and the possibilities for growth among adults. As I reflect on your concern it appears the editorial would have been better without the illustration. At least you have not taken issue with my main point which was that some older people have had young attitudes and done surprising things for their ages. But I guess my point was lost on you because of the illustration.

If you and I would have an opportunity to talk for an hour, I would want to hear your vision of the good life. What style of expression do you believe is important for the people of God in these last two decades of the twentieth century? How do we best preach the good news? What issues are most important? How do we define ourselves as those who love the Lord first and his people second in contrast to those who seem to love themselves first and the country second? I am confident that you would have answers to these questions and if you want to write about them with your name attached I would expect to publish them. (If you want to mail the manuscript at Davenport or Terre Haute to keep up the sense of mystery this will be all right.)

As I think about these things I am reminded of the need to be clear about our priorities. As a church we cannot do everything, but we can do some things. What are the things we should talk about and work together on in these times?

In brief I see it as our calling to encourage each other in the faith, invite others to join us in this Christian pilgrimage, and join with those worldwide who love people and work for their welfare. I think our choice today is somewhat like the choice offered in Deuteronomy 30:19: "I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." The same call is heard in the words of Jesus, "I am come that they might have life, and that they might have it more abundantly" (Jn. 10:10).

I am not sure, but I think I hear a strengthened movement abroad to choose life instead of death. It has always been present, but there are stirrings today that may have an effect on the rest of the century that will be for the good.

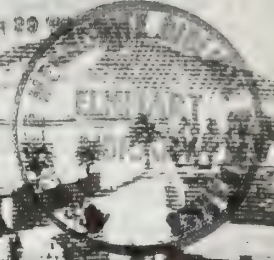
We should not look for this movement among the leaders of government, but rather among the people. Those who love the Lord, the earth he has given us, and the people of his world. If we can find our voice and find each other we may yet bring glory to God and peace among nations.—Daniel Hertzler

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Yomigaeru or fukkatsu

by C. Norman Kraus

In the summer of 1980 my wife, Ruth, and I stood on the banks of the Kushiro River in eastern Hokkaido, Japan, along with thousands of other people to watch a stupendous fireworks display about to be exploded along the opposite side of the river. It was the final day of *Obon* (pronounced ō-bone), the time when the ancestral spirits are welcomed back for their annual visit to the land of the living. On this night it was time for the spirits to return to their deathly abode, and to signify their return small boats with colorful lanterns lighted by candles floated down the Kushiro River toward the ocean. One could see them so long as the candles burned. It was a beautiful and memorable sight.

But what was the meaning of this ceremonial festivity? Japan is a culture where in many ways the powers of the past still control the present. Welcoming home the spirits of dead ancestors clearly signifies respect for their continuing authority over the present generation of living people. It celebrates continuity with the past, the conservation of values and standards from the past, the honoring of family tradition.

Now, let's shift our setting. We are at a summer church retreat along the shore of the Japan Sea. A group of believers and "seekers" are gathered for Bible study and discussion. The subject? The return of Jesus from the dead on Easter day and his appearances to his disciples. In English we call this the "resurrection." So I asked my audience what the Japanese word for resurrection is, and they responded with "*yomigaeru*." *Yomigaeru* means to revive or restore to life. That sounds simple enough; but when I inquired about the mental images and associations which they have with the word, they referred to *Obon* and the return of ancestral spirits.

So resurrection was no problem for them! Or was it? They have always had this concept in their Japanese culture. But is Easter and resurrection a celebration of the past? Does it signify the authority of tradition? Suddenly a new set of questions was raised for me, and new vistas of meaning for Easter loomed ahead.

In the crossing of cultures one is continually forced to reexamine fundamental meanings of terms and ideas which have long been taken for granted. (That is a large part of the challenge of being a "missionary.") And in the reexamination one often begins to see his or her own culture in new perspectives. What does Easter signify in "good ole U.S.A."? I asked myself. Is it in fact all that different from *Obon*—an annual celebration of the survival and revival of the spirit of Jesus as it has been incorporated in the best values of the nation? Certainly it should be, but is it different?

There is another word in Japanese for Easter and resurrection

which more adequately expresses one meaning of Easter. It is the word, "*fukkatsu*" (fuk-ka-tsu). It is made up of two characters, the last of which means "energy" and "activity." This gives us our first clue to the meaning of Easter or "*Fukkatsu-sai*." It is the celebration of life and energy—God's life in Christ, that eternal life which overcame death. But it is not simply God's life in heaven. Rather it is God's life lived among us overcoming death in and among us in Jesus Christ whom he raised from the dead!

Following the *fukkatsu* is Pentecost and the "Acts" of Jesus and his representatives. The movement revived and surged ahead because Jesus is raised from among the dead. The church, "which is his body," is the community of the resurrection continuing the active ministry of Jesus Christ under his living authority. His life and power are given to us as he breathes upon us his Spirit. Resurrection is the celebration of life's victory over death.

Second, Easter is the celebration of freedom. As Paul wrote in Galatians 5:1, "Christ has set us free so that we can be truly free!" Easter is not the celebration of our saintly forefathers' tradition, but rather freedom from the dead hand of tradition which has been the ruling authority in most traditional Asian cultures. We are freed from "law"; from idols and false gods; from bondage to sin and death; from the "tradition of the elders." This is the glorious news proclaimed in the resurrection. Jesus has risen triumphant over the powers of death. He is the living Spirit (2 Cor. 3:17) that makes it possible for us to move from situation to situation, from culture to culture in authentic freedom. He is our authority—an authority which we know as spirit rather than code (2 Cor. 3:6). He is the living power which delivers us from the hopeless control of sin and death (Rom. 8:3-4). He is the living Spirit of familial consciousness that gives us the freedom of children in God's household.

This is a message which all tribal societies governed by tradition need to hear. And our American society caught in the grip

Editor: Daniel Hertzler

News Editor: David E. Hostetler

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C. Norman Kraus is serving the Japan Mennonite Church under assignment from Mennonite Board of Missions.

of fear and the powers of death and military destruction also needs to hear it. Looking back through the door of the open tomb Paul wrote that on the cross Christ showed up the powers of death for what they are, namely, idols and false gods. And yet how many Christians are bowing to them in the name of patriotism!

This leads to my third observation. Easter is the celebration of the present ruled by the future rather than the past. Resurrection means that Christ is alive now; that he is even now battling with the powers of death and saving us from their terror and destruction. And the fact of his own resurrection gives us assurance of his ultimate victory and our own sharing in that victory. We are, as Paul put it, "saved in hope."

So our present life is ruled not by what has or has not been possible in the past, nor yet what now is, but by what by God's promise shall be. The first advent including Jesus' resurrection

was decisive and normative, but it was not the final revelation of Christ. Easter points to the future manifestation of Jesus Christ as "King of kings, and Lord of lords"—victor over death itself. The resurrection points us to the "second" advent which is the full manifestation or consummation of God's revelation in Christ; and it is that future manifestation which determines the meaning and possibility of the present.

The annual returning of the ancestral spirits changes nothing in the humdrum of life. Jesus' resurrection and return changed everything! Ancestral spirits have not conquered death. They merely enjoy a temporary respite as they are memorialized by respectful relatives, only to make the long journey back to death's abode. Jesus conquered death and burst the gates of Hades. He is the "living one" who died and now is alive for evermore; and he holds the keys of Death and Hades (Rev. 1:18). 

A question, not an answer

by Rob Sauder

In the days immediately preceding Jesus Christ's passion, some Pharisees and some men of Herod's party came to Jesus with this question: "Are we or are we not permitted to pay taxes to the Roman emperor?"

The question was an obvious attempt to gather evidence of disobedience to Rome against Jesus Christ: evidence that could be used against him to advance the plans of Jesus' enemies. The question then, as now, is an attempt to justify the sinfulness of mankind instead of a genuine attempt to live in the presence of the unchanging God. God's eternal challengers seek justification without paying the admission price of true involvement.

Jesus saw this and poked at the questioners' sincerity: "Why are you trying to catch me out?" (NEB). He then went further, not content just to rebuke them. He decided to educate his enemies. He called for a silver piece, and asked the crowd, "Whose head is this, and whose inscription?" to which the crowd replied, "Caesar's."

Whereupon Jesus revealed in one electrifying sentence the eternal dilemma of the person who struggles to live the transformed life in an untransformed body and world: "Pay Caesar what is due to Caesar, and pay God what is due to God."

How one-sided it would have been for Jesus to say only, "Well, then, pay Caesar what is due to Caesar," and so justify the powers that were, even then, plotting his murder. Or, "Listen to me: pay God what is due to God and forget the rest," and thus justify the life of uncaring isolation, removed from the suffering and growth of all of our members.

How like the author of growth to confront every member of


the group there—the militaristic Herodians; the Pharisees, well-versed in their encyclopedic law, but lacking in its wisdom; and Jesus' own faithful disciples, with the irritating reality of every person's dilemma—"Pay Caesar what is due to Caesar, and pay God what is due to God."

How this response must have stunned the men of Herod's palace with its realistic acknowledgment of their lifestyle and a simultaneous call to change. How this response must have shamed Jesus' followers into a fresh appraisal of the parts of them that belonged to Caesar and not to God. How uncomfortable this response must have made the Pharisees feel as Jesus stared at them, standing as they were with Herod's men instead of with their own people.

I believe that this divine response is best taken as a personal challenge to grapple with the most complex reality. Far from being an answer to our present-day (and limited, hence the confusion) question, this sublime utterance is itself a question, a rigorous test of our total fidelity.

Typical of Jesus' awareness, his vision far exceeds the single issue with which his petty-minded adversaries had attempted to entrap him. Instead of settling once-and-for-all a troublesome issue, Jesus' disturbing response summons up, in its entirety, the dilemma of those who seek to enter his kingdom. This response of Jesus is no comfortable pillow on which to place our weary and confused tax dollars.

Jesus has deftly and properly removed our smirking question from the limited plane of money to the awesome and all-inclusive sphere of total life: in so doing he has transformed our vicious prank into a clarion call to approach the awesome divine, who is forever devoid of hypocrisy.

Small wonder that the Gospel records, as a closing note, "And they heard him with astonishment." 

Rob Sauder is from Richmond, Va.

I include myself among those who need to be chastised for not being consistent when it comes to putting our beliefs into action.

Mennonites and the environment

by Cal Redekop

Most of us are familiar with the tired conflict between those who stress the importance of faith for salvation, and those who insist that faith demands works. For the business community, the issue may not be as much a theological controversy as the problem of keeping our ideals and practice in harmony. In one area becoming increasingly urgent for all Christians, the environment, we are having trouble harmonizing our beliefs with our behavior. Simply stated, many of us are aware of our responsibilities to our environment, but we do not act accordingly.

In order to test the proposition just stated, I did an informal survey among businessmen in Canada, who will not be personally identified. Each person at the conference completed a questionnaire which asked a series of questions regarding ecological issues, and then asked questions regarding behavior. The respondents were informed that they were being asked to indicate how closely their ideals and principles squared with their behavior. The results, which will be discussed below, show that the respondents completed the form honestly even if the results may be a bit disconcerting.

A set of five questions were asked, to which 46 replies were received. Question 1 stated: "I believe automobiles are using depleting fossil fuels." To this question, 44 answered yes (96%), while two did not answer. The behavior responses included "I have purchased a smaller car" to which 56% responded yes. The second response, "I am planning to buy a smaller car" received 43%, a pledge of future behavior for the remainder. But to statement (c), "I am cutting down on automobile travel," only 54% responded affirmatively. If the action responses can be considered reasonable probes of behavior, then we can say that the belief/behavior ratio is 54/96 or 58 (arrived at by averaging the behavior scores and dividing by the belief score. A score of 100 would indicate complete congruence between belief and action.)

The second proposition stated: "I believe land is an irreplaceable resource." A strong majority (94%) agreed with this statement. However, the behavior was lagging. Only 39% responded positively to the statement, "I will sell my land only for agricultural use." The same response was restated, "I will refuse to allow it to be used for nonagricultural use," and was supported by even less people—26%. To the next statement, "I am enriching the soil rather than mining it," 54% responded positively. To the next statement, "I have stopped all soil erosion," 15% responded with a "yes," indicating that we are a

long way off from total soil preservation. And finally, only 26% stated with assurance, "I am not poisoning the soil." The belief/action quotient was 34 (34/94). It appears that we have a big stretch between what we know about the husbanding of the soil, and what we are doing.

The third topic dealt with the fossil fuel reserves. The statement "I believe fossil fuels are depleting" was answered yes by 87% of the respondents. In the action area, 35% stated, "I have switched from fossil fuels to renewable energy in at least one area." A more hopeful activity was reflected in the next statement, "I am investigating possibilities of using alternative energy sources," since it was answered yes by 61%. The financial basis of energy usage came through clearly, since 65% replied in the affirmative to the statement, "I will turn to alternative energy forms (e.g., wind, or ethanol) when it becomes financially feasible." The overall congruence quotient was 61%.

Nature as a beauty resource. An area which may not be of great significance to Mennonites is seeing nature as a beauty resource. Although it is possible that some did not understand the word "aesthetic," 76% responded in agreement to the statement, "I believe the created world is an aesthetic resource." The first action statement was, "I am preserving a natural beauty area on my farm," and 58% confirmed this statement. Even less (43%) checked the statement, "I am restoring such a spot on my land." The congruence of belief and action was 65%.

The final question was probably the most important, because it stated, "I think of the created order as a treasure which must be passed on to the coming generations in a condition as good as when I entered it." About 93% of the respondents agreed with this statement. But unfortunately, only 56% stated that "I have been able to protect the environment under my influence for the next generation." And a few more (67%) supported the statement, "I could explain my action on the basis of biblical teaching." The harmony of belief and action quotient totaled 65%.

What generalizations can be made from this brief survey? Since the sampling was not very extensive, and since the survey itself has not been rigorously constructed, the results may not be dependable. Further numerous qualifications regarding the survey results could be made. Farmers and other business people cannot be made responsible for all the problems addressed here. For example, those of us who buy houses in new developments contribute to the destruction of farm land. But it is possible that these results do give us some hints about one aspect of our lives.

Some of the tentative conclusions I come to are the follow-

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ing: (1) We are still honest and open in talking and thinking about our Christian lives, for I find the disparity between belief and action reflecting reality. (2) Our beliefs regarding the environment and its preservation are rather consistent with what is normally assumed to be the Christian's stewardship responsibilities to the environment. (3) Unfortunately, it is in the area of our actions that we fall far behind our ideals, something which is not surprising, given our humanness. Even the apostle Paul complained about not doing what he knew he "ought to do."

I include myself in the number of those who need to be chastised for not being more innovative and consistent when it comes to putting our beliefs into action. The Anabaptist-Men-

nonite community has historically had great reverence for the land and resources. It was through the careful and wise preservation, reclamation, and development of land that the early Anabaptists were allowed to survive in Switzerland, France, Germany, Austria, Moravia, Holland, Prussia, and Russia, to name but a few dramatic sagas.

It is a sign of our increasing entrance into the "establishment mainstream" that we no longer are known for our careful stewardship of the land, defined in its broadest sense. Even more unfortunately, we admit to ourselves now that we are not living up to our convictions.

May God give us grace to "hear his word and obey it." 



Kampuchea: testimony to the power of life

by Fred and Minh Kauffman

"What could possibly be worse?" we often ask ourselves after listening to our Kampuchean friends relive their experiences under Pol Pot's Khmer Rouge. Their stories are often similar, but their sense of personal loss and grief always makes a fresh impact on us.

"I was fortunate to have survived," says a young man in government, "but I lost two brothers who returned from Paris after the revolution to help rebuild the country; they were immediately killed for being corrupted by the West."

A maid in our hotel studies our parents' pictures for a long time and then slowly tells us how her old parents starved to

death under Pol Pot, since they were considered lazy and undeserving of food. We hear of some people's horrible nightmares that still disturb their sleep almost every night.

All speak of two constant companions—fear and hunger. Said one, "The hunger we could somehow tolerate, but the daily fear for our life was unbearable." And we sense that there is much behind the distant look in their eyes that they can never express with words.


And we wonder if anything could be worse than the powerlessness, forced labor, indiscriminate murder of family members; the hunger and grinding fear with no end in sight. It seems as though evil had been unleashed to run its wild ruinous course.

It calls to mind another time in history when evil did run its full course. We remember how the forces of evil began building momentum from the time our Lord was born, besetting him at every turn until they finally converged and unleashed upon him their ultimate weapon—death.

The world has not been the same since, for we can all recognize evil for what it is and how utterly depraved it can be, that it would try to kill the very author of life. Christ's resurrection exposed evil for what it is and broke its power in an undeniable demonstration of the power of life over death. This is a fact of history that inspires us, sets us free from fear, and gives us a reason for hope in spite of the dismal state of the world.

We glimpse a reflection of this resurrection underway in Kampuchea today. In spite of the worst that evil managed to do in Kampuchea, and in spite of continuing insecurity and a very unpredictable future, Kampuchea is full of life! There are colorful wedding parties, children playing carefree in the streets, hundreds of small businesses, bands playing, an eagerness for learning, and a willingness to shoulder responsibility.

We marvel. From the deathly despair of the three years and nine months under Pol Pot, the Kampuchean people are emerging as a dynamic, though scarred, society. A resurrection of Kampuchea has been underway and what a vivid testimony it is to the awesome power of life!

It humbles us and drives us to prayer—to prayers of confession, for we recognize the same forces of evil at work within ourselves; and to prayers of joyful thanks for this magnificent powerful gift of life which God has granted to us all. And we add a prayer of gratefulness for the opportunity to be with Kampuchean brothers and sisters and to participate in this great surge of life. 

Fred and Minh Kauffman are Mennonite Central Committee workers in Kampuchea. Fred is from West Point, Nebraska, and Minh is from Vietnam.

Destroying the Word of God

by Martha G. Keener

One of my greatest pleasures, as a child, was looking at our big family Bible with its heavy, embossed lids and its full-page engraved pictures. The book was much too heavy for me to handle, so my father would place it on the library table and prop it at an angle so that I could easily see the pictures. Many of them were interpretations of Bible stories with which I was familiar but occasionally there was a brand-new one.

One of these was that of Jehoiakim in his winter house. The king was seated on his big emperor's chair with his kingly robes draped carelessly around his shoulders. His crown was set askew on his head and the artist had captured an expression of anger, fear, and disgust on his face as he gazed intently into the flames going up the chimney in the big fireplace.

Jehudi, with a scowl on his face, was seated on the edge of the king's footstool with a scroll on his lap and a penknife in his right hand. Baruch had written on the scroll from the mouth of Jeremiah "all the words of the Lord, which he had spoken unto him."

The princes were crowding around watching the proceedings, giving special attention to the face of the king. "And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth" (Jer. 36:23).

I often pondered that picture. How dared they do it? Destroying the scroll did not change the prophecy one bit. It all came to pass. God's Word is eternal.

Mother never stopped reading the story without telling how the Word of the Lord came to Jeremiah to take another roll and get Baruch to write again in it all the words that were in the first roll. Read the account in Jeremiah 36. God gave the reason for the prophecy in verses 3 and 7. "It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin" (v.3).

As I reminisce, it seems I tried to interpret the feelings of the characters by the expressions on their faces. They seemed to come alive to me as I mused and marveled at them. Mother would read the account of the events pictured either from the Bible story book or from the King James version of her Bible. Bible stories were for bedtime. It was a time especially set apart.

To make null and void. The record of the preservation of our Bible for us through the ages has truly been miraculous. The devil has never given up his attempt to make God's Word null and void even in the minds of God's very own chosen ones.

Adam and Eve learned that God meant what he said when he said, "Thou shalt not," in Genesis 2:17. When they stopped to have a conversation with the devil and to hear his reasoning

about why the command was given, they got themselves into deep trouble.

Ananias and Sapphira became examples of the truth that God knows the hearts of all men. He knew all about their bank accounts and withholdings and motives (Acts 5:1-10).

The directions to Noah for building the ark were very explicit; for the saving of his family and every living thing of all flesh, to keep them alive. Genesis 5, 6, and 7 tells the story. Did it make any sense to build a big boat on dry land in a place where people had never seen a drop of rain (Gen. 2:5 and 6)? We can think of many questions Noah might have asked but didn't. In Genesis 6:22 we read: "According to all that God commanded him, so did he." Noah believed God and went to work obediently.

Plans given to Moses for the building of the tabernacle were very detailed and explicit as to exact measurements and materials and exactly how they were to be placed. Even the furnishings were described in detail as found in the book of Exodus. The furnishings and decorations were carefully designed by craftsmen. Leviticus gives details about the sacrifices to be offered. The precise proportions of various spices for the incense to be used on the altar of incense were given. The amounts of oil and grain to be used were to be carefully measured. It was not a light thing to appear before a holy God.

The two sons of Aaron, Nadab and Abihu, learned that God's Word had to be obeyed. They had been sanctified and were wearing the proper garb (Lev. 8:10-13), but they offered strange fire in the incense burners. God had forbidden this and the fire of the Lord consumed them.

The design of the clothing for the children of Israel is given in Numbers 15:38-41. Fringes were to be worn on the borders of their garments; also a ribbon of blue. Why? "That ye may remember, and do all my commandments, and be holy unto your God."

Can you imagine a few people being unhappy with the explicit directions concerning their clothing? Might this have been the conversation in a discussion group: "I do not like this ribbon of blue." "These fringes are a nuisance." "It takes too much time to make them." (Author's note: I know. I've tried to make fringes. The Ethiopians made fringes on the borders of their shawls. They first moistened the first two fingers of the right hand, then picked up three of the fine threads in succession from the cloth which had been woven, and with several deft motions with the thumb and fingers these three threads had become one tightly twisted strand. I had watched carefully, but no matter how hard I tried, the fringes I made did not look a bit like theirs.)

"Laundering is difficult too, the way the fringes must be shaken just slightly while they are drying to keep them from tangling." "They look untidy when they are matted." "Would not a bit of embroidery of gold around the hem of the garment be more esthetic? It's such a small matter. What difference

The late Martha G. Keener was the wife of Clayton Keener, a bishop in the Lancaster Conference. They served together for a number of years as missionaries in Ethiopia.

would it make after all? It would soon become a mark of identification, if that's what they want. Maybe if we just make them a little shorter each time after a while no one would miss them."

But God had said a ribbon of blue and fringes and had given the reason for them. How often we have promised "all that the Lord says we will do" and how often have we forgotten? Moses asked God to share their punishment, even to the blotting out of his own name from God's book for their sin. Wasn't the ribbon of blue and the fringe a very small sacrifice for them to make? Moses gave a wonderful example of the shepherd's heart when they had failed miserably by making a golden calf and worshiped it. This was an example of compassion and dedication instead of seeking blame and suitable punishment. Would not such a procedure solve many "church problems" we labor over and consider knotty?

I have noticed that the Bible is different from any other book I have ever read. As I read it a new truth strikes me almost as if in an audible voice. To me this rivets the truth that the Bible is the living, inspired Word of God for man today.

Tactics change from time to time. The tactics of the devil change from time to time in each life to touch us where we are weak. Sometimes the devil would have us to be so busy doing good things, serving on committees, even teaching Bible school, Sunday school classes, or joining fellowship groups, reading recommended good books, or traveling far to hear renowned speakers, that somehow our Bibles begin to gather dust and prayer, meditation, and hearing God speak to us may be neglected.


Then there is the snare of the cares of this life. Each one of us can name our own. We can keep busy with everyday things that must be done first but will not count for eternity. It may be that two jobs have fallen into our laps to furnish the finances to

help us acquire the things we need (or want) and help us make up our offering budget. Could it happen to us that deep meditation and searching God's Word for his will for each step of the way may be neglected and even be given up?

Many persons these days are thinking education might be the answer to the hunger of their hearts but are sometimes disillusioned, especially if they have picked up some seeds of doubt as: "Hath God said?" "Would God expect us to appear or act differently than the people to whom he sends us?" John the Baptist with his cloak of camel hair, his leather girdle, and his diet of locusts and wild honey might have asked this question. How could he reach the hearts of the Pharisees, Sadducees, and people of the cities and country? Read his success story in Matthew 5.

If Philip, a wayfaring man, had not heard the call of God he might have felt out of place to join himself to the chariot of a rich stranger. It might have been dangerous too. How could he be sure there weren't a two-edged blade tucked in his girdle? There was no time lost to establish confidence or build up rapport. Just one Spirit-led question opened the conversation that ended in a beautiful baptismal service at the desert oasis.

How comfortable to take God at his Word, accept his way and his promises! There is pure joy in thanksgiving to God for the privilege of accepting his invitation to cast all our cares upon him because he cares for us. I praise him for the abundant storehouse of wisdom he has just waiting to give me when I am ready to sit quietly and hear him speak. I thank him for the privilege of asking him to open my eyes that I may see clearly what he expects of me. I thank him too that he is able to give me a pure heart, washed in his blood, to happily and willingly follow the path he has planned.


I thank God that the Bible is so available in our time. I pray that my life and witness may never cause any brother or sister to question: "Hath God said?" 

To grow old slowly

Submitted by Tilman R. Smith

Most of the physical, emotional, social, and spiritual suggestions for "Growing Old Slowly" are strikingly appropriate today. We might question the avoidance of cold rooms or that most old people die in the winter. We may want to go beyond bathing quickly twice a week, but as I remember bathing facilities in 1907, on cold winter nights the suggestion may have been more than ample. This article is reprinted from the *Gospel Herald* for October 10, 1907.—T.R.S.

Eat moderately of healthful nutritious food. Dress warmly, but lightly. Work moderately, and take gentle exercise, and abundant sleep. Avoid harking care and anxiety. Do not strain, or lift, or run, or exercise violently. Do not try to show how smart an old man can be. Wash all over with hot water, quickly, twice a week. Treat young people so they will be glad to have you round. Make friends with all the children. Do not scowl, scold, or fret. Give liberally, before you get so stingy that you cannot. Avoid stimulants and condiments, salt, pepper and spices. Do not carry big loads, do big day's works, or eat big dinners. You may buy new teeth to grind food, but you cannot buy a new stomach to digest it. Do not smoke, chew, or snuff

tobacco, and so make yourself offensive, and subject yourself to heart disease and sudden death. Leave alone tea and coffee—drink milk and warm water, and so have a clear complexion, steady nerves, and be free from aches and quakes and shakes. Make yourself so pleasant, useful, and agreeable that no one will think you a burden. Beware of cold rooms, and cold weather; most old people die in the winter; do not get chilled. Avoid stimulants, excitement, passion, anger, and worldliness. Do not try to build—there is little comfort in being buried from a new house. Do not undertake great enterprises; give the boys a chance. Do not hang on to every office and position till you drop dead in your tracks. Learn to retire in good order, so people will be sorry rather than glad that you are gone. Use your money and do good with it. Do not give it all to your children, so that they will be in a hurry to get rid of you because they have got it; and do not keep it so close that they will want you to die so they can get it. Do not sit in the chimney corner. Go to meeting, sing, pray, serve God, bring forth fruit in old age, and let your hoary head be "a crown of glory, being found in the way of righteousness." 

What I learned from an accident

by Larry Augsburger

February 14 was declared as National Safety Sabbath by the National Safety Council. A committee, with Billy Graham as chairman, sent me a letter asking me if I would preach on seat belts on February 14. Although I am totally committed to wearing seat belts, I just felt I couldn't preach about it. But here are a few things I would like to say about seat belts today. I may cry as I talk about it. The reason I want to talk about seat belts is that I used my seat belt on Friday morning, February 5. There's a good chance I might not be standing here before you this morning had I not been wearing it. I would like to tell you about my experience.

I recently have been frustrated with the fact that my duties as a pastor, my preaching, and conference duties have kept me in my office so much. I made a determined commitment to try to get out and be with the people of the congregation. On Friday morning, February 5, I had set a full schedule for myself. I had plans to have breakfast with somebody; I had planned to go and sit with the Garber family as they waited while Esther had surgery; I planned to visit with Verda Ulrich during the morning; I planned to have lunch with somebody. I made it to the breakfast. I had breakfast with Joy Sutter who was visiting from Iowa. We had a good conversation. I was on my way to the hospital to pray with Esther before she had her surgery and was on I-74 coming to the Murray Baker Bridge.

It was snowing and treacherous and as a car pulled out in front of me from the lane to the left, I saw the reason. There was an accident ahead. I tried to do the same, to pull into the left lane, but I was boxed in with a guard rail to the right of me and a car to the left of me; I was on solid ice and I slid into the car ahead.

I'm a cautious driver and I felt positive that I was driving responsibly for conditions. There was what I considered a reasonable distance between me and the car ahead of me. But when there were two cars directly in front of me, already having hit each other, I found that I was going too fast and following too closely. The only thing I could do was to watch helplessly as I slid into the back of the car ahead. I was being followed by a snowplow and he managed to get stopped, or I would likely have been "rear ended" myself.

The first thing I did was look for my glasses which had flown off my face. I found the horn button lying in my lap, and was unable to get out on the driver's side of the car. Finally I crawled out on the passenger side, stood there, and viewed the scene. My car was badly damaged, there was radiator coolant on the pavement, a lot of glass, a lot of plastic; the car was undrivable. I myself have three injuries. I have a whiplash in my neck. It is stiff and sore. I have a sore chest because I absorbed the full impact of the collision with my seat belt and

shoulder strap, and so I had quite a bit of compression across my chest. Also I have a sore knee because I hit the dashboard with it. None of these is serious. The other people in the accident were also not seriously injured. All of us felt whiplash, and the young lady whom I hit also felt pain in her arms, probably from holding to the steering wheel during the impact.

Forty-eight hours of learning. I have learned several things from this accident. In fact I could probably write a book on the things I learned in the 48 hours since. I learned in that very moment how treacherous ice can be. I had no idea how little braking action I would have. I learned how devastating the forces of impact are. I felt them in my body. I saw them in my car. I feel them right now.

I learned how emotionally devastating an accident can be. I've felt completely drained. I have a hard time handling the effects of it, thinking about how I might have been injured, how somebody else might have been injured or killed.

On the other hand, I can testify how supportive complete strangers can be; how we three felt very close to each other as we stood there waiting for the emergency vehicles to arrive. I know how good it can feel to see flashing lights all around you as two ambulances, a fire truck, and two police officers responded to the accident. I felt how good it is to have friends like John Garber who came and took me home and Chris Ulrich who has loaned me a car so I can have transportation during this time. I learned how good it was to have a wife like Jeananne who met me at the door and has been very supportive.

I'd like to conclude my reporting with a testimony concerning two things that I would very much like to impress upon us today. The first of these is what I was asked to preach about next Sunday: the life-saving and the injury-preventing potential of a seat belt. It's true that the seat belt made me sore. I didn't realize when I put my vest on this morning that I would be feeling my injury all day. But I am. My chest is bruised. Yet as I stop and think about what the seat belt has done to me, I wonder what the steering wheel and the windshield would have done. I'm wondering about the possibility of concussion, cracked ribs, broken arms, broken legs.


So as I stand here I just can't help but wonder why there's such resistance on the part of many people to wearing seat belts. There have been thousands of times when I've buckled and unbuckled my seat belt and have never needed it. Those thousand times were all made worth it when I consider the one time when I did need it.

I cried. The second thing about which I want to testify is to tell you that when Jeananne met me at the door—I'd called her already and she knew what had happened. I just laid my head on her shoulder and I cried. I just cried. With Joy Sutter at breakfast a few minutes before the accident, and with other

people in the congregation, I have discussed how strong taboos on expressing our emotion or seeking help keep us from really dealing effectively with what happens to us in our lives. We can't cry. We can't talk about what happens. Joy and I talked as we had breakfast together, about how we allow those taboos to keep us from experiencing the emotional release that we need. One of the things we said to each other was that we need to have more people who are willing to testify, "In that situation I cried," or "In that situation I needed to get help."

So I want to be one person who has the courage to testify

that when I got home on Friday I laid my head on Jeananne's shoulder and cried because it hurt. I just want to be able to say it so that maybe some of you, when you're experiencing grief or trauma, or stress, can feel the freedom to cry, the freedom to talk, to go to a counselor or a pastor or somebody to deal with those feelings and those hurts. It's okay. It's all right.

Those are the two testimonies I want to give you today. Thank you for your support. Those of you who have already talked with me have been very supportive and I really appreciate that. 

Texts for our time (19)

Me, my pain, and God

by Owen Burkholder

"My God, my God, why hast thou forsaken me?" (Mt. 27:46).

When Jesus uttered the Aramaic words, "Eli, Eli, lama sabachthani?" he was misunderstood. Persons standing close by thought he was summoning Elijah (Mt. 27:47, 49). Though we today have a correct rendering of the literal meaning of the words, we still have difficulty in understanding them.

After hanging on the cross in severe pain and through three hours of unnatural darkness, Jesus cried out, "My God, my God, why hast thou forsaken me?" Can we grasp what he meant?

That cry was not original with Jesus. It forms the beginning of Psalm 22:

My God, my God, why have you forsaken me?
Why are you so far from saving me,
so far from the words of my groaning? (Ps. 22:1, NIV).

The psalmist goes on from that cry of anguish to note how God had been faithful to Israel in the past (vv. 3-5). He acknowledges that he is unworthy of God's care but since God is his Creator he has no recourse but to come with his cries for help in time of trouble (vv. 6-11). His enemies are all around and he is near death but that only increases the intensity of his pleas for rescue (vv. 12-21). After his deliverance, his praise is effusive as he calls all Israel to glorify the Lord (vv. 22-31).

David, in his day of distress, was heard:

For he has not despised or disdained
the suffering of the afflicted one. (Ps. 22:24, NIV).

Was Jesus heard? Were his words accusing? Were they words of faith or despair? In those hours of desperation, Jesus called out to him who had been his help in the past. The burden seemed unbearable, the distance too great, and there was the feeling of absence.

At first glance a burdened soul or a skeptic could say, "He's gone. If ever he was around, God is gone—just when you need him the most. There's no point in pretending any longer." Who of us has not felt the chill of wondering sometimes if the materialists are right? Maybe there is no God. Here, perhaps, is the point where the humanity of Jesus is most precisely demonstrated. He, too, felt deserted.

But these words of Jesus were addressed to God. In that moment of personal trauma, he called out to a personal God, "*My God, my God* . . ." In that sense, this is a prayer. The prayer contains a "why?" but it is, nevertheless, prayer.

Some years ago I was visiting a man in the hospital who had an arthritic condition that gave him constant pain in his back. In our discussion, I learned that he was a man of faith. My own struggle in relating faith to pain led me to ask, "How does your intense pain affect what you think of God?" His reply was unforgettable: "In this room," he said, "there is me, there is my pain, and there is God. Now, if I told God to leave, there would only be me and my pain."


A woman of faith has an illness that remains mysteriously undiagnosed. In that uncertainty she confesses that she has only Jesus to hold to.

Here, I believe, is the meaning of Jesus' cry: "Everything is gone, God, I cannot bear it if you are not there." These are words of persistent faith. They will not let go of God in the direst of circumstances. They are the words that make the life of Jesus credible. He knows now of the distance we feel.

Was Jesus heard? We know that the darkness of death gave way to the dawn of the resurrection.

"During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission" (Heb. 5:7, NIV).

Jesus demonstrated that we can ask "why?" When addressed to God as the only one who can answer, it is a cry of faith.

"When the Son of Man comes, will he find [such] faith on the earth?" (Lk. 18:8, NIV). 

Owen Burkholder is pastor of the Park View Mennonite Church, Harrisonburg, Va.

Why the Mennonite Church is in higher education

by Charles H. Gautsche

In Ephesians 4:15 Paul wrote: "Speaking the truth in love, we are to grow up in every way into him who is the head, into Christ."

This is an excellent statement about the goal of Christian education. The church must see her involvement in higher education today as pursuing the same worthy goals. This involvement dates back to a larger awakening in the Mennonite Church here in North America during the 1890s and early 1900s. A wave of evangelistic meetings had brought thousands of members into the church, and the developing program of mission, publications, charitable work, and Christian nurture brought awareness of the need for preparation to provide competent workers in all these areas.

Associated with this awakening was the rise of the church's program of higher education. In 1894 the Elkhart Institute of Science, Industry, and the Arts was founded and by 1906 it had come under the Mennonite Board of Education as Goshen College. In 1909 Hesston Academy and Bible School began as a school for students in the Kansas-Nebraska area. Eastern Mennonite School began in 1917 to serve the Eastern conferences.

To assume that these developments in education, for an expanded vision and mission of the church, met approval and enthusiastic support from the church would be far from accurate; for there was opposition and the schools needed to prove their worth. The situation, which is much different today, bears evidence that education is seen as very important and has contributed far beyond what its early promoters claimed it would.

Today the Mennonite Church operates four colleges and two seminaries. These are healthy institutions, strong institutions, because they have clearly sensed their mission, have served their constituency, and are experiencing a growing recognition for their role in the mission of the church. A further indication of their health can be attributed to the fact that these are church schools, not simply church-related schools, as are many which claim denominational ties.

This period of less than a century, since the awakening of the church to a greater sense of mission, has also been a time of rapid change in our world. Higher learning in Europe and North America moved ahead rapidly to the development of nuclear fission. Along with the rapid scientific and technological development has come the need for the church to provide guidance to her people, on how one lives the Christian life and

answers the great questions with integrity in line with the theological beliefs we hold.

These theological beliefs were described by Walter Klaassen as *Anabaptism: Neither Catholic nor Protestant*, and more recently by Paul Lederach as *A Third Way*. Being a believers' church, holding that these believers in Christ form a priesthood that has the responsibility to proclaim the gospel and teach the Word Christ has given to us, we have emphasized discipleship and the way of love. The community of faith in the free church tradition has often brought us into sharp contrast with the world. In the past, these beliefs were tested by persecution and today they are also being tested, sometimes by national and international circumstances; but more often by a lack of awareness that ours is "a third way" and that we are neither Catholic nor Protestant.

The Mennonite Church is involved in higher education because we are convinced that our beliefs in theology and the nature of the church must be taught aggressively and that the various disciplines of study in our schools are to be taught in the context of these beliefs which we hold.

These five goals. We do this because we want to meet the educational needs of all our college-age youth. We want to provide an adequate preparation to develop their gifts and abilities, for we recognize the uniqueness of each person, and realize that we need that person's contribution for the well-being and wholeness of the body of Christ. Sometimes we get our purposes turned around and it may appear that we try to get students to fill our schools; but then we remind ourselves that our purpose is providing these educational opportunities for our students. To fulfill that purpose we seek to do the following:

1. We want the students to receive information and gain a perspective on the stream of people of which we are all a part; an awareness that our history goes back to Abraham and Jesus; that our roots are in the biblical heritage. It has become popular to research one's family lines and the historical facts on one's people. For many persons this has become the source of a sense of purpose; a reassurance of value and a sense of pride. As we identify with our Judeo-Christian heritage, thrill to the enthusiasm and stamina of the New Testament church, learn about the commitment and courage of the reformers and the forefathers of our theological tradition, we find that we too have a message for our age and we gain insights that call for renewal and revitalization of our church in this generation. Yes, we want our students to receive information and gain a perspective of being a people whose roots go back to Abraham and Jesus.

2. In the educational process we want each student to suc-

Charles H. Gautsche is pastor of the Central Mennonite Church, Archbold, Ohio, and president of the Mennonite Board of Education. This article is from a chapel address at Goshen College.

ceed in structuring a personal view of reality. In late adolescence, as persons become adults, they face questions such as: Who am I? What am I here for? What can I do? What attitudes should I hold? All these are part of the inquiry into reality. Each person needs to be able to structure a response to the many questions that come, as they contemplate the adult role from a Christian perspective.

We believe it is important to be able to do this from the Christian perspective: being confronted by the claim of Jesus Christ, facing the call of discipleship, receiving the assurance of personal worth and being loved of God, experiencing the love and understanding of a Christian community—these all contribute to structuring a personal view of reality.

3. We want to provide the opportunity to develop competence in learning and knowledge about the worlds of nature and of humanity in which we live. We want that learning to take place in an environment of awareness that all existence is subject to God who is both Creator and sustainer of nature and of humankind. We hope that extended learning in any of the disciplines would result in an awakening to the wonders of knowledge and truth as well as increased reverence and love for God who is truth and wisdom and power in perfection.

4. In addition to knowledge, being competent requires the development of skills. We want our students to develop skills in the modes of inquiry, able to help themselves in the pursuit of life's mysteries as well as the established facts. Such skills will enable persons to separate truth from error, determine what is of the greater value and what is worthless, weighing what is strictly for a time and that which will last for time and eternity.

The development of skills must also include the ability to express ideas and to communicate well. To see the light of knowledge dawn upon another person, and the look of understanding expressed in his or her eyes, is a rewarding experience to both the teacher and learner. The skills of speech, the written word, works of art, all need to be developed so that we can communicate accurately and enthusiastically what we discover about our world, ourselves, and our God.

5. The Mennonite Church is involved in higher education because we believe the student should be equipped to integrate these four that I have listed. When these are integrated, the result should be a sense of purpose expressed in wise decision making and life direction. Many a life has been paralyzed by indecision and a great deal of suffering has been caused by wrong decision. Perhaps the greatest waste of resources has been due to indecision and wrong decisions. The greatest waste, of course, are souls lost eternally because of indecision and wrong decisions. But how does one measure what could have been, or the loss of that which never developed, and the resulting cost to society and the human race?

The best way to comprehend it is to look at the lives of those who did develop their talents and skills to be used unselfishly for the enrichment of all. These are also the persons who found deep satisfaction in life for themselves.

I am convinced that many students come to college wanting to be God's men and women in the world, but they need tools and help in working at it. The church wants to provide those tools and helps. We feel that the church college is the best setting for that to happen. We designate scholars who have prepared to teach and ask them to be in conversation with our youth while they prepare for adult roles. Faculty and students work at courses of study in many disciplines and work at these

from the Christian perspective.

Then there are meetings of the whole community, special lectures, convocations, chapels. Often these are not seen as valuable to the pursuit of one's major. However, I want to call to your attention the unique opportunity you have for learning many things in these settings. Frequently in reading the *Record* and announcements of a lecture, I make the statement, "I wish I could be on campus for that."

These three also. Now I have said that the Mennonite Church is involved in higher education to meet the educational needs of our youth and all who come to study with us. I also want to recognize several other reasons for our involvement.


1. The church needs centers for thought and reflection. Some of the universities call this activity research or "think tanks"; the church too, needs centers for thought and reflection. Some of you attended "Bowling Green 81." In the business sessions of General Assembly you should have noticed that the task forces bringing reports and statements of positions all had members from our faculties. Carl Kreider was chairman of the task force that reported on "The Use of the Law." J. Richard Burkholder was on that same task force. The task force on "Justice and the Christian Witness" included Edward Stoltzfus, Myron Augsburg, J. Richard Burkholder, Millard Lind; all members of our faculties. On the study group for "Leadership and Authority in the Church" were Ralph Lebold and Marlin Miller.

2. Another benefit that the church receives from her schools is for the schools to provide a base from which these faculty persons go out in special ministries. This is true of both the colleges and seminaries. I think particularly of Stanley Shenk's ministry to us in northwestern Ohio for our winter Bible school.

3. At the present time the church is in need of more leadership persons and pastors in particular. We are looking to the campus community to affirm the gifts you observe in the student body and encourage persons to develop those gifts in preparation for leadership in the church.

We have set up schools for these reasons I have given you and it is certainly right to look at who benefits from these. I am convinced that the opportunity is provided for students to gain a very good education, and the church gains as persons come back equipped and able to function competently in their particular fields; but even more important for the church they are equipped to function in mission and congregational life. Beyond this our society gains, the whole world gains, as graduates are sent forth to serve their fellowmen.

I have been personally pleased with the education my son, daughter, and a daughter-in-law have received here at Goshen College. I am also pleased with the sense of purpose and church involvement that they have, and how useful their education has become to them, to the church, and to society.

What we put into our schools is an investment—not charity. Becoming involved in higher education, even though it is costly, has been a good investment by the Mennonite Church. In all fairness we need to admit that student and family pay the greatest costs of education. We also need to acknowledge that the church should be carrying more of that cost, for it is an investment that returns generous dividends. We need to be committed to serve the educational needs of all our youth in our churches and we need our churches to encourage their youth to use the educational opportunity of the church school. 



A vision for peace

by Alan Kreider

"The present insanity of the global arms race, if continued, will lead inevitably to a conflagration so great that Auschwitz will seem like a minor rehearsal." They are the words of Billy Graham, speaking—deeply moved—in 1978 at the site of the Auschwitz concentration camp. Dr. Graham has not always thought like this. But he is now speaking out against the arms race and urging other Christians to do the same. And he is doing so because of the enormity of the consequences of this issue. If the world doesn't get the issue right, we won't get to the year 2000.

The nations are in an armaments race, a race in which we are running faster and faster to remain in the same place, a race that has no finish line. The fact is that we are less threatened by the Russians than we are by the arms race itself. How will the race end? It is not polite to ask. But privately the experts know, and are afraid. The 1981 Defence White Paper states, "The first obligation of any government is the defence of the realm." By its own criterion, a criterion of efficacy, of what will work, the United Kingdom government's policies are doomed to tragic failure.

Alan Kreider is director of the London (England) Mennonite Center. This article is a condensation of Alan's presentation at a debate on the arms race held at All Soul's Langham Place in London. This presentation was prepared especially for an English audience.

But as Christians we can never stop with analyzing the effectiveness of a policy. We must also assess its faithfulness to God's will as revealed in Scripture. And by this standard as well, the policies undergirding the arms race are misguided. Not only are they not working; they are wrong.

Two views of warfare. In the New Testament, in his Son Jesus, the promised Messiah, God fulfilled the Old Testament. Christians have had two ways of understanding the implications of this fulfillment for warfare. One of these is pacifism/nonviolence. Pacifists emphasize that although in the Old Testament God's people fought, there was also an anticipation of a fuller realization of God's intentions, of a new order, to be ushered in by the Messiah. Zechariah (9:9-10) prophesied that the coming King would not only come humbly on a donkey; he also will "cut off the chariot" from Israel and "command peace to the nations." And when Jesus came, that is what he did. In a violent situation in which expectant Jews were advocating a righteous war against the exploitive occupying Romans, Jesus came with something creative, with a message whose newness scandalized his hearers. "Love your enemies." In Luke (6:27) that is Jesus' very first ethical pronouncement. Love the Romans, love your atheist oppressors, love those whom you are tempted to resist by collective violence. Love them because God loves them; he loves the unjust as well as the just. And in loving them you will be entering into the character of your Father.

This message threatened the Roman/Jewish establishment so much so that it did away with the troublemaker by crucifixion. But God vindicated the foolishness of his Messiah by miracle, by resurrection; the new order was a gift of grace, not of works. God then empowered the church with a sword, the sword of the Spirit. And for three centuries the members of this "Christian counter-culture" challenged the Roman Empire. Emphasizing enemy-love, they refused to take life, even in time of war. And although (in obedience to Romans 13:1-7) they emphasized subordination to the state, they were willing, in response to a higher loyalty, when necessary to say "No thank you." Despite persecution they grew. Throughout the history of the church their pacifism has lived on—in the lives of prophetic witnesses such as St. Francis, André Trocmé, and Martin Luther King, in renewal groups, within a counter-culture. It is this position which I personally hold.

In the Christian culture which was established after Constantine, a new position came to the fore. This was the just war, which for 1600 years has been the official position of the major Christian traditions. Adherents of the just war are convinced that Paul, in Romans 13:4-5, by stating that the government bears the sword to execute judgment on the wrongdoer, has established the criterion of justice in the use of force.

But how could these principles be translated into political reality? St. Augustine and later Christian thinkers established some criteria. A war would be just if, and only if, three conditions were met. There must be a right intention; warriors must love their enemies whom they were required to kill. In the second place, there must be a just cause; war is only just if it is a response to a manifest violation of justice. And, in the third place, there must be just means. The means must be proportionate—not wreaking more havoc than was warranted by the original injury. The means must also be discriminate—just warriors must kill only other combatants, not civilians, women, and

A century and a half ago some English Christians set out to abolish slavery. What if we today got a similar vision for peace?

children. There is a difference, just warriors have maintained, between war and massacre. Thus a war which begins in response to a just cause, if waged in an unjust manner, ceases to be a just war, and killing in it becomes murder. And if the war is not just, the Christian must say "No thank you," disobey, and take the consequences.

Both pacifism and the just war have fallible histories. Pacifists have been self-righteous and irresponsible. They have tended to withdraw from conflict rather than seeking alternative solutions by nonviolent means. Just warriors have also been unfaithful. They have too easily assumed that their side's cause was just. They have colluded in unjust means, just as the allied obliteration bombing of German cities during the Second World War. Nevertheless, pacifism and the just war stand as the two Christian traditions of thinking about warfare. Both establish boundaries. Even if threatened by a totalitarian, God-denying enemy who brandishes immoral weapons, there are moral limits beyond which we Christians dare not go in combating that immorality—lest we be like the enemy. It is therefore clear that both the just warrior and the pacifist must say "No thank you" to nuclear weaponry.

It is not that other weapons, according to just war criteria, cannot also be used unjustly. Dresden was as immoral as Hiroshima. But that was a matter of policy, not the inherent nature of the high explosive bomb. With nuclear weapons things are many times more difficult. Because of their tremendous explosive power, because of their radiation and fallout, because of the improbability of arresting escalation, because of the incredible problems of communication, command and control, nuclear weapons are a new phenomenon in the history of warfare. They are intrinsically indiscriminate, and thus intrinsically unjust.

Into a single movement. Thus nuclear weapons have brought pacifists and just warriors, for the first time in history, into a single movement. In the face of the arms race, these are not opposing positions; they are two ways of saying "No thank you." Both pacifists and just warriors regard the arms policies of governments East and West as immoral. Both of us recognize that the nuclear weapons which are designed to produce security are in fact producing fear, and thus greater insecurity.

Both of us are awed by the momentum of the arms race that we are called to struggle against. Yet both of us affirm that technology must be governed by morality, and not vice versa. This will require repentance, turning around, possibly at a heavy cost. The consequences of our actions may be suffering.

But pacifists and just war nuclear pacifists have more in common than a rejection of nuclear weapons and a willingness to suffer. We are united by three affirmations. One of these is that Christians must resist the dehumanization, the demonization of the enemy. This is not only because Jesus calls us to love our enemy. It is also because there is a darker side to ourselves—and to our allies—which prevents us from throwing the first stone. Furthermore, there are qualities in our enemy which we often overlook.

In the Soviet Union, for example, despite repression and a regime of militant godlessness, 20 percent of the populace is actively Christian; in the United Kingdom it is only 11 percent. Perhaps the seduction of ease is more asphyxiating of Christian belief than persecution. And how much evil has come about in the past from the assumption that God is on our side, and that the enemy is the "antichrist."


A second affirmation that pacifists and just warriors make together is that Christians are called to seek reconciliation. Enmity, the Christian message proclaims, is not necessarily eternal. In Christ, who is our peace, the dividing wall between hostile social groupings, between Jew and Gentile, has been breached (Eph. 2:13-16); the goal of history in Christ is the reconciliation of the whole universe to himself (Col. 1:20).

A third affirmation that Christian pacifists and just warriors make together is that there *are* alternatives. We may not know fully what these are, but it is a divine calling, in the face of immorality, to search for them. God is a God who rejects simple human polarities—either arms to the teeth or capitulate! But alternatives will not come into being unless believers wrestle with the Scriptures, pray, and do hard and imaginative thinking. As we do these things we may be called dreamers, and our thinking may be dismissed as half-baked. How could anyone expect us to have fully baked policies?

As we search for alternatives to the nuclear arsenal, just warriors and pacifists are bound to differ at times. Just warriors will be more comfortable than pacifists with one alternative—a beefing-up of manifestly defensive conventional forces. So also with a second alternative—territorial defense in depth on the model of Switzerland or Sweden. On a third alternative they can agree—nonviolent civilian defense. Throughout history much of the most effective pressure for social change, and for defense, has been nonviolent. Historians have begun to write about this only recently, and the story is a fascinating one. In the nuclear age, nonviolent civilian defense is not only more moral than any other defense; it also makes more sense.

This was the conclusion of Sir Basil Liddell-Hart, one of the most insightful strategic thinkers of the twentieth century. In his interviews with German generals after World War II, Liddell-Hart found that "violent forms of resistance had not been very effective or troublesome to them." They knew how to cope with these. But they had been baffled and disconcerted by the nonviolent resistance which they encountered in Denmark, Holland, and Norway. When resistance became violent they were actually relieved!

What if we really believed? A century and a half ago a group of Christians set out to abolish slavery. They encountered much opposition. Nowhere it was said does the Bible condemn slavery; slavery is a beneficial institution; it is economically necessary; it is rooted in human nature; it is backed by the authority of the state to which Christians must submit; if we don't trade slaves the French will; abolitionism is utopianism.

Our Christian forebears were not deterred by those arguments, and by God's grace a movement came into being and an inevitability was dethroned. How foolish their detractors look today. What if Christians today got a vision of peace, and set out to work for it? What if we really believed that God can work miracles and that inevitabilities are therefore not inevitable? Is God calling some of us to step out in faith in a new abolitionist movement to end the arms race by the year 2000? 

Court decision hits tax resistance hard

The U.S. Supreme Court indirectly referred to the issue of war tax resistance and the World Peace Tax Fund in its Feb. 23 ruling, denying an Amish employer exemption from paying and collecting Social Security taxes.

The unanimous decision, plus the arguments employed by the court, may also have diminished the prospects for success in the General Conference Mennonite Church's case asking for an employer's exemption from collecting federal-military income taxes for the government.

In the Amish case, Amishman Edwin Lee

had refused to withhold Social Security taxes from his Amish employees' paychecks and failed to pay the employer's share of their Social Security taxes, claiming that doing so would violate his and his employees' First Amendment rights to the free exercise of religion. Lee said the Amish believe it is sinful not to provide for their elderly and needy themselves and therefore are opposed to the national social security system.

Unlike the celebrated 1972 case, in which the Supreme Court granted the Amish an exemption from Wisconsin's compulsory

school-attendance law based on their free exercise of religion rights, the Supreme Court here held that the government's interest should overrule the religious rights of the individual because it would be difficult for the Social Security system to accommodate the "myriad exceptions flowing from a wide variety of religious beliefs."

In ruling that Amishman Lee's First Amendment religious rights must "yield to the common good," the Supreme Court raised the issue of conscientious objectors' refusal to pay taxes that go for what the court called "war-related activities." The court said it could not see any difference between Lee's refusal to pay Social Security taxes and the position of one who refuses to pay war taxes.

"If, for example, a religious adherent believes war is a sin, and if a certain percentage of the federal budget can be identified as devoted to war-related activities, such individuals would have a similarly valid claim to be exempt from paying that percentage of the income tax."

The problem with this, the court said, is that "[t]he tax system could not function if denominations were allowed to challenge the tax system because tax payments were spent in a manner that violates their religious belief."

In a very broad statement that implicitly referred to religious conscientious objection to federal-military income taxes as well as Social Security taxes, the court revealed its basic rule: "Because the broad public interest in maintaining a sound tax system is of such a high order, religious belief in conflict with the payment of taxes affords no basis for resisting the tax."

The court did recognize that Congress has passed a constitutionally sound law that exempts Amish who are self-employed from paying Social Security taxes. But it held that taxes imposed on employers "must be uniformly applicable to all, except as Congress provides explicitly otherwise." Because Congress has not exempted Amish employers or their employees from Social Security taxes, the court refused to honor their religious rights over the interests of the nation as a whole.

Before Congress, in the proposed World Peace Tax Fund legislation, is explicit language that would "exempt" conscientious objectors from paying war taxes and instead divert their taxes to peaceful governmental activities. If passed, this might provide the authority the court has implied it needs before it will honor the rights of war tax objectors.

A Mennonite lawyer, John Yoder, is working as one of several assistants to Chief Justice Burger, the author of the opinion striking down Amishman Lee's free exercise of religion rights. Burger's Mennonite aide is originally from Hesston, Kan.—Phil Shenk, Washington, D.C.

Excitement over church growth in Tijuana spills over at García ordination, Mexico

Pastor Eusebio Acosta García was ordained to the Christian ministry on Feb. 27. The ordination took place after Leo Egli told the exciting story of how the young church in Tijuana, Mexico, came into being. Eusebio has been the pastor of the Iglesia Menonita Casa de Oración for ten years.

Egli, pastor of the Los Angeles Mennonite Fellowship, recounted how the Lord led him and two members of his congregation to Tijuana ten years ago. They had little idea of

what God was calling them to do there.

As they drove around and talked to people, they came to a spot in Tijuana where they saw great poverty. They talked to two women who were sitting by the road and asked them if there was a church in the area.

The women directed Leo Egli to a house where they said "a brother holds Bible studies." The "brother" was Eusebio, a man who had come to Christ in a Mennonite Brethren Church in the Fresno, Calif., area. Eusebio had been asking the Lord to send him some Mennonite brothers to give him a hand in starting a church.

As Leo and Eusebio visited, they were convinced that they needed to work together to begin a congregation in that area. Pastor Leo Egli made regular visits to the new church. Eusebio worked for several years on his own before affiliating with the Southwest Mennonite Conference as a minister. Two years ago, the congregation joined the conference.

Pastor García currently is working with two groups in Tijuana. The larger, more established group meets in a recently constructed building. Eusebio did most of the work himself and contributed most of the material as well.

Allan Yoder, director of extension and evangelism for the Southwest Conference, led the ordination service. LeRoy Bechler, pastor of Faith Chapel, Salvador Arana, pastor of Iglesia Menonita Monte Sinaí, and Elías Pérez, Region II representative to the Hispanic administrative committee also participated. LeRoy Bechler and Elías Pérez are also members of the Southwest Conference extension and evangelism committee.

Eusebio and his wife, Brigida, are looking forward to ministering in Tijuana. The city of Tijuana holds many opportunities for them.

Funding for this missionary outreach has been provided by a partnership between the Southwest Conference and the Mennonite Board of Missions, which is currently providing 75 percent of the funds needed through their Home Ministries department.—Allan Yoder

No roads to Jumla, Nepal assignment

Dean and Berneda Wyse of West Unity, Ohio, arrived in Nepal on Jan. 30 for a four-year assignment in agriculture and education.

After several weeks of orientation in the capital city of Kathmandu, the Wyses will go to isolated Jumla, where United Mission to Nepal is building a school. Dean will teach in the agriculture department and do agricultural extension work in the area.

There are no roads to Jumla, so the town can be reached only by air or a one-week trek through the mountains. "Building a school is a logistical nightmare," Dean said.

The Wyses are accompanied by three of their four children—Becky, Lynn, and Joyce. Becky will enroll as a high school freshman at Woodstock School in Landour, India. Their oldest son, Jonathan, is a freshman at Hesston (Kan.) College.

Most of the financial support for Wyses in Nepal will come from the rental of Wyses' farm in Ohio to two brothers. Income will be derived from the land, the buildings, and the machinery.

church news



Juanita Regannas, right, of Lititz, Pa., at naturalization proceedings in Lancaster, among 61 other people becoming citizens of the U.S.

Immigration service spreads by word of mouth

Juanita Regannas was one of 61 people who became U.S. citizens on Feb. 26 in Lancaster, Pa.

Her husband John, a native of nearby Lititz who met Juanita while helping construct a school in Nicaragua five years ago, credits Karen Ventura of Mennonite Central Committee U.S. Immigration Service (formerly Mennonite Hispanic Immigration Service) with "helping us understand what steps to take" in the naturalization process.

The Regannases are not Mennonite; they are Moravian. They learned about work on behalf of Hispanic immigration through John's barber, who told them to contact a member of the board, who in turn told them about the service.

As such they represent a growing number of people outside the MCC constituency who have either heard about the Washington-based service by word-of-mouth, or who have become involved in immigration issues and run across the address.

MCC U.S. Immigration Service formed in 1978 mainly to aid members of Hispanic Mennonite communities needing documentation work, and to keep both Hispanic and non-His-

panic Mennonites abreast with immigration issues and legislation. A year ago Ventura and the service became accredited legal representatives for immigration hearings.

The cases Ventura actively "services" are still almost entirely Mennonite, but "I get a lot more calls lately from non-Mennonites asking for information and forms." What Juanita Regannas appreciated most was a list of questions to study in preparation for her interview with the Immigration and Naturalization Service last December.

The Regannases say that "whenever we had questions [about the process] we called Karen."

But Ventura is not worried that increasing information requests will tax the MCC U.S. Immigration Service work load.

If the need for a broadening role is self-evident it is largely because of civil war and political violence in Central America. As the level of conflict in the region has risen sharply in the last three years, so has the number of refugees—and neither shows signs of abating.

Although the U.S. government hardly ever grants official refugee status to Salvadorans or Guatemalans—and often deports them without considering their claims—the number entering or staying in the United States illegally is growing.

Ventura says she has gotten a number of calls from non-Hispanic Mennonites who are trying to assist Guatemalans or Salvadorans they know apply for permanent resident status or extensions on their tourist visas.

Government OK to send kits to Kampuchea given

The U.S. government has given Mennonite Central Committee the green light to ship 86,000 school kits to Kampuchea, reversing a preliminary negative response. But lack of kits threatens to stall the project at the intersection.

MCC received a license on Feb. 26 to ship the kits, plus food, medicines, and other supplies. The U.S. Department of Commerce granted the license on condition that MCC meaningfully participate in the distribution and monitoring of the materials. Government officials indicated that their chief concern was to ensure that the kits got to the intended recipients.

The kits will be forwarded to Fred and Minh Kauffman, MCC representatives in Kampuchea, in care of the Ministry of Education. In recent weeks the Kauffmans have taken 10 field trips to Svay Rieng Province, destination of the kits, and have had numerous meetings with government officials.

Says Lobe, "The Kauffmans will be able to take part in the distribution and monitoring of the materials. We are confident that the materials covered under this license will in fact get to the schoolchildren."

But of primary concern to Lobe now is having the promised kits for the Kauffmans to monitor. As of late January MCC had received only 13,200 kits—over 70,000 short of the amount hoped for by that time.

Lobe attributes confusion over whether MCC would be able to send the kits as part of

the reason for the disappointing response. Other possible factors include shortness of time originally given for the drive and difficulty some had obtaining requested items, which included thread-bound notebooks and wooden metric rulers.

Some have also questioned whether the goal of 86,000—enough to provide each student in Svay Rieng Province with one kit—was realistic. The highest number of bundles MCC received during the popular Christmas bundles project of earlier years was less than 45,000.

But Lobe feels that with a renewed effort MCC can come close to the original goal.

The original negative response from the Commerce Department to MCC's request to ship the kits was in line with U.S. government policy to embargo all nonemergency aid to Kampuchea. The U.S. objects to Vietnam's continued occupation of the country.

Archie M. Andrews, director of the Commerce Department's exporter's service staff, cited "the special humanitarian intent of the donors and the simple consumable nature of the gift" as reasons for reconsidering MCC's request, and a wave of adverse publicity.

Asia Secretary Lobe gives much of the credit for the decision reversal to the efforts of MCC regional offices, other voluntary agencies, and various congressmen and senators on MCC's behalf. He also credits individuals—including many children—who sent letters to President Reagan and other officials.

Foundation distributes nearly \$2 million

Mennonite Foundation, Goshen, Ind., distributed \$1,966,257 to church, educational, and charitable causes during 1981, Foundation manager Kent Stucky reported recently.

The largest amount, 35 percent or \$692,734, was marked by donors for colleges and other schools. Thirty-one percent or \$534,753 went to congregations, church agencies, and church camps. Missions and relief programs shared in 18 percent or \$360,633.

Other beneficiaries included hospitals and homes, Bible societies and translators, and a variety of miscellaneous projects.

"Mennonite Foundation received \$2,850,000 in gifts during the year to manage for eventual distribution," Stucky noted. Total assets had reached \$26,271,197 by year-end.

Among the gift deposits were cash, stocks, bonds, mutual fund shares, real estate, wheat, milo, soybeans, hogs, steers, postage stamps, and rare coins.

The Foundation also received \$50,648 in contributions during 1981 for its own program of stewardship education and estate planning services.

Louisiana shows board bayous, federal cutting

Behind the levee, three feet below sea level, in the Des Allemands Mennonite Church down in the bayou country of Louisiana—this was the setting of the MCC U.S. executive committee meeting from Mar. 4 to 6.

For the committee the centerpiece of its quarterly meeting was the hospitality of a Mennonite congregation of 95 members living and serving in the delta region near the Gulf.

But as the committee sat down for business, the needs and problems of serving the needy in the U.S. were not far away.

As it fellowshipped with 14 volunteers serving in four Louisiana communities—Clifton (near Alexandria), Dulac, Franklin, New Orleans—and observed their work, the recent “defunding” of the only clinic in a two-parish (county) area brought home the anguish volunteers sometimes feel observing the effect of current federal budget cuts on the poor.

The Des Allemands congregation members entertained executive committee members and staff in their homes, served the region’s Cajan foods of deep fried catfish, shrimp and rice gumbo, and grits, and provided meeting space in the church. At carry-in meals and in an evening service with the congregation the volunteers and guests had opportunity to meet local church members with a friendly mix of French and traditional Mennonite names.

The French parishes of the bayou country have an ethnic diversity: remnants of Indian tribes like the Houma and the Choctaw who still hunt, trap, and fish in the swamps, bayous, and Gulf waters; blacks, brought in to work the sugarcane and rice plantations; and French-



Marie Melodie Dupre, a friend from the Louisiana American Indian community, and Ellen Bowman

speaking Acadians, Hispanics, and a wide assortment of people arriving to work in the booming off-shore oil drilling operations and in the new chemical and fertilizer plants along the Gulf shore.

The executive committee and staff divided into three groups to visit the work in three loca-

tions during one day. It was in Franklin that a group witnessed local impact of federal health and welfare cutbacks. Seven workers serve in this town of 10,000, three in the eight-year-old Teche Action Clinic that serves the medical needs of some 5,000 poor and elderly patients in St. Mary and Iberia parishes.

Mennonite Central Committee workers asked to leave North Sinai community

The Egyptian government has instructed Mennonite Central Committee to transfer or terminate its projects in the North Sinai community of El Arish. The Feb. 2 directive follows other steps taken in recent weeks to restrict MCC’s involvement in the country to church-related institutions.

Country Representative David Osborne of Hesston, Kan., informed the governor of North Sinai in a Mar. 3 letter that his organization will comply with the El Arish request. However, MCC is urging the government not to rule out all development work for the future.

Currently two couples are involved in a rabbit distribution scheme, the final stages of an irrigation project, and other community development work at El Arish. MCC began its involvement in the area following the withdrawal of Israel in 1979.

“The reasons behind these efforts to limit our activities are still being pursued,” accord-

ing to Paul Myers, secretary for the Middle East.

Myers does note that reports had circulated mistakenly identifying MCC as “the American Missionary Society,” and claiming that it engaged in evangelistic activity. Proselytizing by certain fundamentalist organizations has reportedly upset Christian as well as Muslim groups in the country.

“We are pressing vigorously to clear up the misunderstanding as to our identity,” says Myers, who notes the MCC has attempted to cultivate good relations with both Muslims and Christians. But he adds, “If on the basis of accurate information the government still decides that it doesn’t want us in certain areas, we will accept that.”

Along with calling for the closing of MCC’s work at El Arish, the central government has indicated that it is not presently open to any new MCC development projects in North

Sinai or elsewhere. In December, Egypt’s Ministry of Social Affairs tabled plans for MCC to begin community development work in the Nile Valley only hours before the agreement was to be signed.

MCC staff have met and continue to meet with Egyptian government officials to discuss the recent actions. If the government stands by its decision to terminate MCC’s work at El Arish, MCC will likely turn over some of its projects to CARE or to local individuals or organizations. MCC is attempting to find other assignments in Egypt or elsewhere in the Middle East for its El Arish workers. In the meantime, MCC simply awaits the outcome.

The government actions in El Arish are not expected to affect the activities of MCC elsewhere in the country. Most of the remaining 20 workers are serving in hospitals and schools connected with the Coptic Orthodox Church and Coptic Evangelical Church.

Sexuality emphasis week series completed at Goshen College

"No one has ever died yet from lack of sexual intercourse, but many, many people have died from lack of intimacy," said Willard Krabill, campus physician, during the last chapel of Goshen College's Sexuality Emphasis Week on Mar. 4.

The week, entitled "Out from Behind Closed Doors . . . An Open Look at Human Sexuality," was planned by an ad hoc committee on sexuality appointed by president J. Lawrence Burkholder last year.

Lew Bird, codirector of the marriage and

family counseling service in the Havertown, Pa., Medical Center, opened the week's activities on Sunday evening by leading a faculty discussion on how to be mentors to students. He addressed the student body on premarital sex during chapel on Monday, Mar. 1, and spoke on homosexuality to an open session of the human sexuality class in the evening.

Anna Bowman, associate professor of social work and director of the social work education program, spoke on singleness and marriage during Wednesday's convocation and affirmed that "life can be experienced as whole persons regardless of (marital) status."

Krabill echoed and expanded ideas introduced by Bird and Bowman—that the deepest human need is for intimacy, that sex is satisfying only if it expresses emotional commitment, and that both single and married people can develop close, sustaining, and intimate friendships.

Although Bird commended Goshen College for being progressive enough to address the topic, Krabill told students "we know the sexual hurt that is on this campus, the sexism, discrimination, the lack of intimate friendships,

and we know we have a long way to go."

Hassles about mixed visiting in dorm rooms behind open or closed doors, and for what hours, is a current preoccupation on campus. In the latest *Goshen College Record*, the student newspaper, a report is given of a survey administered to 660 persons. Of those who responded, 80 percent want the "unlatched door policy" changed.

The current policy states: "All floor members agree to respect the agreed-upon hours and to leave their room doors open (unlatched) when members of the opposite sex are in the room." This is the policy the students want changed, but it isn't clear, from the survey, in what way they want it changed.

Sex roles, equality, and homosexuality have been and continue to be live issues on campus, although some students are getting tired of the doctrinaire and repetitive statements coming from the "activists."

Nevertheless, as one student, Joyce Miller, in the *Record's* "Student Opinion" wrote, "... many people appeared to be interested in the Sexual Emphasis Week (the church-chapel nearly burst at the seams) ..." and continuing discussion is needed she said, in other words.

Bill would require schools to help military recruiters

The Pennsylvania Senate is considering a bill that would help military officials recruit young Pennsylvanians for military service.

The bill would require all public and most private secondary schools to provide military recruiters with the addresses and home phone numbers of graduating high school seniors.

The bill would allow private religious schools that claim conscientious objection on religious grounds to be exempt from compiling the lists. Students at both public and private schools could ask to have their names removed from the list during a 21-day period in their junior year.

The Senate is not expected to act on the bill immediately, because of a backlog in the committee reviewing it. The House approved the bill in a 109-82 vote on Jan. 27.

Representatives of some Mennonite high schools and the chairmen of the Mennonite peace committees in Pennsylvania met on Feb. 11 at Mennonite Central Committee headquarters to discuss the bill and propose ways to make the Mennonite community aware of it. Jim Amstutz of MCC U.S. Peace Section's draft counseling office chaired the meeting.

Based on suggestions from the meeting, Amstutz wrote an action alert for distribution to Mennonite groups, informing them of the bill's intent and urging opposition to the bill because: it would further encourage militarization of schools; it serves no educational purpose; preparing such lists wastes school time and funds; it is an unnecessary invasion of privacy; it infringes on local school board autonomy.

Amstutz said Peace Section is urging Pennsylvanians to contact their local Pennsylvania state senator, as well as Frank A. Pecora, chairman of the State Senate Committee on Military and Veteran Affairs, voicing opposition to the bill—H.B. 1599—and urging that public hearings be held on it.

States with similar laws include Washington, Tennessee, Arkansas, Minnesota, Illinois, Colorado, Virginia, and Mississippi. States with similar legislation pending include Maryland and Kentucky.

Gay issue generates heat at Eastern Mennonite College

At Eastern Mennonite College in Harrisonburg, Va., three students from the peace and justice I class opted to study homosexuality for a class presentation on Feb. 19. Instead of writing a paper they received permission to give several presentations on the subject in social psychology and man and woman classes and at the peace fellowship. In addition, an evening discussion was scheduled, using the 1971 film, *Some of Your Best Friends*.

To provide input they invited participants, apparently without official authorization, from the Brethren/Mennonite Council for Gay Concerns (BMC), an organization headquartered in Washington, D.C., to share its perspective.

Posters appeared at the beginning of the week inviting students to the various presentations. A second round of posters announced that EMC administration told the students to "disinvite any gay persons from outside."

The students were allowed to go ahead with their own presentations on campus.

At a noon peace fellowship, Keim met with a group of students in the east dining room. He attempted to answer questions about why EMC could not engage in dialogue with outside gay persons. To focus a larger church issue at EMC by bringing in gay people from the outside doesn't seem right, he explained.

Keim also referred to Goshen (Ind.) College's encounter with the same issue. Goshen has already held open discussion on this question, with equivalent heat being

generated before and during the public forum.

On the issue of academic freedom, Keim said that he agreed with the students, except that at this time it did not seem the wisest thing to do (to bring in outsiders). Conversations on the issue are continuing on campus, according to Keim. He is equally concerned about the welfare of homosexuals and the right of students to discuss the issue, he indicated in a telephone interview.

The tension on campus was heightened because of two possibly unrelated activities. One was the presence of the board of trustees, which was meeting for its quarterly session.

The other involved the school newspaper, *Weather Vane*, which had first refused to print an article on homosexuality, and had then heavily edited an article on BMC's "disinvitation."

This anger reached its height the night before the presentations, when someone broke into the *Weather Vane* office and burned the paste-ups, which were due at the printer the following morning. The blame for this vandalism is not clear.

The day concluded with a movie and discussion. Students and faculty gathered in the west dining hall to view the film *Some of Your Best Friends*. While the movie left the audience aware of human rights violations, it otherwise disturbed many, including some of the closeted gay people present, because it tended to reinforce stereotypes of gay people as "weird and militant."

The Gospel Herald A publication for all Mennonites (and how to get it in the most convenient manner)

The *Gospel Herald* exists to help Mennonites think together about the meaning of our faith and the call to be Christ's people. It provides news of what the church is doing to carry on his work.

Because we believe no one can be a fully informed member of our fellowship without the *Herald* we have devised the **Every Home Plan** which makes it convenient for all to subscribe and to read the *Gospel Herald*.

We invite every congregation to consider the **Gospel Herald Every Home Plan**. With this plan the *Gospel Herald* is sent to every resident household of the congregation and the subscription price is part of the congregation's budget. Here is how to get a congregation enrolled in this plan.

1. Appoint an **Every Home Plan** secretary in your congregation to compile a list with the name and complete address of every family unit in the congregation.
2. Send the list to **Gospel Herald Every Home Plan**, 616 Walnut Avenue, Scottsdale, PA 15683.
3. We will check the list for persons already receiving the *Gospel Herald* and refund the amount of their unexpired subscriptions.
4. A bill for the whole group of subscriptions will be sent to your congregational treasurer.

An **Every Home Plan** can begin at any time of the year. It expires on April 30 each year, so congregations beginning at another time of the year will be charged on a monthly basis for only part of the first year.

A congregation wishing to introduce the **EHP** may receive a six-week introductory subscription free, mailed in bulk to one address.

The **Every Home Plan** is strongly recommended for every congregation. It is the most economical way to receive the *Gospel Herald*. However, congregations who do not find it possible to send the *Gospel Herald* to every home may consider one of the following.

The 80% Plan. The 80% Plan requires the enrollment of 80% of the homes in the congregation instead of 100%. The subscription rate is higher than the **EHP**, but there is a discount from the individual yearly rate. Like the **EHP**, it may begin at any time during the year and then expires regularly on April 30.

The Group 50 Plan. Any congregational group of 50 or more subscribers may qualify for a group subscription discount. The Group 50 rate is the same as the 80% rate. It is operated in the same way.

For information about any of these plans write to **Gospel Herald Every Home Plan**, 616 Walnut Avenue, Scottsdale, PA 15683.

Western churches pick up responsibility for missions

Missions was the dominant theme at the Region II coordinating committee meeting held on Mar. 5 at Koinonia Mennonite Fellowship in Chandler, Ariz. The Region II coordinating committee includes representatives from the Southeast, Pacific Coast and Rocky Mountain Mennonite Conferences.

The three conferences shared the significant events and issues they are facing, but the Southwest Conference presented the major report. Allan Yoder, director of extension and evangelism for Southwest, gave the report.

Yoder reported that that conference has taken extensive steps in mission. One of the significant aspects of the mission program is that churches started during the last eight years are nearing maturity. Three churches have been reducing the amount of financial support they need to continue growing by 10 to 20 percent each year. Seven of the newer churches are also making substantial financial contributions to the mission program.

Yoder was also encouraged by the strong and effective pastors Southwest has leading the missionary effort. The entire conference was reported as a "missions" conference. From the

Big apple gets peace center

Sylvia Horst has recently accepted a voluntary service assignment in New York City with the Eastern Board of Missions to staff the newly organized New York City Mennonite Peace Center. Horst is a member of Seventh Avenue Mennonite Church in New York City and had worked in the city, during the past four years, as a social worker.

The purpose of the center is to assist Mennonite congregations in New York City in understanding and promoting the Mennonite peace witness. Of the twelve Mennonite congregations in NYC, half of them are bilingual or Spanish-speaking.

Services of the center provided and arranged by Horst include the provision of draft counseling, assisting congregations in organizing peace literature displays, organizing a speakers' bureau, being available to give sermons or workshops on peace-related issues, encouraging the churches to do holistic outreach, and serving as the NYC Mennonite contact person on peace-related matters.

Pastor Mateo, who is currently church administrator for the NYC Council of Mennonite Churches, has said, "I deeply believe that the primary mission of the Christian church is to preach the gospel. But I believe that the message of peace is the most beautiful and noble Christian expression. 'Blessed are the peacemakers.' The Mennonite Peace Center of New York City embodies this idea and is the prophetic voice of our churches."—Myrna Burkholder.



oldest and largest churches to the newest and smallest congregations, each group is taking steps to continue bringing people to the Lord.

One pressing issue facing the conference is the question of how to provide facilities for the growing churches in the cities. With prices escalating, the cost of a building becomes prohibitive. At the moment, there are four new and growing congregations located in urban areas needing facilities. The bind the conference feels is that each of these churches would need a minimum of \$40,000 for a down payment even for a barely adequate building. The Southwest Conference currently has less than \$30,000 available for the need.

Southwest Conference is largely urban; all but two of the churches are in cities. The conference area includes three of the ten largest cities in the country (Los Angeles, San Diego, and Phoenix). The fourth largest city in the Southwest Conference is San Francisco. The conference faces unending open doors in these cities.

Robert Nice, chairman of the Pacific Coast Conference Mission Board, gave that conference's report. Nice reported that the conference continues to support the work in Mexico. Another major part of their program is in the development of Hispanic churches in Oregon. The newest church, Tigard-Beaverton, now has an attendance of around 35 persons. The vision of the conference includes developing churches in Washington, particularly around the Puget Sound area.

John Kreider, missions chairman for the Rocky Mountain Conference, spoke for Rocky Mountain. Kreider said there are many opportunities in Colorado, since the economy is better there and many people are moving into the area. Rocky Mountain is in the process of forming a church growth and evangelism committee to work with local congregations to build their outreach program.

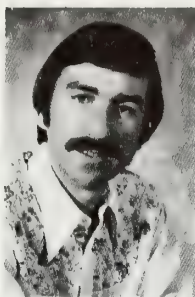
The major discussion centered in how to best use the MBM personnel in the conference areas so that each conference can become more effective in missionary effort. Both Pacific Coast and Rocky Mountain asked that MBM responsibility for voluntary service and student and young adult services (SYAS) programs be transferred to their conference. Both conferences intend to create a full-time position that would not only include supervision of VS and SYAS, but also other aspects of outreach. MBM would provide half of the needed salary.

Southwest plans to continue using MBM personnel in their conference area exclusively for supervision of the VS program and to promote SYAS programs in the large metropolitan areas within their conference area.

Doug Basinger, director of VS and SYAS in Region II, reported that two new VS units were started in the Pacific Coast Conference area and a third unit is being considered. Basinger also reported on the growth and possibilities of the SYAS program in Los Angeles, San Francisco, Oakland, Tucson, and Phoenix.

mennoscope

Lloyd L. Miller, Elkhart, Ind., began service as conference youth minister for the Indiana-Michigan Mennonite Conference in January on a half-time basis while completing studies at the Associated Mennonite Biblical Seminaries, Elkhart. He will begin full-time service on



Lloyd L. Miller

July 1. During the months before July, Lloyd is meeting with as many pastors and youth sponsors as possible to get acquainted and to listen. He wants to assess the present needs for youth ministry in local congregations. He considers himself a resource person to congregations and hopes to work through the area ministerial councils and clusters of congregations.

The board of trustees of Eastern Mennonite College & Seminary has elected two new members: Perry E. Brunk of Harrisonburg, Va., and Beulah S. Hostetler of Willow Grove, Pa. Brunk is a member of Park View Mennonite Church in Harrisonburg and is development committee chairman of Laurelville Mennonite Church Center. Brunk was elected a member-at-large of the trustees for one year. Hostetler, a member of Blooming Glen Mennonite Church, is vice-chairman of the council of faith, life, and strategy for the Mennonite Church. Hostetler was elected to fill an un-

expired term as a Franconia Conference representative.

Voluntary service worker Earl Martin stands in front of a new facility he helped build for Academia Menonita Summit Hills—a 350-student, 12-grade school operated by Summit Hills Mennonite Church in Caparra Heights, P.R. Earl was construction supervisor for the recently completed project. He is also coleader of Mennonite Board of Missions VS household in nearby Rio Piedras. Most of the eight volunteers serve at the school as teachers, maintenance workers, and secretaries. Earl and his wife, Marie, are from Elmira, Ont. They will complete their two-year VS term in November.

The Choice Books International committee met in Harrisonburg, Va., Feb. 20, to counsel the staff concerning the bookrack ministry. New members on the committee are Barth Hague and Yost Miller. Barth represents the General Conference Mennonite interests on the committee and Yost the Beachy Amish interests. The group reviewed program operations, which are coordinated by the Harrisonburg office; examined ways to upgrade the quality of books on the racks, including more that reflect an Anabaptist perspective; looked for ways to strengthen district programs; and projected innovative marketing approaches to obtain new rack outlets.

J. Daniel Hess, professor of communication at Goshen College, has been awarded one of the 11 Open Fellowships recently granted to Indiana college faculty by the Lilly Endow-

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resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON

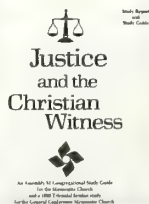
A **Church Facilities Workshop** will be held from Apr. 23 to 24 at the Forest Hills Mennonite Church in Leola, Pa. The workshop will look at multi-use, worship and education, energy concerns, and other aspects of church facilities and is especially for congregations considering a building program. Resource persons include architect LeRoy Troyer and artist/historian Jan Gleysteen. For more information contact John J. Miller, Lancaster Mennonite Conference, Oak Lane & Brandt Blvd., Salunga, PA 17538; (717) 898-2411.

A **Singles Weekend** will be held from May 21 to 23 at Laurelville Mennonite Church Center for adults who have never married. Resource persons Elsie Miller and Alvin Kanagy will center the program on building self-esteem. For more information contact the Laurelville Mennonite Church Center, Route 5, Box 145, Mt. Pleasant, PA 15666; (412) 423-2056.

Mennonite Marriage Encounter weekends will be held from May 21 to 23 at Elizabethtown (Pa.) College and from June 4 to 6 at Three Rivers, Calif. For more information contact: (Pa.) Family Life Commission, Salunga, PA 17538, (717) 898-6067 or 393-5426; (Calif.) Ron Claassen, 3075 N. Bethel, Sanger, CA 93657, (209) 251-5702.

PRINT

Materials to study *Justice and the Christian Witness*, the 1981 Assembly study document, are now available. The **Study Guide** includes the revised Assembly statement and eight Bible study lessons to help encounter the issues. The **Leader's Guide** offers a variety of case study stories for most lessons and other suggestions for enriching discussion and worship on the justice theme. Copies of the



Study Guide (\$2.25) and **Leader's Guide** (\$3.95) can be ordered from Mennonite Publishing House, Scottdale, PA 15683.

The statement on *The Use of the Law*, adopted by the 1981 Assembly, is now in booklet form. The statement provides basic principles which should be helpful for group study and for individuals. Copies are available at \$2 per dozen from Mennonite Publishing House (address above) and Provident Bookstores.

AUDIOVISUALS

An **"Audiovisual Supplement"** to the 1981 **MBCM Audiovisuals** catalog lists new AVs that have been added to the approximately 500 films, filmstrips, slide sets, cassettes, and videotapes in the catalog. For free copies of the supplement and/or catalog write to MBCM Audiovisuals, Box 1245, Elkhart, IN 46515-1245.

A listing of **"Family Life Audiovisuals"** available from MBCM Audiovisuals has been recently revised. It includes descriptions and rental information for over 70 audiovisual resources related to family life issues. For a free copy write to MBCM Audiovisuals (address above).

Grave of an Unknown Salvadoran Refugee is on the plight of El Salvadoran refugees who have fled into neighboring Honduras. It tells of a church worker's first-hand encounter with the kind of terror the refugees face as they seek safety in Honduras. The filmstrip shows how the murder of one refugee is a microcosm of the conflicts in Central America that are creating refugees and their terror. It can serve as an excellent companion to the MCC study resource *The Face of Change in Central America*, designed for groups wishing to study and respond to the needs and hurts of Central America.

Produced by Church World Service the 28-min. filmstrip, with cassette and leader's guide, is available for free loan from MCC, 21 S. 12th St., Akron, PA 17501, or MCC (Canada), 201-1483 Pembina Highway, Winnipeg, MB R3T 2C8.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245 Elkhart, IN 46515-1245.

mennoscope continued

ment, Inc., a philanthropic foundation based in Indianapolis. "I want first to study Judeo-Christian ethics and see what they have to say about the mass media, film, and TV in particular," said Hess, whose career at Goshen College has included teaching numerous classes dealing with modern movies and television programming. "And I want to study Greek aesthetics, to see how they apply to mass media today. And finally I will study current theory in media criticism." Hess believes that the combination of those three fields, ethics, aesthetics, and criticism, could yield something of value which has not previously received much attention. While on sabbatical, Hess will make his headquarters at Northwestern University in Evanston, Ill.

The **Conestoga Mennonite Church** will be observing the 100th anniversary of its first church building from June 4 to 6. The church, located one-half mile west of Morgantown, Pa., was founded in 1760 as the first permanent Amish Mennonite congregation in America. Early families who first settled here include the Hertzlers, Hooleys, Lapps, Masts, and Planks. An all-day Berks County, Pa., field trip covering the early Amish settlements is scheduled for Friday, June 4. Meetings will be held at the church on Saturday and Sunday, June 5 and 6, with John Ruth as the featured speaker. Other events will include a children's German Sunday school class, German singing, a homecoming for the Conestoga mixed chorus, a drama titled "Conestoga Beginnings" by the MYF, and a Saturday afternoon local tour of the Conestoga Valley. As *Long as Wood Grows and Water Flows*, a 360-page historical book on the Conestoga Mennonite Church, has been written by Conestoga members J. Lemar and Lois Ann Mast. In addition to an every-name index and 145 illustrations, the book also covers the various mission outreach programs that evolved throughout the past 220 years: Rock Mennonite (now Hope-well) which began in 1920; Oley Mennonite in 1942; Friedens Mennonite (now Zion) in 1946; Rockville Mennonite in 1951; and assistance at

The old Conestoga meetinghouse



Snow Hill, Md.; Port Allegheny, Pa.; Ash County, N.C.; and Shouns, Tenn. For additional information on the anniversary meeting and registrations materials for the field trips, write to Esther Stoltzfus, R. 1, Box 17, Morgantown, PA 19543. To order copies of *As Long as Wood Grows and Water Flows* at the prepublication price of \$12.00 plus \$1.50 shipping, send check payable to the Conestoga Mennonite Historical Committee to Ruth W. Stoltzfus, P. O. Box 296, Morgantown, PA 19543. The prepublication price will be in effect until May 15, 1982, when the books will then sell for \$15.00.

John R. Buckwalter, Leola, Pa., joined the staff of Mennonite Mutual Aid, Goshen, Ind., as a field representative on Mar. 1. He will serve congregations, individuals, and Mennonite-owned businesses with MMA's financial, health, life, and retirement programs in the Lancaster, Pa., area, and in central and western Pa. He and his wife, the former Miriam Weaver, have three children: Richard, Timothy, and Robert. The family attends the First Deaf Mennonite Church, Lancaster.



John R. Buckwalter

Plans are being made to celebrate the beginning of the First Mennonite Church in Indianapolis, Ind. Anyone who has been involved with the church during the past 30 years is invited to participate. Activities begin on Saturday, Aug. 14, at 7:00 p.m., with a program at the church. Slides and photos are being solicited for this program. These will be returned. Sunday morning worship begins at 9:30 a.m., and the festivities run through the carry-in noon meal. For more information or reservations write the church at 2311 Kessler Blvd., N. Drive, Indianapolis, IN 46222. Send slides and photos to the same address.

The peace and service commission of the Ohio Mennonite Conference will sponsor the Disability Awareness Weekend, Apr. 30-May 1, in consultation with Dean Bartel of Mennonite Mental Health Services and deaf ministries of Mennonite Board of Missions. The weekend is for lay leaders, pastors, and other interested persons. Kinsey King, a Methodist minister, will address biblical and theological understandings of disabilities. Related workshops will be available. The seminar begins at 6:00 p.m. on Friday and ends on Saturday evening. For details and registration, write Eldon King at the Ohio Conference Office, Box 54, Kidron, OH 44636, or call (216) 857-4081.

Catherine Mumaw, chairwoman and professor of the Goshen College home economics

department, spent two full days, Feb. 10 and 11, in Alberta under the sponsorship of MCC (Alberta). Drawing on her experience as an instructor and extensive involvement in Jamaica, and in other countries, as a nutritionist and home economist, she was able to encourage a number of individuals directly involved with similar issues.

Mennonite Economic Development Associates (MEDA) will hold its annual convention in Winnipeg, Man., from Nov. 11 to 14. The theme will be "Full Value: Where Faith and Economics Meet." That theme will be dealt with at several plenary sessions and in three working sessions during which participants will be involved in looking at actual case situations. MEDA will also sponsor two all-day seminars on Nov. 11 prior to the formal opening of the convention in the evening. One seminar will focus on issues related to the organization and the manager and feature films by management specialist Peter Drucker. The second seminar will be of interest to those with concerns about how Mennonite congregations deal with financial issues. Further information about the convention is available from MEDA, 201-1483 Pembina Highway, Winnipeg R3T 2C8.

After beginning the past three years with budget deficits, the Mennonite Board of Congregational Ministries (MBCM) finished fiscal year 1981 with a small surplus. The board was able to erase its beginning debt of \$14,940 and

end the year on Jan. 31 about \$7,800 in the black. MBCM's financial situation was helped by holding spending 8 percent below budget and by receiving over \$10,000 in unexpected interest income. Most of the interest income was made possible when the bill for the 1981 Youth Convention, held in mid-August, was not sent by Bowling Green (Ohio) State University until December. MBCM was thus able to receive almost four months of unplanned interest from the convention registration fees.

The C. Henry Smith Peace Lecture for 1982-83 will be presented by June Alliman Yoder, assistant professor of communication at Goshen College. But this "lecture" will be in the form of a lively one-woman show. "I believe very deeply in this whole peace business," said Yoder, a graduate of Goshen College with a master's degree in dramatic arts from the University of Iowa. "But it concerns me to see peace treated as such an academic issue, rather than as a way of life and of being." The show that Yoder is planning will present the stories of a number of women for whom peace was decidedly more than an academic concern. The cast of characters has not been chosen, but Yoder's proposal for the lecture speaks of selecting a variety of Anabaptist, Bible, and contemporary women.

Under the theme, "The Posture of Nonviolence and the Church's Task of Reconciliation," Latin American Mennonites

readers say

There is a concern that is very prevalent amongst us, evident in our preaching, writing, and conversation. Referring to our continual discussion of "nuclear arms race," "withholding tax dollars," and "peace demonstrations" in various forms.

These matters seem to be a very major issue. It being brought to the forefront repeatedly, has caused me to do a great deal of thinking about it. Many elements of this issue have made me search and dig for myself. I needed to examine them in the context of the Spirit at work within me, my understanding of the Scriptures. This then needs to be tested amongst my fellowship groups.

I have not come to many permanent concrete answers. I am not always certain what I should be doing about my portion of income tax which goes to war taxes, or what I should be doing or saying in relation to the "nuclear arms race." I'm still working on my responses to this issue.

Some concerns which have arisen for me in listening to this ongoing discussion are: "What am I (are we) afraid of?" "Why am I (are we) dealing with this topic so intensely?" "What are my (our) motives for speaking out boldly and loudly?"

Taking a bit more time with #1—I need to ask the question: What are we (am I) afraid of? Am I (are we) afraid of losing my (our) good life in N.A.? Am I (are we) afraid of being sent to eternity before I (we) think it's time? Or, am I afraid (concerned) for all of the lost souls on earth who are not prepared to meet the Lord God? What am I really afraid of?

Maybe fear is not even an issue.

I do not wish to be misunderstood. I am not saying that we should sit idly by and be the quiet in the land. Neither do I wish to be labeled as a pessimist. My concern lies in: Are we getting caught in a rut and failing to work at the "curing of the disease" as Jim Thomas well points out in "Hear, hear!" (G.H., Jan. 26). Let me say a hearty amen to Jim's article. It is very well said and I will not try to repeat what he has said lest I mar a well-spoken message.

I too am concerned about the nuclear arms race, the war taxes that are a part of our Canadian and U.S. governments. I struggle with keeping these concerns in balance with the rest of my daily walk with Jesus Christ. And my fellow humankind. I find it necessary to keep my eyes (and heart) on the prince of peace, the master of peace, Jesus Christ. When my eyes get out of focus, I become frightened very quickly and that fear can control me until I get my eyes back in focus. Let us strive diligently to cure the disease as Brother Jim has pointed out to us. Let us continue to do it in the power of the Spirit of God. Keeping in mind Jesus' proclamation: "And I, if I be lifted up from the earth, will draw all men unto me" (Jn. 12:32).

Jesus being lifted up on the cross of Calvary paid the penalty for our sins, to bring new life into the heart of man. Let us not forget to proclaim this Christ and his remedy, to change the heart of man.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (Jn. 14:27).—Gerald Baechler, Kitchener, Ont.

obituaries

gathered for a peace seminar from Dec. 10 to 13 in Bragado, Argentina. Mennonite Board of Missions worker John Driver was the resource person. He prepared and delivered five major presentations, which he distributed in bound form to seminar participants. The presentations were "Salvation in the Synoptic Gospels," "Towards an Understanding of Violence in the Old Testament," "The Gospel of Peace," "A Christian Alternative to Violence," and "A Biblical Vision of Economic Relations." This seminar is the first of what is planned to be a biennial event, moving from country to country. Geographically, it takes in those countries with Mennonites in the southern cone of Latin America—Brazil, Argentina, Uruguay, Paraguay, and Bolivia. The Drivers are now on furlough.

New members by baptism: Starla Selzer, Stephanie Troyer, and Deann Rempel at Protection, Kan.

births

Buckingham, Buck and Mary Lou (Miller), Sarasota, Fla., second daughter, Melanie Beth, Mar. 7, 1982.

Cook, C. Patrick and Donna (Miler), Kokomo, Ind., first child, Joshua Daniel, Mar. 4, 1982.

Erb, Kenneth and Laurie (Ropp), Wellesley, Ont., first child, Tracy Marie, Jan. 17, 1982.

Garber, Kermit and Debra (Riegsecker), Goshen, Ind., first child, Amber Renee, Mar. 8, 1982.

Hochstedler, Nelson and Lavina (Miller), Grand Blanc, Mich., third child, second son, Jason Dennis, Jan. 24, 1982.

Hunsberger, Merle and Ruth (Wenger), West Liberty, Ohio, second daughter, Kristen Sue, Jan. 20, 1982.

King, Kenneth and Barbara (Beard), Urbana, Ohio, first child, Matthew Leon, Jan. 26, 1982.

King, Nick and Karlene (Roth), Sturgis, Mich., first child, Daniel John, Feb. 24, 1982.

MacDonald, Malcolm and Linda (Ropp), Milverton, Ont., Malcolm Stuart, Dec. 14, 1981.

Mayer, Mike and LuAnn (Bontrager), Sarasota, Fla., first child, Allison Marie, Feb. 19, 1982.

Miller, Charlie and Mary (Strayer), Sarasota, Fla., second daughter, Laura Christine, Feb. 22, 1982.

Miller, John and Barbara (Paul), Harrisonburg, Va., fourth son, Ezekiel E., Jan. 5, 1982.

Miller, Lyle and Beth, North English, Iowa, third child, second daughter, Lori Elizabeth, Feb. 21, 1982.

Miller, Ralph and Phyllis (Yoder), Sidon, Lebanon, second son, and first daughter, John Alva and Emily Phyllis, Dec. 20, 1981.

Riblet, Loren and Beth (Miller), Urbana, Ohio, fourth child, first daughter, Rebecca Louise, Jan. 29, 1982.

Roes, Norman and Sharon (Zehr), Milverton, Ont., fourth child, second son, Anthony Norman, Feb. 18, 1982.

Showalter, Welby and Sharon (Jantz), Linville, Va., third child, second son, Justin Neil, Jan. 22, 1982.

Snyder, Robert and Donna (Frey), Milverton, Ont., first child, Jeffrey Todd, Feb. 9, 1982.

Springer, Greg and Lee (Petrie), Champaign, Ill., first child, Henry Jedediah, Jan. 28, 1982.

Troyer, Herb and Joyce (Bontrager), Indianapolis, Ind., first child, Anne Marie, Jan. 26, 1982.

Zehr, Craig and Barbara (King), Morton, Ill., second daughter, Sara Elizabeth, Feb. 25, 1982.

Alderfer, Alvin D., son of Jacob and Mary (Detweiler) Alderfer, was born in Franconia Twp., Pa., Apr. 23, 1902; died on Mar. 3, 1982; aged 79 y. On Oct. 28, 1922, he was married to Edith H. Landis, who survives. He was a member of Franconia Mennonite Church, where funeral services were held on Mar. 7, in charge of Earl Anders, Jr., and Curtis Bergey; interment in adjoining cemetery.

Bergey, Naomi, daughter of Byard and Melinda (Hosteller) Kemp, was born in Springs, Pa., Oct. 10, 1902; died in Chesapeake, Va., Feb. 26, 1982; aged 79 y. On June 14, 1928, she was married to Titus H. Bergey, who survives. Also surviving are 2 sons (James H. and Byard C.), 12 grandchildren, 5 great-grandchildren and 2 brothers (Wilmer and Ray Kemp). She was preceded in death by one son (Clyde), 3 brothers, and 3 sisters. She was a member of the Mt. Pleasant Mennonite Church, where funeral services were held on Feb. 28, in charge of Amos D. Wenger; interment in Mt. Pleasant Cemetery.

Martin, Owen, son of Amos and Clara (Troyer) Martin, was born in Garden City, Mo., Aug. 13, 1903; died of cancer at Good Samaritan Center, Manson, Iowa, Mar. 3, 1982; aged 78 y. On July 27, 1930, he was married to Hazel Peltz, who survives. Also surviving are 2 sons (Dale and David), 5 grandchildren, one brother (Clarence Martin), and 3 sisters (Iva Martin, Elsie Martin, and Vera—Mrs. Robert Brown). One son (Delbert) died in 1942. He was a member of Manson Mennonite Church, where funeral services were held on Mar. 6, in charge of Irvin Nussbaum; interment in Rose Hill Cemetery.

Miller, Donna Kay, daughter of Paul and Kathryn (Yoder) Ziegler, was born at Sellersville, Pa., Apr. 26, 1950; died of septic shock at Perkasio, Pa., Mar. 6, 1982; aged 31 y. On Dec. 26, 1970, she was married to Benjamin W. Miller, who survives. Also surviving are 3 daughters (Tracy Lynne, Belinda

Gwen, and Heather Yvonne) and one sister (Shirley—Mrs. Paul Frankenfield). She was a member of Blooming Glen Mennonite Church, where funeral services were held on Mar. 9, in charge of David F. Derstine and Mark M. Derstine; interment in Blooming Glen Mennonite Cemetery.

Noll, Earl H., son of Grant W. and Sarah (Harnish) Noll, was born in Lancaster Co., Pa., Feb. 1, 1899; died at Lancaster, Pa., Mar. 3, 1982; aged 83 y. On Nov. 12, 1918, he was married to Esther Brubaker, who died in 1969. Surviving are 4 sons (Robert B., John B., Kenneth B., and Donald B.), one daughter (Mary Jane), 10 grandchildren, and 10 great-grandchildren. He was a member of East Chestnut Mennonite Church, where funeral services were held on Mar. 6, in charge of James M. Shank and James R. Hess; interment in Millersville Cemetery.

Schertz, Ralph, son of Peter and Pauline Barbara (Noffziger) Schertz, was born on Aug. 8, 1908; died of a heart attack on Dec. 26, 1981; aged 73 y. On Feb. 18, 1941, he was married to Liesolette Heinze, who survives. Also surviving are one son (Richard), one daughter (Karen—Mrs. Arnold Rix), one granddaughter, one sister (Mable Schertz), and one brother (Carl). He was preceded in death by 10 brothers and sisters. He was a member of the Mennonite Church.

Schrock, Enos, son of Christian and Sarah (Orendorf) Schrock, was born in Garrett Co., Md., Nov. 17, 1898; died on Feb. 8, 1982; aged 82 y. Surviving are one sister (Cora—Mrs. Alvin Mast). He was preceded in death by 3 brothers and one sister. He was a member of Greenwood Mennonite Church. Funeral services were in charge of Alvin Mast and John Mishler; interment in the church cemetery.

Yoder, Nancy B., daughter of Christian B. and Phebe Ann (Hartzler) Yoder, was born in Logan Co., Ohio, Aug. 8, 1895; died at Mary Rutan Hospital, Bellefontaine, Ohio, Feb. 23, 1982; aged 86 y. Surviving are 5 sisters (Martha M. Yoder, Ellen Y. Graber, Carrie Richard, Amy V. Little, and Grace A. Buck). She was a member of South Union Mennonite Church, where funeral services were held on Feb. 26, in charge of Howard Schmitt; interment in Yoder Cemetery.

Cover, "Jesus' Triumphant Entrance into Jerusalem" by Rourargue; p. 213, Annie Krasker; p. 223, Gerald Schlabach; p. 224, Jim King.

marriages

Birky—Vubiche.—Steve Birky, Corvallis, Ore., Eugene cong., and Theresé Vubiche, Blamont, France, by René Hege, Dec. 24, 1981.

Kauffman—Forry.—Willard R. Kauffman, Pleasant Mills, Pa., Lauver cong., and Ruth Anna Forry, Hanover, Pa., Bair cong., by Allen L. Kauffman, Mar. 6, 1982.

Showalter—Lauber.—Wayne Allen Showalter, Edmonton, Alta., Peace Mennonite Fellowship, and Darlene Denise Lauber, Sherwood Park, Alta., Salem cong., by Merlin L. Stauffer, Feb. 27, 1982.

Steckly—Sherick.—Ernest Steckly, Carstairs, Alta., West Zion cong., and Heather Sherick, Didsbury, Alta., Didsbury Evangelical cong., by Ormond Sherick (uncle of the bride) and Clifford Rahn, Feb. 20, 1982.

Yoder—Miller.—Marvin E. Yoder, Millersburg, Ohio, and Sarah Ann Miller, Sugar creek, Ohio, both of Grace cong., by David R. Clemens, Mar. 6, 1982.

\$282,410

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$282,410.68 as of Friday, March 19, 1982. This is 37.7% of the total needed. Contributions have been received from 347 congregations and 165 individuals. Individual gifts represent \$57,201.62 of the total.

Goal: \$750,000

calendar

Illinois Mennonite Conference annual meeting, East Bend Church, Fisher, Ill., Apr. 1-3
Christian Camping Convention 82, Camp Amigo, Sturgis, Mich., Apr. 12-15
Mennonite Church General Board, Cabrini Contact Center, Des Plaines, Ill., Apr. 15-17
Goshen College commencement, Goshen, Ind., Apr. 18
Rocky Mountain Mennonite Conference annual meeting, Colorado Springs, Colo., Apr. 30-May 2
Franconia Mennonite Conference spring assembly, Doylestown Mennonite Church, Doylestown, Pa., Apr. 30-May 1
Gulf States Mennonite Fellowship inspiration conference, Des Allemands, La., May 1-2
Mennonite Board of Missions board of directors, Harrisonburg, Va., May 13-15
Mennonite Mutual Aid Association Board/committee meetings, Goshen, Ind., May 13-15
Mennonite Board of Education board of directors, Elkhart, Ind., May 14-15
Mennonite Renewal Services annual meeting & CCRMC, Dayton, Ohio, May 18-20
Goshen Biblical Seminary commencement, Elkhart, Ind., May 21
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 21
Eastern Mennonite College commencement, Harrisonburg, Va., May 23
Hesston College commencement, Hesston, Kan., May 23
Festival of Missions, Wooster College, Wooster, Ohio, July 16-18
Indiana-Michigan Conference, Bayshore Campground, Sebawaing, Mich., Aug. 1-3, 1982
1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8

U.S. church attendance rose slightly in 1981, says new Gallup survey

Some 41 percent of American adults attended church or synagogue on an average week in 1981, up slightly from 40 percent in 1980, says a new Gallup poll. Churchgoing in the United States has remained relatively constant since 1969, varying less than two percentage points, said the Gallup Organization, which has been taking church surveys since 1937. Churchgoing reached a reported high of 49 percent in 1955 and 1958 and then dropped steadily until 1969.

National refugee coalition formed to oppose Reagan on treatment of Haitians

A new national coalition of religious, labor, and civic groups has started a campaign to reverse the Reagan administration's hard-line policy on Haitians. The immediate goal is to free some 2,500 Haitian asylum-seekers held in federal detention centers since July and to speed up asylum hearings for some 35,000 other Haitians whose legal status is in limbo, said coalition representatives at a news conference chaired by civil rights leader Bayard Rustin.

"Haitians are today's pilgrims and deserve equitable treatment," said Catholic Bishop Anthony J. Bevilacqua, chairman of the new National Emergency Coalition for Haitian Refugees.

The coalition asks the administration to allow the 2,500 detained Haitians to be resettled into the community while they await asylum hearings.

Church coalition formed to stop the deportation of El Salvador refugees

More than 30 church groups have agreed to jointly aid refugees who have fled to the United States from Central America, including an effort to stop the U.S. government from deporting them. Members of the coalition of church groups active in the relief effort met in Los Angeles to discuss ways of helping the estimated 200,000 Salvadorans who have sought refuge in the United States in the last two years, and others who may come.

The U.S. government calls the Salvadorans economic refugees and won't grant them political asylum.

Iowa priests' senate votes support for lay minister's anti-war fight against IRS

A senate of priests in Iowa has voted to support a Catholic lay minister who refuses to pay his federal income taxes as a protest against the nuclear arms race.

The resolution approved by the representa-

tive group of priests in the Dubuque Catholic archdiocese says they commend Tom Cordaro and St. Thomas Aquinas parish at Ames for their courageous stand relative to the payment of taxes for military and nuclear armaments.

Mr. Cordaro, 27, has held back most of his income taxes since 1979 because he believes it would be a sin to contribute money for nuclear weapons. The parish council at St. Thomas Aquinas has refused to honor an order by the Internal Revenue Service to turn over Mr. Cordaro's wages to satisfy the \$828 tax debt.

350 U.S. church leaders ask Congress to shut off all El Salvador arms aid

More than 350 religious leaders have signed an open letter to Congress challenging President Reagan's certification that El Salvador had complied with U.S. conditions for continued military assistance. The church leaders, charging that the president had "compromised his moral responsibilities," asked Congress to shut off all military aid to the Salvadoran government including the training of some 1,600 Salvadoran soldiers on U.S. soil.

"In religious and ethical, as well as political terms, we regard this action as a grave violation of the trust placed in the office of the chief executive," the letter stated.

Church groups concerned over rumored EPA cave-in to DOW

Executives of 10 church groups which own stock in Dow Chemical Co. have expressed concern that the federal Environmental Protection Agency may lift a temporary ban on the controversial herbicide, 2, 4, 5-T.

The EPA in 1979 banned most domestic uses of the herbicide after an abnormally high rate of miscarriages was found among women living near forests in Oregon where the chemical was used in herbicide spraying. The chemical 2, 4, 5-T was also a component of the defoliant Agent Orange used during the Vietnam War.

"In our discussions with both industry representatives and environmental agencies, we have received the impression that the emergency suspension of 2, 4, 5-T may soon be lifted," says Robert Morris, a spokesman for the Interfaith Center for Corporate Responsibility, which manages church shareholder actions.

Nestle formula compliance brings mixed reviews from Methodists, boycott group

The Nestle Corporation's advertising of infant formulas to Third World consumers is "moving toward conformity" with WHO-

UNICEF guidelines—but promotion aimed at the medical profession shows less progress, says a United Methodist report.

Meanwhile, the Interfaith Center for Corporate Responsibility, a sponsor of the international Nestle boycott, says the company continues to violate marketing codes and that the boycott will continue. ICCR is also coordinating church shareholder actions against six U.S. companies this year on the infant formula issue.

Four top Nestle leaders met with the United Methodist infant formula task force to renew assurances that the company intends to comply with the World Health Organization's marketing code and to market its formula in a "responsible way," said a report by task force chairman Philip Wogaman.

Fear of nuclear warfare distorts American life, psychiatrist tells clergy

Fear of nuclear warfare is causing Americans to seek immediate gratification and to make only short-time goals, says a psychiatrist seeking to alert people to the human costs of a nuclear arms race. Partly due to the fear, "the unit of time in America has become the weekend," Dr. C. MacKenzie told members of the Minneapolis Ministerial Association. And that weekend, he noted, often stretches over most of the week.

In his talk, Dr. MacKenzie said he believes that a nuclear holocaust is "substantially likely before the end of the century." But people do not want to talk about this possibility, he has found. The subject has become "a social taboo" and when it is brought up people say, "Don't give me any more pain."

North Carolina churches form political alliance to fight nuclear buildup

As part of a "ban the bomb" movement by North Carolina religious groups, some 80 people representing various religions and races established a political action organization which will campaign to stop proliferation of nuclear arms. Christians, Jews, Muslims, Quakers, Baha'is and others, meeting in a Jewish synagogue, formed three committees—political action, community education, and worship—which will meet separately and then report their recommendations to an interfaith steering group before the latter body meets in March to map its strategy.

Suggestions for future activities made at the organizational meeting included public hearings and referenda on nuclear arms, organizing letter-writing and telegram campaigns directed at political leaders, and sponsoring a children's art contest on the theme of nuclear war.

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Vengeance: a lost cause

"... with his stripes we are healed" (Is. 53:5).

A man I know commented on the futility of seeking redress for personal wrongs and I agreed immediately. It is not possible, we observed, to find complete satisfaction in our relationships. Some inequalities and slights are better accepted. There is an inherent unfairness in life and if we continually spend our energies trying to be perfectly fulfilled we will waste time and cause ourselves unneeded distress.

I think this is not a commonly accepted assumption. As I pondered it I was reminded of the story told about the son of a U.S. marine who listened with wonder to the account of the betrayal and crucifixion of Jesus and finally blurted out, "Where were the marines?"

It is awesome to contemplate the amount of time, energy, and resources which are poured into the attempt to get a fair settlement of disagreements! In the U.S. the burgeoning legal profession is a symbol of an overconcern to obtain what we believe we deserve. Now lawyers do a variety of things, many if not all of them legitimate. But considerable of their work is taken up with the attempt to settle disputes or to avoid them by making sure that the interests of their clients are represented.

Much of this work could be eliminated if "rights" were not seen as such an important issue. In many instances the attempt at reparation has gone so far as to be not only unreasonable but ridiculous. For example, one of our church conferences was faced with a legal suit because a child broke a bone on the doorstep of a property the conference held title to. (It was one of these suits where the amount of money asked appeared to be far out of proportion to the amount of physical damage to the child). It was reported that this kind of suit is a lawyers' game. Lawyers for both sides of such disputes know each other and go to lunch together. So for them, dissension is profitable and the bigger the settlement, the bigger the profit.

On a worldwide basis, the military substitutes for the lawyers. (Theoretically the United Nations should do this and no doubt it is of some help. Whatever it can accomplish ought to be encouraged, but it appears that those with money and power increasingly bypass the U.N.). The billions of dollars spent on armies and armaments would no doubt be defended, if we asked, on the basis of a need to protect our rights. And since absolute justice is an illusory state at best, each side generally presses for a little (or a lot) more in order to preserve an advantage.

Much thought has been given to and many lines written about the injustice involved in the trial and execution of Jesus.

The records we have agree that although he had been offensive to a number of influential people, he had done nothing to deserve death. They also agree that he did not seek to defend himself.

Because of Jesus' unwillingness to defend himself, Christians have seen in him the fulfillment of the mystery man in Isaiah 53 who was "bruised for our iniquities . . . and with his stripes we are healed." The meaning of Jesus' sacrifice has been discussed and elaborated by the church and theologians through the use of various analogies and theories. Some of these are more useful than others. Probably no figure is more effective than that of the prophet "with his stripes we are healed." It is a theme worthy of prolonged reflection, especially during this period when we commemorate the Lord's death and resurrection.

Having accepted this gift of God, the Christian then has the lifelong assignment of finding out how best to express the Spirit of Christ in a life of freedom. Here is where some who make much of the death of Christ as atonement for sin seem to falter in the practice of an appropriate response. It is as if they perceive Jesus' calling as so different from theirs that God would not expect them to suffer for righteousness' sake.

It seems ironic that some of what seem like "hard" sayings in the Gospels and the letters were actually intended to free people from the burdens of overconcern about their own positions and possessions. "Dearly beloved," wrote the apostle, "avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord . . . Be not overcome of evil, but overcome evil with good" (Rom. 12:19, 21). At first glance this seems like a terrible burden: do you mean we are *not permitted*? On further thought it may be seen as deliverance from the need to set every wrongdoer straight: we are *not required*.

This is a broad generalization and to follow it may take different people down a variety of trails. If it sounds like a simple solution to a complex problem, we can observe that the complex solutions are not working. We could try something simple for a change. For example, Alan Kreider's article in this issue, which is an excerpt from an address he made on the problem of nuclear arms, includes a reference to the dilemma of nonviolence from a military standpoint. Generals understand violence and they move to crush it. But what can they do with people who refuse to fight?

They can kill them of course as was done with the martyrs. But what if their ideas live on? Who knows what would happen if Christians by the millions decided to stop worrying about justice and vengeance and simply lived for Christ?—Daniel Hertzler

Gospel Herald

April 6, 1982



Joy in the morning

**The Lord is risen. The one glorious affirmation
which only Christians have**

Joy in the morning

by Bob Detweiler

What a change a week can bring! On Sunday they wildly acclaimed him with their "Hosannas!" On Monday they plotted against him! On Tuesday they set a trap for him! On Wednesday one of his disciples sold him! On Thursday evening his circle of closest friends argued among themselves as to who should be the greatest! On Friday all his friends forsook him and fled! One betrayed him; one denied him; his enemies killed him! Upon the cross he was so helpless that he couldn't even brush the flies away from his blood stained face. They rolled dice for his garments. In his dying hour the multitudes went past the cross and stuck out their tongues at him!

On that terrible Black Friday God pulled the shades over the sun—and yet we call it *Good* Friday. During that week the whole catalog of sin at its ugliest was thrown into the face of Jesus—and yet we call it *Holy* Week.

What kind of arithmetic does God use when he adds things up? How does he put together Palm Sunday's shallow hypocrisy, a nasty betrayal with a kiss, a denial by a cursing fisherman disciple, a wholesale desertion, a terrible miscarriage of justice, and the brutal murder of an innocent Man; draw a line, add it all up, and then come out on the bottom line with anything but minuses and zeros? How in the world can you add it all up and then come out with something that spells **resurrection and victory**?

Well, we can't! Only the God of eternal wisdom and infinite power could do that. And praise be, he did! We could never do it; we can never fully understand it; we can never cease to be amazed. But we can share fully in the meaning and reality of it. There is joy in the morning and I hope that it has come to you already this glorious day.

R. W. Dale, an English preacher, was deep into his preparation of an Easter sermon when the thought of the living Christ broke in upon him as never before. "Christ is alive," he said to himself, "Alive!" After a pause he said again, "Alive! Can that really be true? Living as really as I myself am?" He got up and walked about repeating, "Christ is living! Christ is living!" At first it seemed so strange that it could hardly be true. But at last it came upon Dr. Dale like a burst of sudden glory: "Yes, Christ is living now." He thought he had believed it all along but not until that moment did he feel so sure and so overwhelmed in his faith.

"My people shall know about this," Dr. Dale said to himself. "I shall preach this great truth again and again until they believe it as I do now." For months afterward and in every sermon, the living Christ was his theme. His church, the Carr's Lane Church, became known as the church where they sang an Easter hymn every Sunday. When a visitor asked on a bleak

November morning why they sang an Easter hymn, Dale explained, "We want to celebrate the glorious fact that Christ is alive; and Sunday is the day that he left the grave."

From the rising of the sun, in steady progression westward today, there is the joyous shout that "he is risen indeed." That should be a note of joy which is sounded not only on Easter but every day. Do you recall that the aged apostle John was on the Island of Patmos many years after the resurrection and to him was given a vision of the Lord. John declared that, "When I saw him, I fell at his feet as though dead. Then he placed his right hand on me and said: 'Do not be afraid. I am the First and the Last. I am the Living One; I was dead, and behold I am alive for ever and ever!'" (NIV).

It is this vision which belongs to us along with John. Jesus Christ, the risen one, cannot be limited by geographical boundaries; he is everywhere present. He cannot be limited by grammatical tenses; he is the past one, the present one, and the future one. He is the living alpha and omega, the first and the last.

In Psalm 30:5, we find these words which thrill us with their truthfulness on this day, "Weeping may endure for a night, but joy cometh in the morning."

That first Easter morning Mary Magdalene came to the tomb very early, probably before the sun had come up. She was heavy with grief and finding the tomb open and the body of Jesus gone, she assumed that someone had further desecrated his body by removing it. After running to tell the disciples she returned to the tomb site to mourn.

But then Jesus himself appeared to her but she did not recognize him. She thought it was the gardener, the caretaker. "Why are you crying? Who is it that you are looking for?" Jesus said. Mary just was not prepared to see Jesus and she did not recognize him.

Why was she not able to perceive that it was Jesus? There may have been several reasons. She may not have recognized him **because of her tears**. Her eyes were blurred and clouded

Editor: Daniel Hertzler

News Editor: David E. Hostetler

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Bob Detweiler is pastor of Yellow Creek Mennonite Church, Goshen, Ind., and co-pastor of *The Calvary Hour*. This article is from a sermon preached on *The Calvary Hour*.

with tears both literally and figuratively. She was overwhelmed with grief. Grief is like pain; it has a way of captivating the entire being. Grief can become so strong that it is the only thing of which we are aware. She was totally engulfed in the flood of loss, hurt, and perhaps anger, that her whole world had become misty and distorted. Her tear-filled eyes were a symbol of her tear-filled existence at that time.

It is hard to see Jesus when we are in the deep valley of shadow and sorrow. His presence at such times may elude our comprehension. Jesus was there but she couldn't sense his nearness. How good it is to see that even though she knew it not, nevertheless he was there with her and his concern was for her tears.

There is another reason why she may not have been able to perceive that it was Jesus. Maybe she didn't recognize him **because she was too busy placing blame**. Her first words to the angels were "They have taken away my Lord," and her first words to Jesus who she mistakenly took for the gardener were: "If you have taken him away tell me where you have laid him."

When one is drowning in a sea of sorrow, a typical reaction is to find someone to blame, someone to accuse. If it is not the ones standing by, or the gardener, we may inwardly accuse a friend, a neighbor, or a family member. Indeed, we may even blame and accuse ourselves. There is the natural tendency to make someone responsible for our heartbreak. In fact, in this frame of mind, we may even accuse and blame God.

When one places blame upon himself, there is often the outcry, "If I had only . . . If I had only done this or done that instead. . . ." I have heard such outbursts over and over again during the course of my pastoral ministry. And I have learned not to be surprised even when God is accused. "Why did God let this happen?" That is a normal reaction even in the life of faith. If God is good and if he really cares, and if he is all-powerful, why did he allow this to happen to me? Those are normal thoughts and there is no reason to deny them.

There is a mystery in suffering which we may not understand. But God understands not only the mystery but our feelings as well. A pastor sometime ago heard these agonizing words: "Why did God let this happen? Why did God let me lose my only son? I had to stand there by his bedside and see him die. He was all I had." Then there was silence. After some long moments the pastor gave this gentle reply: "So did God!"

We never get relief from our sorrows until we understand that God himself is in the midst of them and knows all about them. He himself has experienced sorrow more deeply than we ever can. We never recognize Jesus in our midst until we stop pointing accusing fingers; sight and peace in the dark valley of sorrow comes only when we stop trying to blame someone for it.

There is a final reason why Mary may not have recognized Jesus and it may be the most important of all. Maybe the reason she didn't perceive Jesus is **because her eyes were focused in the wrong direction**. She was looking into the empty tomb rather than into the eyes of Jesus. In the account given in the twentieth chapter of John's Gospel, there are two significant words. She "turned herself." Another version says she "turned toward him." She had to stop looking at the grave. She had to get her eyes focused on Jesus.

It is so easy in defeat and sorrow to look in the wrong direction. To become aware of the presence of Jesus we must take our eyes away from the grave, away from the defeat, away from

the problem, the tragedy, the heartbreak, and look into the face of Jesus.

It was when Mary turned herself and looked at Jesus that he spoke her name. Indeed it was the very speaking of her name that caused Mary to turn toward him in recognition of who he was. She immediately knew him when he called her name and she looked in the right direction.

Have you ever wondered at the tone in which Jesus called her name? I have. It must have been like the ringing of a familiar bell. For her it was the sound of joy in the morning! It was music to her ears and heart.

You don't expect music from a graveyard but there it was!

From all the ruin of the past week, from the garbage pit of the past week, from the devil's domain of the past week, from all the devastated dreams of the past week, there came the voice of the Good Shepherd calling his own sheep by name. "Mary!" It was music; it was joy in the morning; it was resurrection victory!

The depression cycle was broken; the bonds of loneliness were broken; the fears were broken; the guilt was broken. Mary Magdalene experienced before us what it means for God to "wipe away all tears from their eyes." The risen Lord was standing beside her.

Mary could say, "The Lord is risen indeed and has appeared to me and called me by name."

In the early church there grew up the liturgical Easter greeting. When believers would meet, one would say to the other, "The Lord is risen" and the immediate response would come, "The Lord is risen indeed!" Some still carry the tradition today. It is the one glorious affirmation which only Christians have. It is the word which makes the church the church of the living Lord. No other religion can make such a boast.

Leslie Newbigin tells the story of a Russian communist leader by the name of Bukharin who in the 1920s went from Moscow to Kiev to address a huge anti-God rally in keeping with the party platform. He ridiculed the Christian faith, scoffing and lambasting it until it seemed there was not a stone left in the Christian foundation. At the end of his address there was a heavy and depressing silence.

Then questions were invited from the audience. A priest from the Russian Orthodox Church asked if he might say a word. Permission was granted and he went and stood alongside of the communist leader. Facing the people, he gave them the ancient liturgical Easter greeting: "The Lord is risen!" Instantly the whole vast crowd jumped to its feet and back came the response like the crash of mighty waves against a cliff: "He is risen indeed!" Nothing can stand in the way of a faith which has such a declaration to make.

It is Easter. There is joy in the morning.



Easter query

How should the faithful
be numbered
if the cross were raised
on Sunday?

—Linda Marie Yoder

A church grows in Waynesboro

by Jim Bishop

Any time a congregation divides there is pain and trauma—even when it occurs because the building is overflowing. One might favor bulging walls over empty pews, but when this happens, the question must be asked: what next? Down play evangelistic efforts, run double services, start a building program, or rally a portion of the congregation to move out and start another church?

By January of 1981 the Mountain View Mennonite Church, 12 miles south of Waynesboro, Virginia, was facing this situation and exploring options. With facilities taxed to the breaking point, Pastor Roy D. Kiser gave a series of sermons aimed at confronting and challenging his congregation to “seek the Lord on this matter.”

Kiser, youthful in appearance, friendly and unassuming, had a vision of 15 years standing for a Mennonite church to be located in Waynesboro, an industrial city of 20,000 sprawled over the west slope of the Blue Ridge mountains.

Kiser based his aspiration on nearly 20 years of hospital visitation work in Waynesboro coupled with the fact that all five Mennonite churches in the Waynesboro area have rural settings. A number of persons from town had been driving out to attend Mt. View for years.

Had the time arrived for vision to become reality? Kiser presented his church planting vision to his congregation. But, wanting this to be “a clear call and timing of the Lord,” he made it known that he was also at peace about continuing to pastor at Mt. View.

Leadership questions for the future of Mt. View and the possible new outreach in Waynesboro stymied the congregation for several months. Kiser suggested that church council make the decision, which it agreed to do. As council members deliberated on June 17, 1981, the rest of the congregation gathered for prayer on their behalf. The result—the congregation released Kiser and his wife, Charlene, to explore a new program in Waynesboro.

“At first some people didn’t favor our leaving, but later they felt at peace,” Kiser recalled.

Stan Shirk, a member of the congregation who was completing an assignment as church relations director for the Virginia Mennonite Board of Missions, accepted full-time pastoral duties at Mt. View on November 2.

Where in the city? A decision was made, but questions remained: where in the city should a church begin? And what about financial resources for pastoral support? Some 20 adults from Mt. View who had volunteered to accompany the Kisers in their move began meeting regularly the last of August to discuss and to pray about these and related questions.



Roy and Charlene Kiser, leaders of the Waynesboro Mennonite Church.

A number of persons began investigating possible meeting sites. Wallace and Louise Morris, a Mt. View couple who live in town, urged the group to check Kate Collins School on the east side of Waynesboro. Morris and Kiser talked to the assistant principal. Yes, the auditorium, with a cafeteria at the back, along with several adjoining rooms, just might be the answer. The school is located in a middle-class neighborhood on Ivy Street (Rt. 254), a main thoroughfare just off Rt. 250. Rental seemed reasonable too—\$45 for Sunday morning use.

This possibility was taken back to the Mt. View support group. Enthusiasm was infectious, and Kate Collins School was chosen. With a location selected, the next four weeks—beginning in mid-October—focused on spreading the word. The group developed a list of 120 individuals and families who they felt might be interested in the developing church.

The Kisers, assisted by the Morrises and other Mt. View members, devoted considerable energy to personal contacts, telephone calls, letter writing, and publicity via the local media and posters at public functions and businesses.

“We chose Waynesboro Mennonite Church as our name,” Kiser said. “We felt the Mennonite identification is important and wouldn’t hinder our identity in the community.”

Kiser recounted the mixture of emotions present the morning of November 15, 1981, the first Sunday that services were held at Kate Collins. “In our prayer group we had said, ‘Lord, if 50 to 75 people come the first Sunday, we will feel that we’re on the right track and be convinced that you are with us!’

“Around 9:15 a.m., only the team from Mt. View was present,” Kiser continued. “Then, suddenly, the parking lot began filling up, folks started filling in and before long we needed to set up more chairs in the auditorium. A total of 187 people were present and an offering of \$940 was received.

“Obviously, we were elated, overwhelmed,” Kiser said. “We

Jim Bishop is on sabbatical from his news and publications work at Eastern Mennonite College, a graduate student in communication arts, and a free-lance writer and photographer.

asked the Lord to send us a specific number our first Sunday, and he answered our request threefold!" The initial service included singing, get-acquainted time, and a message titled "I Will Build My Church" by Kiser based on Matthew 16.

Twenty-three persons completed cards that first Sunday requesting a pastoral visit. In the following weeks, attendance remained in the three digit range and a core group of 140-150 people quickly formed.

"Things just happened more rapidly than we ever dreamed," Kiser noted. "We expected to begin slowly, planning and making adjustments as we went, but that idea was soon shot to pieces." Sunday school classes formed the first Sunday of December. Persons began calling for small-group meetings and some type of midweek service as well. An instruction class began with 27 participants.

With a sizable group from the start, the need soon became apparent for an organization to assist the pastor with administrative details and decision-making. Since the church had no membership roll, an ad-hoc council was formed with volunteers who desired to serve in this capacity.

"My approach at Waynesboro Mennonite is to take people where they are and help them to deepen their levels of ability and commitment," Kiser said. "People are ready to use their gifts in the life of this congregation, and I believe the Lord will build his church in direct proportion to their commitment."

Charter members recognized. On February 14, 1982—Valentine's Day—exactly 14 Sundays after its first meeting, the Waynesboro Mennonite Church held a "charter membership" service. Addressing a record gathering of 217 persons, Kiser observed, "God has blessed abundantly. There's so many things going on this morning it's hard to know where to start. . . . We expected this occasion to come later, but God has seen fit to revise the schedule."

Richard H. Showalter, overseer of the Southern District of Virginia Mennonite Conference and of the Waynesboro fellowship, recognized Roy and Charlene Kiser as leadership couple for the Waynesboro Mennonite Church. Following the installation, 62 persons were received by confession of faith and transfer of membership from other churches. Another 16 were received by baptism. Members then read a prepared statement in which they covenanted individually and collectively to "live as Jesus would each day."

Personal testimonies and prayer requests preceded a message by Kiser on the theme, "One of God's Family." Basing his comments on Romans 12:3-8, the pastor admonished the congregation to "remember who you are—members of God's family."

"We are members because we are part of Christ's body, the church, and we are to live and act in light of this awareness," Kiser said. "Each person has spiritual gifts and abilities to be used for the benefit of Christ's body. We need each other . . . when one part of the body doesn't function properly, the rest suffers. Whatever our gifts, we are to share them fully and unselfishly."

Following the two-hour service, Mt. View members joined the Waynesboro celebrants for a potluck noon meal. Words of gratitude and praise, hugs and kisses dominated the interchange.

Charter members at Waynesboro offered vibrant expressions of appreciation for their new church and voiced readiness to deepen their involvement there. For Sharon Hewitt of

Sherando, the "love and support of other persons" drew her into the fellowship. Her enjoyment of young people will likely focus her special interests in that area of church life.

Waynesboro businessman Dick Hossler and his wife, Rosie, transferred their membership from a local Baptist church. His earlier experience in church administration and extension work in Fort Wayne, Indiana, is proving an asset to the congregation.


Gladys Coffey of Lyndhurst, who with her husband, Boyd, moved their membership from Mt. View to Waynesboro, expressed gratitude for the Kisers and their leadership gifts. "I'm thrilled . . . this is a great leading of the Lord," she said.

George W. Morris of Waynesboro, a newly baptized member, anticipates giving leadership to small groups. Plans call for persons to gather in homes three Sunday evenings a month, with the total group assembling at the school the fourth Sunday. Added Sunday school superintendent Amos Hostetter, "This church is an answer to the prayers of many people."

Thirty-one left. Thirty-one persons moved their membership to Waynesboro from Mt. View, but pastor Stan Shirk is not bemoaning the "loss." He sees the new church as part of their mission outreach, noting that they are prepared to contribute up to \$24,000 to the Waynesboro project as part of their missions budget, if needed.

"The emphasis will remain on reaching people for Christ and nurturing them in their daily walk," Kiser declared.

The congregation is looking to the day when they can have their own facility. Meanwhile, the school auditorium can accommodate up to 500 people and will suffice.

"If the Waynesboro Mennonite Church continues to grow, it will be the Lord's doing," Kiser said. "This body of believers will form the church as we ask great things of God, then expect great things from him." 



Roy Kiser (foreground) assisted by Richard H. Showalter performs baptism at the February 14 charter membership service.

Confirmed by word and deed

by Eugene K. Souder

"He has risen, just as he said" (Mt. 28:6, NIV. Other quotations in the article from the same version).

It was in the late 50s that our local paper in Harrisonburg, Virginia, carried the news that a man who had recently died was to rise again the following day at a certain time. It was reported that God had revealed this to a close friend of the dead man.

The day after the event was to occur, the paper pictured, not the ground erupting and a dead man breaking through his grave clothes, but a curious crowd of over 100 who showed up to witness this promised event. How like so many other far-out "prophecies"—the words were there but not the accompanying confirmation in deed.

Jesus' word. How unlike the story of Jesus—"He has risen,

just as he said." Let's look a bit closer at Matthew's account in the twenty-eighth chapter at this most unusual story. It says that "Mary Magdalene and the other Mary went to look at the tomb" (28:1). They came, *not* to view an empty tomb, but they came, according to Luke, with spices to anoint the dead body of Jesus. In the darkness and gloom of the preceding days, Satan had stolen from their memory that Jesus according to his own words was to be crucified and on the third day be raised again.

Both Matthew and Luke made sure in their reporting the resurrection story that they included the fact that "he has risen, just as he said." Why this underscoring of "just as he said"? For very good reason! Jesus staked his total claim to be "the Messiah" on words that he had spoken, not secretly, but in public for all his disciples to hear. No hiding his claims under a bushel.

At least four times Jesus told his disciples that he must be killed and on the third day be raised to life. (Mt. 16:21; 17:23; 20:19; 26:32). The integrity of Jesus' mission was at stake. His whole life would stand or fall on his ability to back his claims.

He had set himself up to be either the biggest fool in history or else the Lord of history! It had to be one or the other. What

Eugene K. Souder is pastor of Mt. Vernon Mennonite Church, Grottoes, Va.

Hear, hear!

What do we tell Pedro?

We need your counsel, brothers and sisters. As you read the following account, be prepared to share your response with us.

Pedro Sampang, his family and his neighbors have lived on this land in the southern Philippines for 20 years. The Sampang family grows maize on five acres. It is enough—though barely so—to keep the family fed. The Sampangs and their neighbors are settlers. Homesteading laws are supposed to protect them, but repeated visits to the land office in the city have failed to produce actual titles for them.

Some weeks ago a wealthy agribusiness planter and his lawyer from the city appeared in Pedro's neighborhood showing the people a government lease document giving him rights to this land. Two security guards with American-made M-16 rifles stood by the planter. If the farmers didn't leave within one month, said the planter, the military would be called in "to enforce the law."

What to do?

Pedro and his neighbors spend nights after field work discussing options. Leaving, they decide, would be to die a slow death because land in other places—while underutilized—is also tied up by the wealthy. The land office would likely be of no help. They recall that months before farmers in a neighboring district banded together and refused to leave when a similar

ultimatum came. Three farmers were shot and then the rest were loaded on a truck and hauled off to a remote spot in the hills.

Late one evening as the farmers deliberate, three young men show up. They are dressed very simply; they are polite; they carry guns. They explain that they are guerrillas from the "New People's Army." They say they are here to be of service to the threatened farmers. They say the present government is corrupt and doesn't really care about poor farmers.

Besides, they say, the presence of a few guns in the neighborhood will give the sugar planter second thoughts about pushing out the farmers. All societies have police forces, they maintain. It's time this neighborhood had an armed force that would bring true justice to the farmers. The guerrillas leave with a promise to return.

Several days later MCC workers visit Pedro's village.

The farmers seek their counsel. What should the MCC workers say? Or do?

Here's where we need your counsel. What should be our Christian response to these farmers? Some following options which have occurred to us:

—MCC workers should steer clear of any involvement in such explosive "political" situations.

—Counsel the farmers to decline the offer of the New People's Army guerrillas because Christ asks us to love our enemies.

—Tell the farmers that, however difficult, they should respect the laws of the land and make way for the sugar planter.

—Propose to go to the city and confront the sugar planter.

do the witnesses say about him? Did he really do as he said? Do his words and prophesies come together? Did he truly rise from the dead "just as he said"?

Jesus' deed. Matthew reports that Jesus, after he rose, met the two Marys. "They came to him, clasped his feet and worshiped him" (Mt. 28:9). They believed to the point of worshipping him. Mary of Magdala reported to the disciples, "I have seen the Lord!" (Jn. 20:18).

Later the disciples went to Galilee to the mountain where Jesus had told them to go. "When they saw him, they worshiped him; but some doubted." (Mt. 28:17). Another time when the disciples were together behind locked doors for fear of the Jews, Jesus made an unannounced visit among them and "the disciples were overjoyed when they saw the Lord" (Jn. 20:20).

Note, they were not merely seeing Jesus, they were in the presence of the living and risen Lord! The miracle had indeed happened! Now they recognized that he was who he claimed to be—the true Messiah. Thomas wasn't present for that meeting, so a week later Jesus showed up again just for Thomas, to which he responds, "My Lord and my God!" (Jn. 20:28). A nice climax to his doubting!

Not only did the Gospels end with the disciples believing in the resurrection of Jesus from the dead but Luke, in the book of Acts, shows the resurrection and ascension to be the climax and pivotal point of Jesus' ministry. "God has raised this Jesus to life, and we are all witnesses of the fact. Exalted to the right hand of God . . . God has made this Jesus, whom you crucified,


both Lord and Christ" (Acts 2:32, 33, 36) were some of Peter's penetrating words as he preached his sermon at Pentecost that led 3000 to believe in Jesus as Lord and King, the Messiah they were looking for.

Also, the epistles abound with praise to the living, risen, and exalted Lord!

Word and deed today. In summarizing this text, I could dwell at length on the first part, "he has risen," to show the significance the event has to our forgiveness, power to live a life of victory, and the prospects for our own resurrection. But many other texts could prove that important point. Let me rather pick up primarily on the last part, "just as he said."

"He has risen, just as he said" tells me that the message of the risen Lord is written in the pages of history and is furthermore made credible by the consistent predictions by Jesus of his resurrection which did indeed happen! Not only did his own testimony bear this out, but the ample testimony of the close associates of Jesus made his resurrection sure beyond the shadow of a doubt. The word is confirmed by the deed.

What a contrast to what has so often been the case in history. So many "prophets" make claims which have no corresponding relationship to reality. Yet crowds follow these self-proclaimed prophets without questioning their credentials and character.

Jesus allowed his words to be judged by the very events of history! Our faith is not in limbo—it is rooted in the warp and woof of history. It is testable. Paul says, "Prove all things." The opposite is gullibility. Jesus invites our faith to be "proved" by circumstantial evidence. "He has risen, just as he said." 

—MCC workers should move into the neighborhood and with the farmers refuse to leave when the sugar planter returns.

—MCC workers should write articles for local and international newspapers to appeal for wider support for such farmers.

—What other suggestions have you?

Please address your counsel to: Asia Desk, MCC, Akron, PA 17501. Thanks for your counsel! **Earl and Pat Hostetter Martin**, Philippines.

We are the salt.

Lest there be animosity between those who believe in paying taxes which go to war and those who question it, let me say that I agree with many of the points made in favor of taxes. The most important question, however, is whether we are acting in accordance with Scripture and the convictions of the Holy Spirit, or out of our own biases. Unfortunately, our biases enter in all of our decisions, but we can choose the degree to which they color our decisions.

Paul wrote in Romans 13:1-7, "Be subject to the governing authorities . . . pay all of them their dues, taxes to whom taxes are due . . . for rulers are not a terror to good conduct, but to bad. Would you have no fear of him who is in authority? Then do what is good, and you will receive his approval."

But what if the leaders are not acting in accordance with Scripture? Were our leaders acting according to Scriptures when they passed the largest peacetime increase in defense spending?

Look at Acts 5:27-32. The Jewish council charged Peter and the apostles not to preach in Jesus' name because it will "bring

this man's blood upon us." The reply is the well known: "We must obey God rather than men."

The former passage is a response of obedience to the law, while the latter is a response of obedience to the Spirit. Obedience to the law follows obedience to the Spirit, and not vice versa. "The obedience which the Christian man owes to the state is never absolute but, at the most, partial and contingent. It follows that the Christian lives always in tension between two competing claims; that in certain circumstances disobedience to the command of the state may be not only a right but also a duty. This has been classical Christian doctrine ever since the apostles declared that they ought to obey God rather than men" (T. M. Taylor, *The Heritage of the Reformation*, 1961, pp. 8f.).

Obviously, we should pay taxes because we reap many benefits from them and we can also benefit others. We do this out of obedience to God. However, we need to look at the fruits of paying taxes for war. What is their end result?

I believe that war taxes are not for the good of society because they purchase goods and services which emphasize security in weapons instead of God. This clearly deceives many people, including many Christians. How can the words of Jesus, "Return evil with good," and of Paul, "If your enemy is hungry, feed him," be so readily overlooked?

We can no longer use the excuse "Let every person be subject to the governing authorities" in order to mean that we should just sit back and watch. We are the salt of the earth. Let us beware lest we lose our taste.—**Dan E. Hoellwarth**, Iowa City, Iowa.



José Ortiz, Elkhart, Ind., and Abel Aquino, Bolivia, prepare for celebrations.

Hispanic Mennos plan 50th-year celebrations

In the beginning, overseas missionaries began the Hispanic Mennonite Church in North America," said Jose Ortiz, associate general secretary for Latin Concerns of Mennonite Church General Board.

That 1932 beginning in Chicago, Ill., which Jose capsules "Mennonite urban agenda," will be commemorated in a 50th-year celebration of Hispanic Mennonites, Aug. 11-14, at Hesston (Kan.) College.

To take advantage of the number of persons who were involved in the establishment of congregations, the planning committee has set up a variety of preparations to mark the milestone.

Each congregation has been invited to prepare a 10-page photo album of its begin-

nings and present life.

Case studies are being written on how three families became part of the church. The families come from Mexican-American, Puerto Rican, and South American background.

A collection of 10 to 12 essays written by Hispanics will deal with various aspects of the Hispanic church experience. Topics include aging, a survey of Menno-Latino churches, pastoral formation, Hispanics and the military, pacifism, counseling, and the Hispanic family in the future.

The story of the growth of three congregations will be told in a slide/sound production.

The story of the development of the South Texas Mennonite Church Council (STMCC)

will be told in an audiovisual, as will the story of the development of the Lancaster (Pa.) Spanish Concilio.

All the materials will be used in the celebration at Hesston, Jose said. Some of the AV materials will be available for use in congregations following the celebration and then placed in church archives. Some of the written works, Ortiz said, may be translated into English for wider dissemination in the church.

In addition to Hispanic Mennonites, invitees to the Hesston anniversary event include Mennonite mission workers who have had long-term involvement in Hispanic communities, delegates from conferences with Hispanic work, and staff from the church's administrative and program boards.

Hispanic Mennonite Church membership—outside of Mexico border towns and Canada—stood at 1,786 in December, according to a survey completed by Irving Perez, student at Goshen College. "Our goal is to reach 2,000 by the anniversary time, Ortiz said.

Mennonite mission among Hispanics started with returned Argentina missionary J. W. Shank. "In the autumn of 1932, Shank came to Chicago to take work at Bethany Biblical Seminary," wrote Emma Oyer in *What God Hath Wrought in a Half Century at the Mennonite Home Mission* (Mennonite Board of Missions, 1949).

"He roomed at the mission and started to work among the Mexican people. They had their meetings at the mission for the first year or two," Oyer said. Emma Shank joined her husband at the mission in the spring of 1933. After their return to Argentina, missionary on furlough Nelson Litwiller of Goshen, Ind., ministered to the group every two weeks until minister David Castillo was called as pastor. Retired pastor Castillo now lives in Rocky Ford, Colo.

Anniversary planning committee members are Mary Bustos, Davenport, Iowa; Samuel Hernandez, Goshen, Ind.; Iraida Ortiz, Goshen; Irving Perez, Yauco, P.R. (student at Goshen College); and Hector Vazquez, Davenport.

Students at Goshen College and Associated Mennonite Biblical Seminaries who have assisted with the planning and production of some of the materials are Abel Aquino, Santa Cruz, Bolivia; Paul Conrad, Elkhart; Shirley Diaz, Trujillo Alto, P.R.; Samuel Lopez, Chicago; Eli Nunez, Defiance, Ohio.

The planning committee under the direction of Jose Ortiz is doing its work with a grant of \$1,000 from the Spanish Concilio (*Comite Administrativo del Concilio Nacional Iglesias Menonitas Hispanas*). The Concilio serves as an advocate group which deals with the concerns of Hispanic Mennonites as they relate to the church's boards and as an office for Latins to relate to each other and develop policies for Hispanic congregations' wider service and mission within the Mennonite Church.—John Bender

Polish exchange intact as most recent trainees return

Eleven of the 18 trainees in Mennonite Central Committee's 1981-82 Polish agriculturists visitor exchange program (PAVE) departed for their homeland on Mar. 2.

Of the seven remaining trainees, who have found ways to extend their stay in North America, none are seeking asylum, an act that would slam the door on any future return.

Doreen Harms, PAVE director, explains that all seven want to return to Poland, but "would like to wait a bit while things settle down," perhaps nine or 10 months. Poland has been under martial law since Dec. 13.

MCC encouraged all 18 to fulfill their original commitments to return but did not pressure those who chose to wait, according to executive secretary Reg Toews. The purpose of the program is both to promote international understanding and to support Polish agriculture—needs that are as great as ever, Toews believes.

"We clearly want to keep the window open to Eastern European countries, and we want to keep our relationship with Poland," says Toews.

So apparently does the Polish government, or at least the Scientific Association of Agricultural Technicians in Poland (SITR), which nominates agriculturists to the program. On Feb. 17, MCC received its first communication with SITR since Dec. 13, a telegram saying it wants the program to continue and has clearance from the martial law government. Seven or eight new trainees are scheduled to arrive on Mar. 16.

church news



Wilbert R. Shenk (seated, center), vice-president for overseas ministries with Mennonite Board of Missions, visited London Mennonite Centre in England in early February on his return from an administrative visit to India. He conferred with (left to right) Bruce Staniland, Alan Kreider, and Steve Longley. Alan is an MBM worker and director of the center. Bruce and Steve are members of London Men-

nonite Fellowship—the only organized Mennonite congregation in England. Opened in 1952 by MBM, London Mennonite Centre has provided housing for international students and hospitality for travelers. In recent years the center has spent more time responding to increased interest in the Mennonite beliefs about peace and discipleship among other Christian groups.

Brussels, Ontario, meetinghouse dedicated

Sunday, Mar. 7, marked the official opening of Brussels (Ont.) Mennonite Fellowship's newly renovated worship center.

A community service of dedication at 2:30 p.m. featured words of greetings and affirmation from area ministers: Pastors Robin Lyons of St. John's Anglican, Ken Innes of Knox Presbyterian, and Charles Carpentier of Brussels United Church.

Following these warm greetings, Glenn Brubacher of First Mennonite Church, Kitchener, addressed the gathering. Special music was provided by the children of the church.

Punch and cookies were served as visitors from the community toured the renovated facility.

An evening service of dedication was held for families and guests from the Northern District Mennonite Churches.

Words of greeting were brought by Lester Kehl, Floradale, Ont., chairman of the Northern District Ministerial, and by Brian Laverty, pastor of Listowel Mennonite Church.

Special music was provided by a ladies trio consisting of Sharon Freeman, Ann Hemmingway, and Miriam Zehr who sang "If That Isn't Love" and "Bind Us Together with Love."

Lorne Wideman, elder of Brussels Mennonite Fellowship, led the congregation in a prayer of dedication.

The evening message was brought by Glenn Brubacher, moderator of the Mennonite Conference of Ontario.

The litany of dedication was led by pastor Doug Zehr of Brussels. It reflected the congregation's joy and thanksgiving.

The journey for us has been a long one. It has been filled with moments of joy and sorrow. Decisions to begin this work and to commit ourselves to the work were not hastily made.

We have sought and commit ourselves to continue to seek to be sensitive to the Spirit's leading.

Two years ago, five families began meeting for Bible study. Then biweekly Sunday evening services were held in the Presbyterian Church basement in Brussels.

In February 1981, ten families began Sunday morning worship services and Sunday school in the Brussels library.

In June 1981, the congregation of 20 families purchased the two-story home on a two-acre corner lot. The aim was to recycle the house into a meeting place.

Volunteer labor painted and paneled walls, lowered ceilings, and converted five upper bedrooms into Sunday school classrooms and an office area. A wall partitioning the kitchen and dining room was removed. A steel beam was then installed, resulting in a large fellowship room which can comfortably seat 90 people.

Health-minded persons show concern for nuclear questions, Louisville

The threat of nuclear war and U.S. government cutbacks in support of health care were two themes which dominated meetings of professional health care workers in Louisville, Ky., Mar. 13-17. Holding their conventions in conjunction were the Mennonite Health Association and the Protestant Health and Welfare Assembly.

In their annual meeting, Mennonite health care workers unanimously passed a resolution urging their hospitals not to participate in the Civilian-Military Contingency Hospital System being promoted by the U.S. Department of Defense. This plan calls for hospitals to voluntarily commit themselves to reserve a certain number of beds to take care of the victims of a nuclear war, particularly U.S. casualties who might be flown back from what is viewed as a limited nuclear conflict in Europe.

The resolution affirms the commitment of Mennonite health care workers to "serve the health needs of anyone in time of war or peace." It also urges members of MHA to express their concerns about nuclear armament buildups to national leaders.

Jep and Joyce Hostetler, Columbus, Ohio, were keynote speakers for the MHA meeting with presentations on "Caring Confrontation" and "Caring Community." Subgroups also held seminars during the convention.

Marvin Ewert of Newton, Kan., was elected president of MHA for the next year with Ernest Bennett, Elkhart, Ind., continuing as executive secretary. Ronald Schertz, Peoria, Ill., served as president for this year's sessions.

More than 320 persons registered for at least part of the MHA sessions, the largest number ever. Many stayed on for the annual convention of the Protestant Health and Welfare Assembly, which with 1,500 registered also had the largest group ever.

Meeting under the theme, "Courageous Caring in a Free Society," PHWA sessions also focused on the themes of nuclear war and government cutbacks. On the latter Wayne E. Oates, a writer and psychiatrist from the University of Louisville, said: "PHWA is challenged to face the situations government bureaucracies no longer have the courage to deal with." He cited Jesus gathering grain on the Sabbath and Ahimelech giving shewbread to David as examples of cutting through red tape to meet the needs of people.

Health care workers must do something now "and not wait for a 'second coming' from Washington," Oates said. "Unless we act now the choice may be taken from us." He mentioned guerrilla warfare in the streets by the poor and an all-out nuclear holocaust as what could happen if current needs are not met.

—J. Lorne Peachey

International cooperation serves Polish flood victims

Scarcely had Walter Sawatsky and Frank Epp arrived in Plock, Poland, when the first of two semitrailers from West Germany—this one containing eggs—arrived.

The shipment was a joint project for European and North American Mennonites, and was officially sent in the name of Europe's International Mennonite Organization (IMO). In a cooperative arrangement, Mennonite Central Committee matched an IMO contribution in German Marks with \$30,000 for the purchase of supplies. French Mennonites, who are not members of IMO, contributed an additional amount equivalent to \$5,000.

Sawatsky and Epp, MCC representatives who arrived on Feb. 18, were able to observe how the supplies were received and distributed.

The European side of the contribution, including 1,000 packages of food items, each weighing about 10 kilos (22 lbs.), held special meaning. Thirty volunteers had prepared the packages in the basement of the North German Mennonite church in Bechterdisson, many of whose members had lived in Northern Poland before the last war and for whom the contribution represented a gesture of reconciliation. Among the volunteers, who packed

everything in less than one day, were *Umsiedler* (German immigrants from the Soviet Union), young people, and senior citizens.

IMO and MCC were not the only groups sending food parcels, but were apparently the first to send such a large quantity of eggs. The eggs, which were purchased at a reduced price from a Mennonite company in Southern Bavaria, had come largely from Mennonite egg farms. Special shipping arrangements required became possible by engaging two semitrailers from a Polish Transport firm, with the Polish government paying the bulk of the shipping costs.

The 600 cartons of eggs (216,000 individual eggs) and the 1,000 food packages arrived in an area from which 14,000 persons had evacuated in mid-January due to sudden flooding of the Vistula River. Just below the ancient city of Plock, 130 kilometers northeast of Warsaw, a dam gave way as a result of freak weather conditions in January.

A further shipment of canned meat is planned and MCC is exploring the possibility of contributing to a project giving local farmers the ability to produce their own meat again. The project would contribute several hundred tons of corn plus feed concentrate for broiler farms which were forced to close.

Europe Secretary Walter Sawatsky has been negotiating an arrangement by which the Polish government would pay for the value of



Delegation confirming arrival of food shipment of Polish flood area. From left: Bishop Columbiewski, old Catholic church in Plock; Pawlik, Polish Ecumenical Council; Walter Sawatsky; and Phyllis Krabill.

the contributed corn in Polish currency or in poultry meat. In any case, the Polish Ecumenical Council would use the resources for charitable distribution to especially needy persons disadvantaged by recent dramatic price rises. MCC would also be directly involved on the spot with Phyllis Krabill of Crawfordsville, Iowa, a student in Warsaw, contributing part of her time in the office of the Polish Ecumenical Council.

Hot spots absorb attention of committee, Central America, Poland

Ambassador Ha Van Lou, first secretary An, third secretary Dzung, and Mr. Tuch of the Vietnamese delegation to the United Nations in NYC were hosted by the Mennonite Central Committee executive committee, meeting in Akron, Pa., Mar. 12 and 13.

"Your assistance has served as a bridge between our two peoples," said Ambassador Lou, leader of the group. Later, he added, "We are grateful for what you have done for our children, hospitals, and schools."

J. M. Klassen, Canadian executive secretary, and Latin American secretary Herman Bontrager, just returned from Central America, described the human suffering caused by the current violence. They also talked about the difficulty the various agencies have in carrying out relief or development activities in that climate. The committee went on record as maintaining a continuing commitment to help displaced people and refugees and of increasing assistance to war victims in that area.

Southern Africa secretary Nancy Heisey Longacre spoke about the tense political situation and armed conflict in Lesotho. She returned from that area in early March. The absence of grassroots support for the government in power impedes progress in Lesotho toward agriculture and community development. Liberation and government activities create a violent climate. Three Basotho

headmasters in a school related to MCC have recently fled their homes for fear of their lives. There is reason to believe South Africa is contributing to the violence by supplying arms to the conflict.

Frank Epp, MCC Peace Section chairman, has just returned from Poland. The land of Poland is rich, yet farmers and country are poor, Epp noted. The government seems anxious for outside assistance in agriculture.

Might MCC consider a large agricultural program in Poland? Epp asked. Factors pointing toward such a venture include Mennonite experience as farmers in Poland for four centuries, MCC's involvement in the Polish agriculturist program, and the availability of North American Mennonites with agricultural experience in respect to Poland. There was question whether Poland is an important priority for MCC program in light of still greater needs in many developing countries.

Epp specifically suggested that MCC send a delegation to Poland to explore the possibility of an agricultural program. The committee asked staff to proceed to test the idea.

The committee considered correspondence from the China Educational Exchange (CEE), an inter-Mennonite committee representing groups seeking educational exchanges with China. CEE requested that MCC release Asia secretary Bert Lobe one-third time to lead

administration of CEE.

The group moved "that MCC indicate its readiness to provide support services for CEE and a part-time administrator and ask the MCC executive secretary to meet with Wilbert Shenk to work out further details of the arrangement." Completion of this arrangement is pending Lobe's acceptance of the assignment.

The board also discussed an invitation made to MCC (Canada) board member Stephen Lee to visit the Peoples Hospital, Swatow Branch, in China, and consider MCC assistance to improve medical facilities there. Lee is from the Chinese Mennonite Church in Vancouver, B.C.

The committee moved that "MCC encourage MCC (Canada) to work with Stephen Lee on the invitation to China and that it report to MCC on its experience."

Staff presented a short summary of personnel, financial, and material aid resources for the first quarter of 1982. Total personnel applications were 238 in the first quarter, down from 262 received a year ago, but placements were 107, up from 69 a year ago.

In the first quarter MCC sent 561,000 pounds of material aid to 12 countries, with largest amounts being food aid to India, food and clothing to El Salvador, food to Lebanon, and seeds to Vietnam.

Anabaptist library organized in Tokyo

A library of Anabaptist materials collected by a converted Austrian Jew and sold to a Japanese economist is now being organized and cataloged by an American woman from Goshen College.

The collection includes about 4,500 volumes by and about Mennonites, Hutterites, and other Anabaptist groups. The major characters in this cosmopolitan story, which had its beginnings in wartime Europe, are Robert Friedmann, a native of Austria, Gan Sakakibara of Tokyo, and Rosemary Wyse, assistant professor of English at Goshen College.

Friedmann, a Mennonite from a Jewish family, was "the major translator of Hutterian works and one of the leading interpreters of Anabaptist materials as a whole," according to Leonard Gross, archivist of the Mennonite Church. After Hitler's rise to power forced Friedmann out of Austria in 1939, he became a research fellow at Yale, then spent two years organizing the Mennonite Historical Library at Goshen College. Later he moved on to Western Michigan University in Kalamazoo, where he continued to study and collect materials about the Anabaptists and their European heritage.

In the meantime, on the other side of the globe, a Japanese man was developing interests that correlated strongly with Friedmann's. "Gan Sakakibara's first career was as an economist, with a strong interest in intentional Christian communities," said Marvin Miller, a missionary in Japan now teaching at Goshen College. Sakakibara's later careers led him into teaching English as a second language and researching Anabaptist history and culture. He himself became a Christian and later a Mennonite after, as a young student in Germany, he came across a book about the Hutterites.

"Sakakibara was a warm promoter of Anabaptist studies," remembered John Oyer, professor of history and curator of the Mennonite Historical Library. "I well remember once, when we were working on a Hutterite issue of the *Mennonite Quarterly Review*, how he walked into the office with a little smile and pulled out five one hundred-dollar bills to help subsidize the issue." In his own scholarly career, Sakakibara used his own money to translate and publish 11 volumes on the nature of Anabaptism and its application.

In the course of trips to the States with his English students and through his studies, Sakakibara became acquainted with his fellow scholar Robert Friedmann. Sakakibara was interested in Friedmann's collection of about 1,500 Anabaptist works, and the Austrian agreed to sell it to him in 1969 for what Leonard Gross called "a minimal sum."

"I think Friedmann saw in this Japanese



Rosemary Wyse, a specialist in library science at Goshen College

man the opportunity to keep his library intact," said Nelson Springer, librarian of the MHL. Friedmann died a year after making the sale. Sakakibara continued adding to the collection, until a body of about 4,500 volumes had been built around what Gross called "Friedmann's very solid, serious library—a good 'core' collection."

The Friedmann-Sakakibara collection contains German, Dutch, English, and Japanese works that date back as far as the mid 1500s. But the collection has never been systematically organized, and so has been of limited value to researchers. Sakakibara is now in his 80s. He and other Asian Anabaptists are anxious to see the collection organized during his lifetime.

The Committee for the Anabaptist Center

in Tokyo, which includes Michio Ohno, a former student at the Associated Mennonite Biblical Seminaries in Elkhart, recently contacted the General Conference's Commission on Overseas Missions and asked for someone to come to Japan for a few months to organize the collection. The COM called on Rosemary Wyse, a specialist in library science as well as teaching English as a second language at Goshen College, who has organized collections in Latin America, and the U.S.

The establishment of the Friedmann-Sakakibara Library, which was dedicated in Tokyo on Mar. 22, will represent not only the combined work of three widely separated people but the continuation of a scholarly tradition on the part of Robert Friedmann and the fulfillment of a dream for Gan Sakakibara.

GC sabbaticals granted, computer science major added

The Goshen College board of overseers increased faculty salaries, approved sabbatical leaves for three faculty members, and recommended the adoption of a computer science major at Goshen at its Mar. 12-13 meeting. The board also heard reports on the status of contributions to the college and federal support for student financial aid.

A 5 percent increase in faculty salaries for 1982-83 and an increase from \$100 to \$200 in supplemental medical coverage for faculty members received board approval. Several board members expressed concern with the 5 percent increase in light of an inflation rate of over 9 percent. Business manager J. Robert Kreider pointed out that a larger increase would make it difficult to balance the college budget, as Goshen College administrators are anticipating both a slight decline in enrollment next year and a decrease in contributions because of the recession. The college has also

shifted more funds than usual into student aid to make up for anticipated federal funding cuts in that area.

Receiving approval from the board for sabbatical leaves were Kathryn Aschliman, J. R. Burkholder, and John Ingold.

Aschliman, professor of education and director of the laboratory kindergarten, will use her sabbatical year to contact Goshen College education alumni to discover how they have attempted to develop peacemaking skills among children. Aschliman will use their suggestions as the basis for a book on peacemaking for children.

J. R. Burkholder, professor of religion and coordinator of peace studies at Goshen College, will spend his sabbatical serving as the first director of the Dallas (Tex.) Peace Center, a new project of the Dallas Mennonite Fellowship. Burkholder's responsibilities will include teaching courses on peace theology and

practice, beginning the development of an urban Mennonite peacemaking campus for students from Mennonite colleges, becoming involved in mediation and criminal justice issues, and doing research on the theory and practice of nonviolence.

Professor of physical education John Ingold will take a half-year sabbatical to pursue research and reading on sports psychology, exercise physiology, and athletic conditioning. Ingold will also review the adult physical fitness program of the college and prepare several slide presentations on coping with stress and the benefits of exercise.

The recommendation for a new major in computer science came to the board with strong support from the Goshen College faculty and dean Vic Stoltzfus. Stoltzfus noted that by offering the major, the college will be able to help fill the demand for people who possess both computer skills and a Christian liberal arts background. Before the college can officially offer the major, the proposal must receive the approval of the other Mennonite colleges and the Mennonite Board of Education.

In other matters, the board heard several reports on the future of federal funding of student financial aid. Acting director of student finance Phyllis Wulliman said that there will probably be about \$50,000 less student aid available from the federal government in 1982-83 than during the current year. This cut is considerably less drastic than that promised by earlier projections.

New selfhelp warehouse, store to allow growth

Mennonite Central Committee purchased the former Stauffer Furniture Store in Ephrata, Pa., on Mar. 5 for its rapidly growing SELF-HELP Crafts program.

The building, located on Route 272, just north of Ephrata, will serve as the warehouse for items produced by needy artisans in over 20 countries, and destined for sale across the U.S. at relief sales, gift shops, and 43 MCC shops.

The building will also house the Ephrata retail store, which is currently located at MCC's Material Aid Center off of the highway a few blocks, where the program now shares warehouse space.

Director Paul Leatherman expects the shop's sales to double with the move to a more visible and accessible location.

SELFHELP Crafts has been growing at a rate of 25 percent a year with total wholesale and retail sales from the Ephrata center at \$1,229,603 in 1981. The program is not for profit and returns over a million dollars a year from the U.S. and Canada to craftspeople who have few vocational opportunities because they live in poor countries, or because they are disadvantaged through handicapped, refugee, or minority status.

mennoscope

"I urge you to think of life in aesthetic terms—to hold in your hearts the belief that life is truly precious and beautiful, and to live your own lives in contrast and opposition to those forces that hold life cheap." The speaker, Philip Hallie, presented the first of the Goshen College Endowed Peace Education Lectures on Mar. 16 and 17. Hallie is the author of *Lest Innocent Blood Be Shed*, winner of the Christopher Society award and named by the *New York Times* one of the best books of 1979. In several addresses presented at Goshen College, Hallie, a professor of philosophy at Wesleyan University, told the story of "Lest Innocent Blood Be Shed" and how writing the book changed his life.

Any high school sophomore, junior, or senior with a serious interest in music is eligible to attend Goshen College's music week, which will take place from June 13 to 18. For details, write Marilyn Graber, admissions office, or call (219) 533-3161, ext. 356. Concurrent with the music week is the annual workshop for piano teachers and students. Nelita True, an internationally recognized pianist of the University of Maryland, will be the guest artist-lecturer for that week. For more information about the

workshop, write Piano Workshop, Goshen College, IN 46526, or call Marvin Blickenstaff at the college, ext. 346. Register soon to facilitate proper orientation.

Walter Brueggemann, an Old Testament scholar, will speak at Eastern Mennonite College and Seminary on Apr. 5 and 6. Brueggemann, who is professor and dean at Eden Theological Seminary, Webster Groves, Mo., will speak from 9:15 to 10:00 a.m. both days in EMC's chapel-auditorium. His Monday address will be "Healing History—Covenant and Righteousness" and his Tuesday address is entitled "Preparing for Peace—Biblical Shalom." He will also give a public lecture from 7:00 to 8:00 p.m. on Monday in the Chapel-auditorium on "Wise in the World's Ways—Biblical Wisdom," and will speak at seminary colloquium 10:15 to noon on Tuesday on "Living in the Land—Land and Justice." The colloquium will be held in the Discipleship Center.

Producciones Audio Visuales Evangelicos in Barcelona, Spain, has adopted a number of Mennonite Board of Missions media ministries' Choice programs for use on radio and recently incorporated some of them into a telephone



A gift of 62 Chinese books has recently been donated to Goshen College by Sichuan Teachers College, Chengdu, the People's Republic of China. Shown with the collection, which contains oversized art books are Wang Moxi, Goshen College president J. Lawrence Burkholder, Zeng Xianglu, and Goshen College director of international education Arlin Hunsberger. Wang and Zeng are scholars from Sichuan Province, spending the year on the Goshen College campus.

call-in ministry. Callers hear a *Choice* program and are invited to leave their name and address if they want more information or would like to receive a Bible correspondence course. An average of from 10 to 15 calls was being received during the early part of the day. In the 13 weeks the ministry was operational during late 1981 and early this year, 17 persons requested the correspondence course.

Mennonite Central Committee is sponsoring a three-week learning tour to southern Africa in February 1983. Participants will visit three or more countries among Botswana, Swaziland, Lesotho, Zimbabwe, and the Republic of South Africa. The purpose of the tour is to give North Americans insight into the conflicts and needs of the region and to familiarize them with the work of MCC. Interested persons should contact MCC by the end of May. Write or call: Nancy Heisey Longacre, Mennonite Central Committee, 21 S. 12th St., Akron, PA 17501; (717) 859-1151.

Rosedale Bible Institute is offering two weeks of summer school from July 12 to 16 and July 19 to 23. For free brochures, write to Rosedale Bible Institute, 2270 Rosedale Road, Irwin, OH 43029.

The 1982 Mennonite Festival of the Arts will be held on Saturday, Apr. 24, at Rockway Mennonite Collegiate, 110 Doon Road, Kitchener, Ont. Room displays will be open at 3:00 until 8:30 p.m. Live stage presentations will be held from 3:30 until 5:00 p.m. and repeated from 6:30 until 8:00 p.m. An international meal for a limited number will be served on a continuous basis from 4:30 until 6:30 p.m. An international creative play area will be staffed for children between the ages of 3 and 9 years. Older children are encouraged to attend the stage presentations and room displays. Tickets will be sold at the door. The Festival is sponsored by Rockway Mennonite School Association which operates Rockway Mennonite Collegiate, a Christian secondary school for grades 9 through 13.

Fresno (Calif.) Pacific College's Special Events Center will host the West Coast Mennonite Relief Sale and Auction on Friday and Saturday, Apr. 16 and 17. On Friday evening, Apr. 16, the doors of Fresno Pacific's Special Events Center will open at 6:30 for a preview of auction merchandise. Browsers may also purchase a barbecue or Mexican dinner. A mini-auction will begin at 7:30 p.m. with sampling of collectibles, comforters, and craft items. The major auction begins on Saturday morning at 8:00 a.m. Antiques will be auctioned from 8:00 to 9:30 a.m. and in the afternoon from 12:00 to 1:30. Two reconditioned cars will be auctioned at noon. The quilt and needlework auction begins at 9:30 and continues till noon. Quilts will also be sold from 1:30 to 3:30 p.m.

The latest historical library to add to their

holdings the microfilmed Jacob B. Mensch Collection of letters was the Illinois Mennonite Historical and Genealogical Library/Archives, Mrs. Richard Hassan, librarian, Metamora, Ill.

For reservations and rates in Mennonite homes during World's Fair in Knoxville, Tenn., May-October, call (615) 588-9845. Reservations should be made now, especially for the months August-October.

The Kansas inter-Mennonite renewal leadership is announcing a retreat at Camp Fellowship, Goddard, Kan., for April 23-25. John I. Smucker of New York City will be the main speaker. Eleven workshops on worship, healing, peace and justice, and the like are being planned.

Vignettes & Collages, by Miriam Sieber Lind, is a collection of anecdotes, photographs, drawings, music, and other memorabilia

readers say

I am glad that a seminar on Christian education is being held Mar. 23-25, 1982, at the Associated Mennonite Biblical Seminaries with the goal of developing a model for congregational education. ("Passing on the Faith," Mar. 9, p. 171).

Though I seldom speak about Christian education these days, I continue to think about it. Since only a news item appeared, it may not be appropriate to comment. However, I was surprised that the model was so clearly defined before the seminar as "distinctly congregational" and "intergenerational." Had these been the discovery of the seminar, it would be possible to ask for the rationale. If these are commitments on the way in, I for one, wonder about the results.

As important as "congregational" might be, there is also need today to articulate and to apply those affirmations that have made us identifiable as a people

drawn from the author's rich experience in family. The creative smorgasbord of impressions is attractively put together in a soft-cover edition. This book, published last year, can be purchased through Provident Bookstore, 165 Pittsburgh St., Scottdale, PA 15683.

Special meetings: Roy Kiser, Stuarts Draft, Va., at Cedar Street, Chambersburg, Pa., Apr. 4-6.

New members by baptism: Stacey Peters, Troy Martin, and Craig Bontrager at Bellwood, Milford, Neb. Marsha Miller, Marcia Swarm, Ruby Hochstedler, Kent Kauffman, Scott Kauffmann, Scott Slabach, Carlton Yoder, and Jerry Yoder by baptism and Ken Bontrager by confession of faith at **Bonneville, Bristol, Ind.** Carla Thornton, Selina Roth, Mary Bunte, and Agustin and Elvia Rodriguez at **First Mennonite, Iowa City,**

across the centuries. Christian education has always had aspects that are intergenerational; if nothing else adults have taught children. But more, it seems we need to discover ways whereby the Bible is able to speak to persons of every age, both individually and corporately.

Beyond seeking a model for Christian education, I wish someone would take a look at the time the congregation is assembled, especially on Sunday morning, to discover how that time together can be used most effectively. We must discover ways whereby the people will participate in a full range of experiences—preaching, teaching, praying, singing, admonishing, giving, listening, discerning, to name a few—realizing to the full and as a meaningful whole what the Lord intends for his people when they gather.

—Paul M. Lederach, Scottdale, Pa.

births

Afflerbaugh, Greg and Yvette (Remmers), Davis, Ill., first child, Ryan Lee, Jan. 17, 1982.

Bender, Charles and Karen (Dueck), Montreal, Que., first child, Lena Dueck, Mar. 1, 1982.

Clemmer, Norman Lee and Linda (Kulp), Telford, Pa., third child, first daughter, Elisha Daneen, Mar. 13, 1982.

Dolinger, Bob and Barb (Smoker), Oxford, Pa., second daughter, Sarah Jane, Mar. 1, 1982.

Godshall, Joel and Christine (Miller), Souderton, Pa., second daughter, Julia Marlene, Mar. 11, 1982.

Guth, Michael and Denise (Pierson), Secor, Ill., first child, Jonathan Michael, Mar. 5, 1982.

Kauffman, Armon and Bernie (Beyer), Goshen, Ind., first and second sons, Jason Michael and Andrew Todd, Mar. 11, 1982.

Kauffman, Tom and Amy (Gerber), Paoli, Ind., second son, Jesse Gerber, Mar. 2, 1982.

Lackey, Neil and Linda (Cook), Redwater, Alta., second child, first son, Eric James, Mar. 6, 1982.

Mauck, Robert, Jr., and Carol (Schrock), Shipshewana, Ind., second son, Brandon Allen, Feb. 14, 1982.

Kimel, Gene and Neta (Buckwalter), Phoenix, Ariz., second son, Geoffrey Dean, Mar. 4, 1982.

Livengood, Paul and Jan (Hershey), Fort Ashby, W.Va., fourth child, third son, Kevin David, Mar. 8,

1982.

Martin-Koop, Robert and Deborah, Montreal, Que., first child, Jonathan Heinrich, Feb. 2, 1982.

Miller, Levi and Rebecca (Gerber), Winesburg, Ohio, first child, Philip Ross, Feb. 5, 1982.

Minier, Gerald R. and Faith A. (Warren), Williamsport, Pa., second child, first son, David Elijah, Mar. 10, 1982.

Nickel, Alan and Ruth (Franz), Montreal, Que., first child, Andrea Denise, Jan. 12, 1982.

Pickerill, Dan and Paula (Troyer), Lincoln, Neb., third son, Toby James, Mar. 10, 1982.

Remmers, Walden and Bonnie (Stout), Freeport, Ill., first child, Melissa Ann, Jan. 22, 1982.

Stoltzfus, Timothy and Donna (Blowers), Goshen, Ind., first child, Benjamin Dean, Mar. 14, 1982.

Weber, Ross and Carol (Angove), Waterloo, Ont., first child, Bradley Steven, Feb. 9, 1982.

Wilson, Dan and Lorraine (Gottshall), Pekin, Ill., first child, Scott Daniel, Jan. 8, 1982.

Woodson, Douglas and Carolyn (Heatwole), Charlottesville, Va., second child, Stephanie Marie, Mar. 13, 1982.

Yoder, Doyle and Jenette, second son, Michael Paul, Nov. 4, 1981.

Yost, Craig and Carol (Zehr), Eureka, Ill., second son, Chad Christopher, Feb. 24, 1982.

obituaries

Biehn, Alvin Cressman, son of Abram and Mary (Cressman) Biehn, was born at Preston, Ont., Sept. 12, 1887; died at Saskatoon, Sask., Jan. 9, 1982; aged 95 y. In 1919, he was married to Edna Eby, who died on Nov. 20, 1965. Surviving are four children (Cledyth, Ralph, and Gerald Biehn, and Marion Nixon), 10 grandchildren, and 12 great-grandchildren. He was a member of the Sharon Mennonite Church, where funeral services were held on Jan. 13, in charge of James Mullet; interment in Sharon Mennonite Church cemetery.

Burkholder, Ada Heatwole, daughter of John G. and Fannie (Suter) Heatwole, was born near Harrisonburg, Va., Jan. 3, 1900; died at the home of her sister Katie Heatwole on Feb. 13, 1982; aged 82 y. On April 21, 1945, she was married to Paul F. Burkholder who survives. Also surviving are 3 brothers (J. Paul, Mark D., and Anle D.) and one sister (Katie Heatwole). She was a member of the Weavers Mennonite Church, where funeral services were held on Feb. 15, in charge of Glendon Blosser and James Stauffer; interment in Weavers Cemetery.

Culp, Alvin, son of Isaac and Matilda (Wisner) Culp, was born at Vineland Station, Ont., Sept. 3, 1885; died at Kitchener, Ont., Jan. 29, 1982; aged 97 y. On Feb. 22, 1911, he was married to Elma Werner, who died on May 29, 1962. Surviving are 4 children (Margaret—Mrs. Elmer Brubacher, Isaac, Catharine—Mrs. Jacob Hallman, and Enid—Mrs. Harold Schmidt), 8 grandchildren, and 11 great-grandchildren. In 1937, he was ordained deacon to serve the First Mennonite Church at Vineland, where he was a member. A memorial service was held at the church on Feb. 1, in charge of Stanley D. Shantz.

Eash, Gwenda, daughter of Roy and Bertha Miller, was born in Topeka, Ind., Apr. 6, 1933; died of cancer at Amarillo, Tex., Feb. 11, 1982; aged 48 y. On Nov. 29, 1959, she was married to Elman Eash, who survives. Also surviving are 3 sons (Daryl, Byron, and Robert), 2 daughters (Delonna and Denise), one grandchild, one sister (Delores—Mrs. Kenneth Weaver), and 3 brothers (Rollin, Gerald, and Devon Miller). She was a member of Marion Mennonite Church, where funeral services were held on Feb. 18, in charge of Paul Lauver and Tim Lichti; interment in the Shore Cemetery.

Edgin, Ruth Elizabeth, daughter of William and Margaret (Bond) Carter, was born at Mt. Union, Pa., Feb. 20, 1908; died of a heart attack on March 8, 1982; aged 74 y. On Dec. 24, 1926, she was married to George Edgin, who survives. Also surviving are 3 sons (Jacob S., Jess J., and George), 2 daughters (Margaret—Mrs. James Taylor and Edna—Mrs. John Yoder), 13 grandchildren, 5 great-grandchildren, and 2 sisters (Mrs. Emma Williams and Mrs. Margaret Wakefield). She was a member of the Otelia Mennonite Church, where services were held on Mar. 11, in charge of Vincent J. Thomas; interment in the Otelia church cemetery.

Frey, David, son of Menno and Leah (Martin) Frey, was born in Waterloo Co., Ont., Jan. 4, 1908; died of cancer at Kitchener, Ont., Feb. 7, 1982; aged 74 y. On Jan. 22, 1932, he was married to Almeda Martin, who died on Jan. 1, 1972. On Oct. 27, 1973, he married Lena Horst Snider, who survives. Also surviving are 7 children (Leonard, Vernon, Lila Westlake, Marie Martin, Murray, Ken, and Carol Brubacher), 4 stepchildren (Murray, Stewart and Clara Snider and Sharon Snyder), 28 grandchildren, 7 great-grandchildren, 2 brothers, and 2 sisters. He was a member of the Elmira Mennonite Church, where funeral services were held on Feb. 10, in charge of Ray Brubacher and Gary Knarr; interment in the church cemetery.

Hershberger, Mary Ann, daughter of William J. and Frances (Gerber) Miller, was born at Sugar Creek, Ohio, June 27, 1889; died at the Walnut Hills Nursing Home on Feb. 28, 1982; aged 92 y. On Apr. 6, 1912, she was married to William O. Hershberger,

who died in 1951. Surviving are 4 sons (Cloyse, Clayton, William O., Jr., and Paul), 21 grandchildren, and 23 great-grandchildren. She was preceded in death by 2 sons and one grandchild. She was a member of the Walnut Creek Mennonite Church, where funeral services were held on Mar. 3, in charge of Alvin Kanagy; interment in the church cemetery.

Lehman, Ada E., daughter of Daniel and Leah (Martin) Steria, was born on Mar. 20, 1907; died on Mar. 6, 1982; aged 74 y. On May 16, 1929, she was married to Jacob Lehman, who survives. Also surviving are 2 children (Edward and Eulene—Mrs. Lewis Keefer), 4 grandchildren, 3 sisters (Bertha—Mrs. Benjamin Lehman, Barbara—Mrs. Daniel Roes, and Mary—Mrs. Earl Stiles), and 2 brothers (Alvin and Richard Steria). She was preceded in death by 3 brothers (Benjamin, Ralph, and Daniel). She was a member of the Croghan Conservative Mennonite Church, where funeral services were held on Mar. 9, in charge of Julius Moser and Lloyd Boshart; interment in the church cemetery.

Roth, Evelyn Ruth, daughter of Samuel and Mollie Nebel, was born near Noble, Iowa, Sept. 1, 1923; died at her home in Wayland, Iowa, Feb. 4, 1982; aged 58 y. On Mar. 9, 1944, she was married to Allen (Bill) Roth, who preceded her in death in 1978. Surviving are 2 sons (Milan and Rulon), 2 daughters (Melanie Roth and Dorothy—Mrs. Keith Gardner), 2 grandchildren, 2 brothers (Clayton and Gerald Nebel), and one sister (Mrs. Inez Roth). She was a member of the Sugar Creek Mennonite Church, Wayland, Iowa.

Shank, John William, son of Charles G. and Fannie (Weaver) Shank, was born on Mar. 27, 1899; died on Jan. 29, 1982; aged 82 y. On Aug. 31, 1920, he was married to Grace Irene Hess, who died on Apr. 14, 1977. Surviving are one daughter (Janet Counts), 2 sons (Ralph and Fred), several grandchildren and great-grandchildren, one sister (Mary Beachy), and 2 brothers (Emanuel and Samuel). He was a member of the Weavers Mennonite Church, where funeral services were held on Jan. 31, in charge of James Stauffer, Paul Roth, and Addona Nissley; interment in the church cemetery.

Shumaker, Celia E., daughter of Eli J. and Nancy (Miller) Miller, was born in Garrett Co., Md., Oct. 3, 1884; died at Frostburg Hospital, Frostburg, Md., Feb. 23, 1982; aged 97 y. She was married to Irvin D. Shumaker, who preceded her in death. Surviving are one son (Ralph), 3 daughters (Mrs. Daisy Flanagan, Mrs. Rhoda Hummel, and Mrs. Dorothy Gnegy), 13 grandchildren, 15 great-grandchildren, and one great-great-grandchild. She was a member of the Springs Mennonite Church. Funeral services were held at Newman Funeral Home on Feb. 25, in charge of Walter C. Otto; interment in Springs Cemetery.

Thompson, Willard Dempsey, son of William Howard and Lillian Mary (Humphreys) Thompson, was born at Stuarts Draft, Va., July 23, 1923; died on Mar. 12, 1982; aged 58 y. He was married to Ola Mae Bradley, who survives. Also surviving are one daughter (Hilda Mae—Mrs. Boyd Buchanan), 4 sons (Garland, William, Nelson, and David), 7 grandchildren, one sister (Verda Mae—Mrs. James Byrd), and one brother (Warren). He was a member of Lyside Mennonite Church, where funeral services were held on Mar. 14, in charge of Vance and Eldon Ray Brydger and Charles Ramsey; interment at the Stuarts Draft Mennonite Church Cemetery.

Weber, Noah Gabel, son of Manasseh and Lydia (Gabel) Weber, was born at Strasburg, Ont., Feb. 28, 1887; died at Rosthern, Sask., Oct. 6, 1981; aged 94 y. In 1913, he was married to Louise Biehn, who died on May 1, 1968. Surviving are 6 children (Howard, Myrtle—Mrs. Claude Schlabach, Gordon, Irene—Mrs. Ivan Eby, Floyd, and Lyle), 22 grandchildren, 18 great-grandchildren, and 2 sisters (Verlina and Magdalena). He was a member of the Sharon

Mennonite Church, where funeral services were held on Oct. 10, in charge of Bill Bast and James Mullet; interment in the church cemetery near Guernsey, Sask.

Yoder, Mary, daughter of Peter N. and Lizzie (Landis) Gish, was born on Sept. 26, 1910; died on Feb. 26, 1982; aged 71 y. She was married to Harold O. Yoder, who survives. Also surviving are 4 children (Doris, Marlene—Mrs. David H. Burkholder, Jay, and Lisa), 2 foster sons (William Schultz and Timothy Duvall), 4 sisters (Mrs. Ruth Kraybill, Esther Gish, Gertrude Gish, and Edith—Mrs. Amos Martin), and one brother (Abram L. Gish). She was a member of the Elizabethtown Mennonite Church, where funeral services were held on Mar. 2, in charge of Richard H. Frank and Walter L. Keener; interment in Goods Mennonite Cemetery.

Yoder, Ray A., son of Mahlon E. and Anna (Hershberger) Yoder, was born at Kalona, Iowa, June 17, 1900; died at Goshen, Ind., Mar. 2, 1982; aged 81 y. On Dec. 24, 1923, he was married to Kathryn Miller, who died on Aug. 18, 1973. On Mar. 29, 1975, he married Alice Miller Oesch, who survives. Also surviving are 2 sons (Robert K. and Hobert), 2 daughters (Kathleen—Mrs. Dale Swartzendruber and Marjorie—Mrs. Nelson Waybill), 2 stepsons (Max and Myron Oesch), 1 stepdaughter (Doris—Mrs. Don Bodager), 15 grandchildren, 6 great-grandchildren, 12 stepgrandchildren, 5 step-great-grandchildren, 5 sisters (Cora Brenneman, Martha—Mrs. Ezra Troyer, Leona—Mrs. Chester Miller, Kathryn—Mrs. Lawrence Miller, and Edith Yoder), and one brother (Albert). He was preceded in death by 2 sisters. He was a member of the Waterford Mennonite Church, where funeral services were held on Mar. 4, in charge of Del and Charlotte Glick. On Mar. 6, funeral services were held at the Lower Deer Creek Mennonite Church, Kalona, Iowa, in charge of Del and Charlotte Glick and Dean Swartzendruber; interment in the Lower Deer Creek Cemetery.

P 241. Alice Roth; p. 242, Frank Epp

calendar

Christian Camping Convention 82, Camp Amigo, Sturgis, Mich., Apr. 12-15
Mennonite Church General Board, Cabrini Contact Center, Des Moines, Ill., Apr. 15-17
Goshen College commencement, Goshen, Ind., Apr. 18
Rocky Mountain Mennonite Conference annual meeting, Colorado Springs, Colo., Apr. 30-May 2
Franconia Mennonite Conference spring assembly, May 1
Gulf States Mennonite Fellowship inspiration conference, Des Allemands, La., May 1-2
Mennonite Board of Education board of directors, Elkhart, Ind., May 6-8
Mennonite Board of Missions Board of Directors, Harrisonburg, Va., May 13-15
Mennonite Board of Missions Board of Directors, Harrisonburg, Va., May 13-15
Mennonite Mutual Aid Association Board/committee meetings, Goshen, Ind., May 13-15
Mennonite Renewal Services annual meeting & CCRMC, Dayton, Ohio, May 18-20
Goshen Biblical Seminary commencement, Elkhart, Ind., May 21
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 21
Eastern Mennonite college commencement, Harrisonburg, Va., May 23
Hesston College commencement, Hesston, Kan., May 23
North Central Conference annual meeting, Cooperstown, N.D., June 11-13
Churchwide Youth Council, Hesston College, Hesston, Kan., June 15-19
New Call to Peacemaking Third National Conference, Elizabethtown College, Elizabethtown, Pa., June 17-20
Mennonite Board of Congregational Ministries, Kitchener, Ont., June 18-19
Pacific Coast Conference annual meeting, Western Mennonite School, Salem, Ore., June 18-20
Mennonite Publication Board, Scottsdale, Pa., June 24-26
Festival of Missions, Wooster College, Wooster, Ohio, July 16-18
1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8

North Carolina Baptists report membership drop, first in their history

For the first time in its 151-year history, the Baptist State Convention, North Carolina's largest denomination, reports a decline in membership. Its general secretary, the Rev. Roy J. Smith, said it may be because Southern Baptists neglected evangelism during the 1960s and 1970s in favor of social ministry, and that inattention to attracting new members is finally catching up with them.

Japan's Protestants warn of a growing militarism fueled by United States

Japanese Protestants have stepped up efforts to check the revival of state Shintoism and rising militarism in Japan. Church-related groups staged more than 50 rallies across Japan in February against recent government moves to expand Japan's military power and nuclear energy potential, reports the Kyodan, also known as the United Church of Christ in Japan.

The church says the military buildup coincides with the right-wing efforts to establish Aug. 15—the day of Japan's World War II defeat—as a National Day of Mourning for the War Dead and to pass legislation to reestablish the Yasukuni Shrine here as national monument.

Yasukuni was a center of Shinto glorification of militarism until the end of World War II.

Draft registration foe at last minute decides to comply with the law

Scott Aaseng, who had said he wouldn't sign up for the draft because of moral objections, has registered—a day before he could have been prosecuted by the federal government. Mr. Aaseng, 20, a student at St. Olaf College in Northfield, Minn., was one of 130 men across the country threatened with federal indictments for failing to register with the Selective Service System.

In deciding to register, Mr. Aaseng said he was not giving up the struggle but has chosen "to make peace in other ways." In particular, he said, "I pledge my support for a bilateral nuclear weapons freeze campaign in the hope that one day we might live again without the threat of global annihilation.

"In a democracy, we are all responsible for pushing the button. I urge free people everywhere to consider this responsibility and take action accordingly."

North Carolina alliance shifts focus from drink to fighting pornography

The Christian Action League, which was waged a war against alcoholic beverages in

North Carolina since the 1930s, is now turning its attention to fighting pornography in the state. The Christian Action League plans seminars in Greensboro to show participants how existing law can be used to fight pornography.

Catholic bishop asserts it's wrong to buy arms amid the world's poverty.

It is wrong to spend the world's resources on arms when people are suffering in poverty, a Catholic bishop said in St. Paul, Minn. Detroit Auxiliary Bishop Thomas Gumbleton said that even if the weapons are never used, the arms race is an act of aggression against the poor.

"In that sense, there is a war going on right now" he said. "A war against the poor."

Christianity could advance Africa's 'total liberation,' says longtime mission aide

The struggle for "total liberation" in Africa would be helped "if more Africans were converted to Christianity," says a longtime Africa mission executive. "Christianity gives us the religious basis for justice, for mercy, and for all of life," says Chester L. Marcus, 65, regional secretary for Africa since 1962 of the United Church board for world ministries, and the first black chosen by a U.S. Protestant mission agency to head an overseas field.

Dr. Marcus agreed with the controversial view expressed by many African leaders that African socialism is based more on tribal communalism than Marxism, and that it is comparable with religion.

Record abortion numbers are reported; rate said to be 'stabilizing' now

American women obtained a record 1.55 million legal abortions in 1980, an increase of 2 percent from 1979, says the latest national survey of The Alan Guttmacher Institute. "About 3 percent of the 53 million women of reproductive age obtained an abortion, and one fourth of all pregnancies—a little less than half of all that were unintended—were terminated by abortion." U.S. abortion rates have steadily risen since 1973, but the annual rates of increase have slowed down in the last few years and may be "stabilizing," said the report.

President accepts Hart request to find another for Civil Rights panel

President Reagan has withdrawn his nomination of B. Sam Hart to the U.S. Civil Rights Commission. Mr. Hart requested the action

"to spare the president any further embarrassment," a White House spokesman said. The minister's suggestion followed disclosure that the minister's Hart Broadcasting Inc. had defaulted last fall on a \$100,000 loan guaranteed by the Small Business Administration. The company also has fallen \$23,541 behind on repayments to a loan program in his home state, Pennsylvania.

Lenten speaker says plan for military will drain Northeast of \$90 billion

President Reagan's military spending plans threaten to drain more than 90 billion dollars from the Northeastern states during the next four years and would represent the most massive internal shift in taxable resources in the history of the United States, a Lenten speaker charged in Providence, R.I. Leon Howell, a Washington columnist and a contributing editor for *Christianity & Crisis*, made the charge during a sermon kicking off Grace Episcopal Church's annual Lenten preaching series.

Mr. Howell charged that the Reagan budget was "unfair and unjust" and departed from what the federal government has understood its role to be. It is also, he said, a departure from Christian principles. Howell argued that it was unfair to make 70 percent of all the federal budget cuts in areas aimed at assisting the disadvantaged while providing additional tax breaks for the affluent.

Methodists, Presbyterians give creative fund-raising credit for income records

Creative fund-raising netted United Methodists and United Presbyterians record mission income last year, the two churches say. Giving to United Methodist national missions broke the \$3 million mark for the first time last year. It was \$3,130,254, 22.4 percent more than 1980.

Much of the increase was credited to the work of James V. Lyles, now winding up a three-year term as executive secretary for cultivation. The church said Mr. Lyles had a number of creative ideas, among them the "share a meal" program to combat domestic hunger.

United Presbyterian congregations gave \$22,183,475 last year to the national and worldwide work of the denomination—an increase of \$1.1 million or 5.28 percent over 1980. It was the largest increase in a decade. Robert J. Rodisch, general secretary of the church agency responsible for fund-raising, attributed the gain to promotion and to "a growing interest and confidence in the church's mission."

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We see Jesus

"As it is, we do not yet see everything in subjection to him"
(Heb. 2:8c).

The writer of that anonymous treatise labeled "To the Hebrews" lived in troubled times. He (or she) wrote in response to a concern that some who had begun with the Christian way would give up on it.

Our times are troubled too. The words of a missionary hymn that got dropped out of the current *Mennonite Hymnal* are appropriate today not only for the specific spot the poet had in mind, but in many areas throughout the world: "where every prospect pleases, and only man is vile."

As I write, spring is beginning to show in Westmoreland County. Maple blooms are evident, the voice of the peepers has been heard in the swamp, and bees are out and about. Last evening I tilled two sections of the garden. In the spring an old farmer is wont to think in the language of Pippa: "God's in his heaven; all's right with the world."

But not all is right with the world as the *Washington Post* reminds me. Mt. St. Helens has erupted again. Nicaragua is holding 20 missionaries. In Poland Lech Walesa is not permitted to attend his child's baptism. In South Korea 5,739 people were arrested. Tragedies make news, of course. Also, the U.S. president has managed to make some artificial news. "Is it news," he complained, "that some fellow out in South Succotash some place has just been laid off that he should be interviewed nationwide?" As a result of that remark, there is an article in the *Post* about the level of employment on Succotash Road.

So, as the writer to the Hebrews observed, "We do not yet see everything in subjection. . . ." In this passage, the writer has referred back to a vision described in Psalm 8:4-6: it is that God has honored mankind by placing them in charge of the earth "putting everything in subjection under his feet" (2:8a).

Now one thing is clear: there is much concern in the world about subjection. Just about everywhere someone is trying to put someone else "in subjection under his feet." But this is not what the psalmist had in mind. The vision of the psalmist was for an orderly world in charge of mankind as God's junior partner. The vision has not been fulfilled. What we see, as the Hebrew writer saw, is only partial fulfillment.

But we see Jesus. For us, as for the Hebrew writer, the carpenter from Galilee is the beginning of a new approach to

the mission of mankind in the world. Jesus was a radical. Some object to the term in connection with him because it has been associated with those who seek to destroy their enemies. But radical is a reference to the root and a true radical seeks to get to the bottom of things. Jesus dug into the roots of his tradition. The models for what he said and did were drawn from his Jewish background. But the freshness of his interpretations surprised some people and angered others.

Today we see Jesus, as did the people of his day, through a haze made up of our own fears and biases. As Hebrews says, Jesus has suffered and so he is particularly good at comforting those who suffer. But suffering is defined differently by different people. For some suffering is seen as a sharp drop on the stock market. For such sufferers Jesus has little to offer.

Jesus makes most sense to those who are imprisoned for their faith. Or to those who suffer because they refuse to retaliate. Or to those who serve others because they really care for them rather than to make a profit. If we are involved in these kinds of activities, we will see Jesus differently than if we are not. And we will be perceived differently by the world.

There has been a notable change in the image of the Catholic Church in Latin America in the last 30 years. A generation ago we would have expected to see priests and bishops working in close association with the rich and the powerful. Today we are more likely to hear of them in partnership with the poor. What has brought about this shift, I cannot say. Is it possible that they got a clearer view of Jesus?

The Easter season will come and go as it has many times. We would be hard pressed to see any connection between Jesus and many of the activities associated with Easter. In the northern hemisphere, Easter is a coming out party after the winter. (What they do with that below the equator I do not know.)

It is right that we should celebrate the coming of spring. Celebrations are too few among us. It is also appropriate that we who seek to follow the way should use this as an occasion for a fresh look at Jesus. What did he really do and say? Is it what we always thought, or have we been missing something?

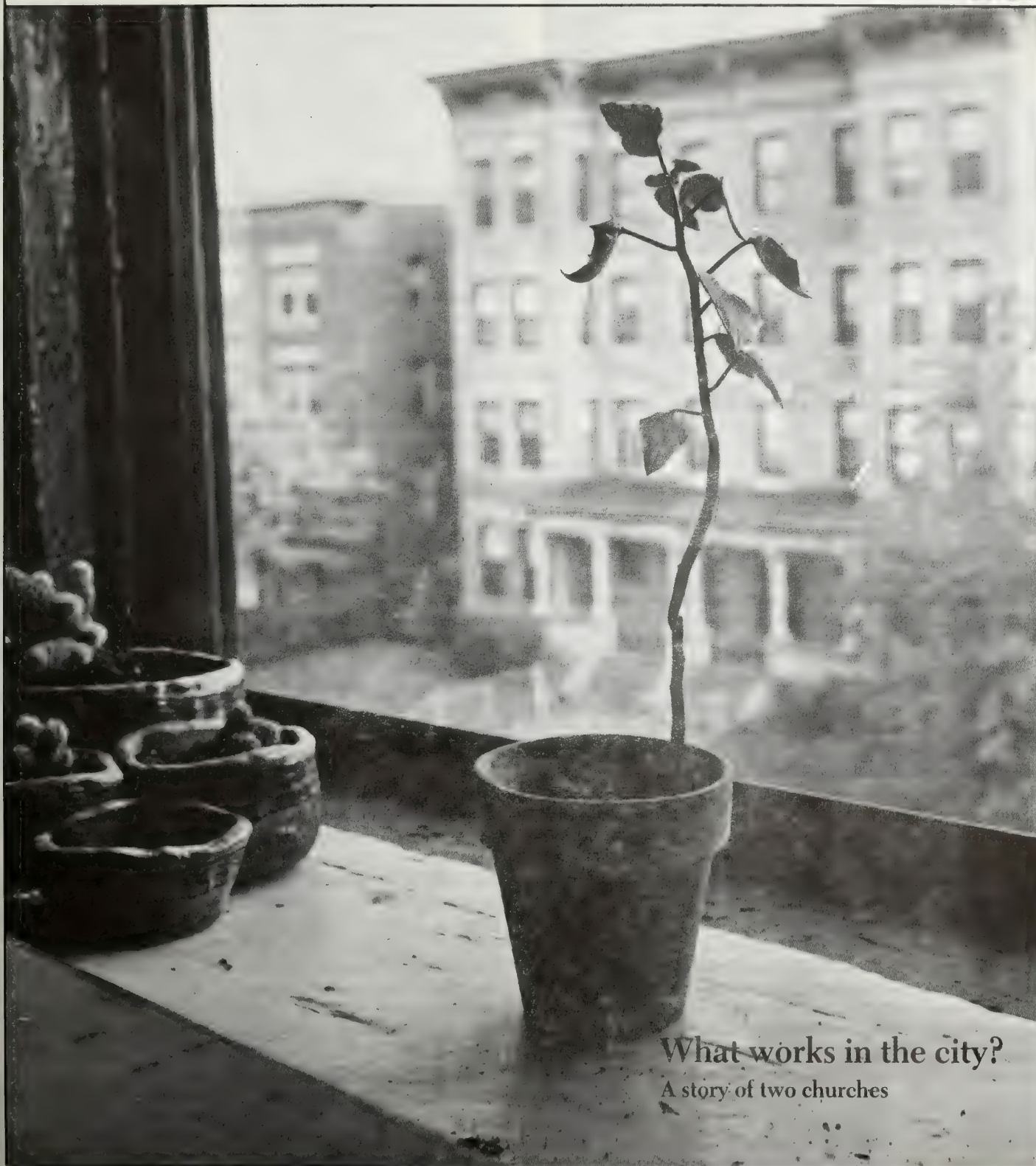
Some years ago I made a quick tour of Israel. During the 12-hour plane flight back to the U.S. I read through the four Gospels and found geographical references which I had passed over casually many times now leaping out at me. This Easter season I plan to do a similar exercise: to pick one of the Gospels and read through it for a new view of Jesus and what his story means in our troubled times.—Daniel Hertzler

Gospel Herald



April 13, 1982

15/15



What works in the city?

A story of two churches



A story of two churches

by Phil M. Shenk

"When I go out of the city to speak at a church, the first thing people ask me is: 'How many people have you saved?' People out there cannot really understand what it means to be hungry, not to have clothes, not to know where you're going to live from month to month. It's really hard for us to try to explain that it may take ten or twelve years or longer before we are really going to make an impact in terms of people coming to Christ."—Mary Curran inner-city church worker.

What do you think of when you think of the city? It matters a great deal what you think. Your perception of the city probably shapes your image of what church should be like in the city.

In your mind's view, is the city a jungle? Is it a mission field? Or is it homey, filled with your friends? Whatever your viewpoint, or combination of viewpoints, it is crucial to how you might begin to answer the question: What church works in the city?

There are really two questions inside the main question. The first: What church works best *for church members* in the city? The second: What church works best *for the city* itself?

For example, do the church members want their church to minister mostly to themselves? Or mostly to others? What kind of ministry—primarily the traditional soul-saving kind? Or the people-helping kind? Or a mixture? Does the group want to minister together as a church group, or to minister individually?

Do the members want their church to be the group upon which they lean in order to survive the city, their ministry-work, and modern life in general?

And then, what about the city's needs? What kind of church works best for the city? That depends on what part of the city you most easily identify with.

Is the city primarily a place of adventure for you? Where the powers that be in our land are, the biggest politicians, the biggest cultural and media centers, the biggest churches, the biggest happenings, the biggest names, the biggest etceteras?

Or, in your perspective, is the city primarily a place of service? Where the bottom side of society is most visible? Where the poorest of the poor are? Where the greatest pain and suffering is going on? Where Christ is most often found—among the "least of these?"

I tried to find out how some people answer these questions by interviewing several people from two churches in Washington, D.C., where I live. Their perspective of the city has shaped their church life in ways that are different from other churches in the Washington area perhaps more familiar to Mennonites outside the city.

The Community House Church. This is a group of eleven adults and eight children who live within blocks of each other in Northwest Washington's inner-city. Most of the adults are married and in their thirties.

Community House Church itself has no program. Many of the members are working or volunteering in education, health, and housing programs in the city, focusing their energies on people in the city who are down and out. What pulls the group together? One member, John Swarr, a self-employed carpenter who repairs houses in the neighborhood, said the church is made up of people who are "trying to bring good news to the bad situation" of the city. "We're so overwhelmed with the needs we see around us, in our jobs and in the programs we volunteer with, that . . . in a way, we come creeping together as church to ask God to enable us to go back out again."

The church began in early 1976 when several families, mostly made up of Mennonites, began regular Wednesday evening meetings to find fellowship and sharing among their neighbors. Within a year, the group came to see its growing commitment to each other taking the form of a house church; the members loosened their ties to other congregations and began to meet on Sunday mornings to worship.

Today, in some ways, Community House Church resembles a typical congregation. Regular Sunday morning worship services involve hymn singing and Scripture reading. Stories are told during "children's time." Then a sermon or reflection-presentation is offered, sometimes a guided period of silence. Often at the end of the sermon, a bit of time is reserved for people to respond to the message. At Christmas and other church seasons, special dramas and pageants or music and dance celebrations are performed.

"We want worship to be authentic," explained Swarr. "We don't want to feel like we've got to put on a program so that it can feel like we had church that morning. . . . We want to struggle with the faith as we're confronted by it."

Sunday morning attendance has reached as high as 30 people, pushing the limits of a reasonable size for a house church. Members also meet in three small groups during the week for prayer, Bible study, and discussion. A business meet-

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John Swarr, self-employed carpenter and member of the Community House Church in Washington, D.C.

ing is held monthly to decide on church issues, such as how the church offerings should be split up.

"There is always a debate over whether domestic needs are more crucial than overseas' needs," recalled Swarr. When the week before you were forced to deny a child placement in your small school (for problem children the public schools have given up on) because of lack of money, or when you know that the same dollars could provide a family you met down the street last week a new window or a tank of heating oil they desperately need, it is quite painful to decide to send money out of town to some other more distant cause. Yet, even with these immediate needs in their neighborhood, and despite the members' low incomes, the church raises between \$10,000 and \$12,000 in offerings each year and sends about half of that money through Eastern Mennonite Board or Mennonite Central Committee to needs in other countries.

The group came about because people were seeking deeply shared relationships and support, said Swarr. "For me, the Christian faith is very important for why I'm here. The city, being so large, impersonal, and mobile, demands that I be a part of something which knows me well enough to minister to my needs and shore me back up."

The Community of Hope. This congregation is a mission effort of the Church of the Nazarene. Six years ago, the church

was planted by area Nazarenes in the middle of one of the "worst" parts of black Washington, D.C., a neighborhood full of very poor people trying to survive among partially abandoned houses, drug dealers, and the remains of the 1968 riots near 14th Street.

The aim of the church planters was to establish a "ministry of presence," explained Mary Curran, a seminary graduate and Community of Hope worker who is supported by her home church in Portland.

The Community of Hope today operates four social service programs with a combined annual budget of more than half a million dollars. A health clinic offers low cost or free medical services to poor people in the neighborhood. A law clinic provides legal assistance. The housing program helps to shelter poor families and organizes tenants to compel corrupt landlords to provide the basics of heat and hot water and minimal upkeep. The children's program works with neighborhood kids, planning after-school activities, trips, tutoring, and religious instruction programs.

"We are discovering Christ, as Mother Theresa puts it, 'In the distressing disguise of the poor,'" said Tom Nees, pastor and director of the Community of Hope.

Regular Sunday morning worship services attract virtually an equal number of blacks and whites, generally a total of more than 75 people. Black gospel songs are mixed in between old hymns. Many of the white members of the church commute into the area during the day and weekends to work with the neighborhood people. Some, like Mary Curran, live on the block itself.

"Even though I live at a lot lower level than I have ever before in my life, it is still optional for me," said Curran. "Neighborhood people know I am here just because I want to be and can leave any time and go back to upper-middle class. It takes a while for people to forget that about me, and to feel that I'm just another person in the neighborhood and can really understand what it means that they don't have food for their kids tonight."

The church is divided into four "mission groups" that support and staff the four ministries of the congregation. Members pledge to pray for each other by name each day, meditate half an hour each day, pray and study the Bible half an hour daily, write in a personal journal each day, and relate to a spiritual director at least one hour per week. The mission groups meet weekly to fellowship and worship as well as make decisions about the ministries.

"We are trying to build real close relationships with the people in the neighborhood through our involvement in the ministries," said Curran. "People are usually so overwhelmed with the need they have . . . that they are not interested in the four spiritual laws or whatever, they're interested in getting their problem taken care of. We try to do that in a way that lets them know that we are not only interested in the problem but are interested in what's going on in their life, so that they feel free to come again. . . ."

"As far as directly sharing Christ verbally with them, that comes later; it might never come. I guess our major emphasis would be to just be Christ to people, to be as compassionate, caring, and gentle as we can."

There is another side to Community of Hope's sense of mission—it tries to raise the social consciousness of Nazarene and other churches outside the city. But Carran described that

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News Editor: David E. Hostetler

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ministry as very difficult. People out there "don't have any perception of what's really happening in this city, which means they can't perceive adequately of what we're here to do."

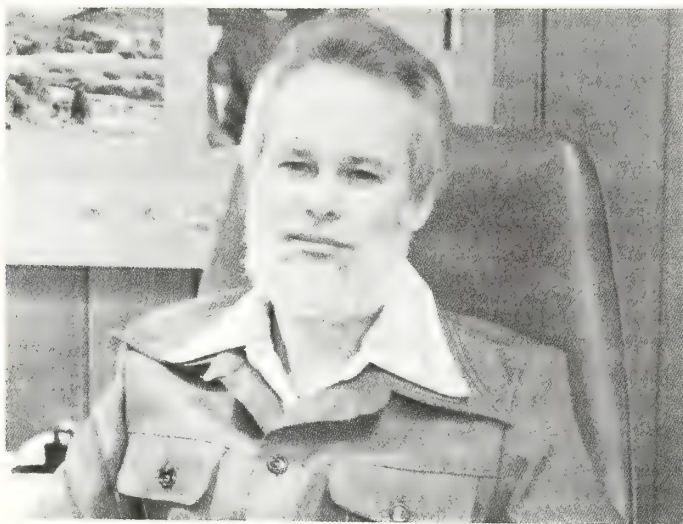
The work ethic that permeates the church at large seems to insist that poor people in her neighborhood could get a job if they really wanted one, she said. "But I know for a fact that not everyone here can get a job. You just listen to the kids and they're all the time hustling for work . . . unemployment in D.C. for black men between the ages of 15 and 35 is over 50 percent. They had a construction job nearby and they were going to hire 15 guys for general labor, mixing cement and that kind of thing, and they had over 1,100 guys apply."

Before President Reagan's budget transfers from people programs to the military, the Community of Hope's neighborhood was on the edge of survival, said Curran. Now, as its neighbors are feeling the increasingly harsh effects of the cutbacks, it is an open question whether the neighborhood people can outlive

the Reagan era, even if Community of Hope's ministries mushroom in size.

Such churches not typical. These two church groups, Community House Church and Community of Hope, seem to "work" in the city. Members meet each others' needs through close sharing and commitment. And, they are doing much to meet the needs of at least some of their disadvantaged neighbors. Churches holding to this twin focus are not typical, at least not in Washington, D.C.

Today, growing numbers of Mennonites are calling the cities their homes. Former "missionaries" have stayed on, some now even date back a generation or more. Current church workers have settled in for the long haul. Some Mennonites have even grown up in the city. Many have moved to the city to work for a typical living or to serve in one of the "helping" professions. But more than anything else, a fast growing majority, at least



My preparation for death

by William D. Hooley

Are *you* ready to die? In evangelical circles, we understand this question to be an inquiry about one's spiritual salvation. In addition, I suppose the question has been asked by hoodlums or policial revolutionaries in a threatening way as they prepared to execute their victims. I want to consider the question from yet a third perspective.

In the past ten years I have taken an hour or more each year to think in very specific ways about my death and funeral. I'm as healthy as most people in their early forties, I am thoroughly enjoying life, and have no sense of an imminent death.

William D. Hooley is superintendent of Bethany Christian High School, Goshen, Ind.

But I am aware that my body is mortal. The one to one ratio of people who have been born and eventually die has held very steady for centuries. Barring the return of Christ before my death, I will eventually die.

Today's medical care has greatly increased our longevity. But the time of death for any individual person is still unpredictable, and, when one thinks about his own death, the averages don't matter very much. I grew up in the Locust Grove congregation near Sturgis, Michigan, and remember when the congregation purchased a plot of ground for a cemetery. In terms of health and longevity the congregation is normal, but for the past 30 years 51 percent of the 49 burials have been of persons under the age of 14, 18 percent were 15 to 40 years, and only 31 percent were over 40 years of age at the time of death.

Knowing that *people* die and knowing that *I* am dying are two distinct realities. Whether I accept or deny the fact that I am dying does not alter that fact. I entered this world by being born and I will exit this world through death. I neither controlled nor prepared for my entrance, but I can do much to prepare for my death, and, in fact I feel responsible to do so. This is both for my own peace of mind and for the sake of my family and friends. It is reported that fewer than 5 percent of us make specific funeral plans. Yet the death of a loved one is one of the most traumatic events each of us will ever face, so we hardly do our loved ones a favor by overlooking this task.

My current thinking. My "Instructions for My Last Days and Funeral" is now 3½ typed pages. This document reflects my current thinking, but it began several years ago with only a few notes in the front of my date book. The first three paragraphs are introductory and deal specifically with the issue of the undue prolongation of life.

"I believe that my heavenly Father has entrusted to me a shared dominion with him over my earthly existence so that I am committed to use ordinary means to preserve my life but I am free to refuse extraordinary means to prolong my life. Therefore, I request that, if possible, I, my immediate family, and a few selected close friends be consulted concerning the medical procedures that might be used to prolong my life as death approaches. If I can no longer take part in decisions con-


in Washington, D.C., live in the city because this is where their friends live and work. The city has become "at home" for them, more so than any other place. Having the city become at home for church people can be both a benefit and a danger to them, and to their churches.

The benefits are obvious: love replaces fear as the predominant emotion of your life. The city becomes "your own." Neighbors reciprocate neighborliness; you feel accepted and begin to really feel at ease. You like your surroundings; you have chosen to live here because it is good for you.

The dangers of the city becoming at home are perhaps more hidden. Calling the city home makes it easier to shut out the rest of the city. The comfort of home tends to blind you to the uncomfortable realities of much of the city's people. You can live in the city, whether in the inner-city or in suburbia, and still live a "free-way" lifestyle—one with all express lanes and quick exit and entrance ramps. The freeway is great for getting to and

from home and work, but you miss a lot in between. The temptation is to narrow your world down to a few familiar centers of your life and to shut out the rest of the city.

In other words, it is nearly as easy to keep the reality of poverty from touching you while living in Washington, D.C., as it is while living in the middle of a cornfield near Akron, Pennsylvania. We who have made the city our home know this if we are honest with ourselves. Poverty is avoidable, if you choose to avert your eyes. It is amazing how much you can talk about poor people without ever getting near to them. Cross-cultural experience is just as avoidable; all too often ours is limited to our interaction in an ethnic restaurant during our Friday night dinner out.

As the city becomes at home for more and more Mennonites, the temptation to exclude the poverty and sufferings of people in the city from our notion of the city and from our church ministries will rise. Lord, lead us not into temptation. 

cerning my own future, and if there is no reasonable expectation of my recovery, I request that my family and close friends compassionately request doctors and hospital staff not to use extraordinary means to prolong my life.

"In addition, if the care of my physical body is not an undue burden on my family, I request that my 'last days' be spent at home rather than in a medical facility. I strongly prefer to be with family and friends, if possible, even if some medical technological services are not available in my home.

"Not knowing the day or the hour of my death or the extent of suffering which shall precede it, I nevertheless give testimony to the richness and fullness which God has given me in life. Knowing God through Christ personally, I have the confidence that he shall enable me to die as meaningfully as I have lived. Knowing that my death, because of Christ, will lead to my resurrection, I take this step into the next life with dignity, serenity, and courage."

Other sections of the document go on to suggest appropriate calling hours for the family and the type of memorial service—including ministers, scriptural texts, and suggested hymns. This material is, of course, suggestive but can be helpful as the family tries to make specific plans in the midst of the deep grief.

In addition, I suggest that "friends and family members shall be requested not to donate memorial flowers. An appropriate seasonal bouquet or foliage (lilacs, sheaf of wheat or corn, evergreens, etc.) may be used at the memorial service." I also suggest where memorial gifts may be given.

After careful thought and discussions with my wife and children, I have made arrangements to give my body to Indiana University Medical Center. My eyes, in particular, have been given to this medical facility. I have also made arrangements with a local funeral home to perform those services required by law or requested by Indiana University Medical Center.

Upon my death the medical center will use the cadaver as a teaching instrument for medical students. To date I have been blessed with a very healthy body. It has served me well and has enabled me in life to serve both God and humanity. I am pleased that after death my body can continue to be useful.

The medical school, usually after a year, cremates the cadaver, and, if the family desires, returns the ashes to the


family. This, for some people, is offensive and is considered a desecration of the human body. I do not particularly advocate cremation (although there are many good arguments for it), but neither am I offended by it. In my case I decided that it was my responsibility to give my body to medical science; acceptance of cremation then followed and was of secondary importance.

When the ashes are returned to my family I would anticipate a brief committal service, possibly on Sunday afternoon, to be attended by my family and close friends. After appropriate Scripture reading, comments, and singing the ashes can be properly disposed of.

Subject to change. The plans which I have developed are personal and subject to change as I continue to grow in my thinking. Therefore, I do not advocate that anyone follow my plan except as it fits that person. Also, it should be noted that what I have described here is not a legal document. I also have a "last will and testament" which has been revised as needed.

I have shared these ideas with congregations during the last few years and have received a wide variety of responses. Some have found the ideas to be both acceptable and helpful. Some, especially those who have lost a spouse, have wished this type of document had been available to them. And, as one might expect, some have been critical, suggesting I have given far too much attention to my last days and funeral.

Having considered my own death, and having come to terms with it, has not been an escape from life, but has enabled me to live more fully, that is more enthusiastically, but also more peacefully. I am no longer bound by my fear of death. Now my greatest fear is not with dying. My greatest concern is that my life have meaning and purpose, and, having faced death, I have found added meaning life. Thus I now understand that the way one faces death gives significant clues on how one has dealt with life along the way.

Being preoccupied with death is not a helpful preparation for dying, but to accept its inevitability, to discuss its implications with family and friends, and then to live fully, honestly, and in positive relationships with God and other people makes for wholesome preparation. Death is inevitable, normal, and the natural conclusion to mortal life. It can be prepared for, accepted, and sometimes welcomed. 

The battle for better health

by Katie Funk Wiebe

Big sin or little weakness—a person should be able to quit cold turkey, I'd told myself often. Just acknowledge your need, pray, and shove off in the new direction. My theory worked well until I applied it to my own eating habits.

I wasn't grossly overweight; I wasn't battling breath at each step. But I sensed a slow leakage of energy, occasional sleeplessness, and shrinking clothes. I heard from many sources that better nutrition means better health. I took on the battle, for like many Americans I had fallen into a pattern of eating what was ready-cooked, near, and not dear.

To my dismay, I found that I, who could discipline myself to write a book, couldn't discipline myself *not* to eat a piece of rhubarb pie.

At first fat was the enemy. I soon realized that view gave thinness more divine worth. Because I didn't know the factors complicating overweight people's lives, judging them was not my concern. I changed my goal from primarily losing weight to achieving better nutrition, and better health. I wasn't interested in crash diets.

I dislike sociological jargon, but I decided on "behavior modification" in eating. I wanted to change my eating habits—kind and amount of food. I laid out a fairly simple plan: less meat, more beans, whole grains, cheese and eggs; less refined food, more bulk through fresh fruits and vegetables and bran; fewer empty calories, fewer desserts and snacks; less coffee and tea (deciding on that hurt!), and less salt.

The first hurdle was the grocery store: I was still stacking up sale items as if I kept a day-care center for teenagers. Rule No. 1: Buy food suitable for my needs; rush down supermarket aisles loaded with canned goods, snacks, jams and jellies, prepared cereals, and similar items.

Rule No. 2: Consider the pantry full without large supplies of cookies, cakes and pastries, baked because our Mennonite society considers these as essential for good eating. Mennonites could be wrong, I told myself.

Rule No. 3: Eat three meals a day, and no more. I see too many people who are too busy to eat feeling shaky and head-achy and unable to function effectively. Three regular meals keep energy levels constant.

When a family member went on a low-salt diet, I decided to join her as an experiment. I soon learned more natural foods and spices and herbs added to cooked ones eliminates the need for as much salt. Rule No. 4: Forget the salt-shaker. Rule No. 5: Drink more water. Our city council came to the rescue on this

one by providing drinkable water from the kitchen faucet for the first time in its history. We now enjoy water piped in from a nearby reservoir.

Rule No. 6: When you eat alone, make meals enjoyable. I put my food on a small plate to make smaller helpings look bigger and read the newspaper, a book, or watch the news.

Change in diet wasn't enough, however. I needed more exercise. But how could I stretch arms and legs when they jarred a chair or table with every movement. "Walk," my better self told me. "Impossible," I replied. "No time for walking—I'm too busy. Anyway, what will people think if I wear low-heeled shoes, my hair gets wind-blown, or my skin glistens in the summer sun? I have heavy books to carry. The extremes of Kansas weather rule out walking." "All pride," said my better self.

I walked, under great inner protest at first. I bought a warmer coat, boots, raingear, and a cap, well aware some folks think the well-dressed look should dispense with these. I found that groceries and books can be easily carried in bags or bicycled home. Rule No. 7: Unless there's a tornado blowing, walk; and carry combs in every pocket.

After about a year on my new regime, not a rigid one intended to make life miserable for myself or friends, what have I gained? More energy, the need for less sleep, and more comfortably fitting clothes. My biggest shock—and disappointment—was the discovery of how little food a middle-aged adult in a sedentary occupation needs to maintain weight.

I have not conquered all my vices or answered all my questions. I still have an affair going with coffee and ice cream. I keep looking for a good replacement for a hot morning drink. Buying cheaper and therefore less tasty brands of coffee, or using more herb teas, hasn't been the entire solution.

I've been asked whether a large family on a restricted budget could follow such guidelines. When my children lived at home, my first goal was nutritious food, but a close second was providing lots of cheap fillers to keep food costs down. Whole grain breads, fresh fruits, and vegetables are more expensive than a hot dog in a pasty white bun.

People most often overeat or eat poorly when they go out to eat, visit friends, join the group at coffee breaks, and at church potluck meals. Here food-preparers vie to produce the richest concoction of sweet, rich, fluffy goo interspersed with undistinguishable bits of sweetened something. Can a congregation lead in providing guidelines for better nutrition when its members eat together as well as when they eat apart—or is that mixing food with religion? Can readers supply answers to these questions?

Katie Funk Wiebe teaches English at Tabor College, Hillsboro, Kan.

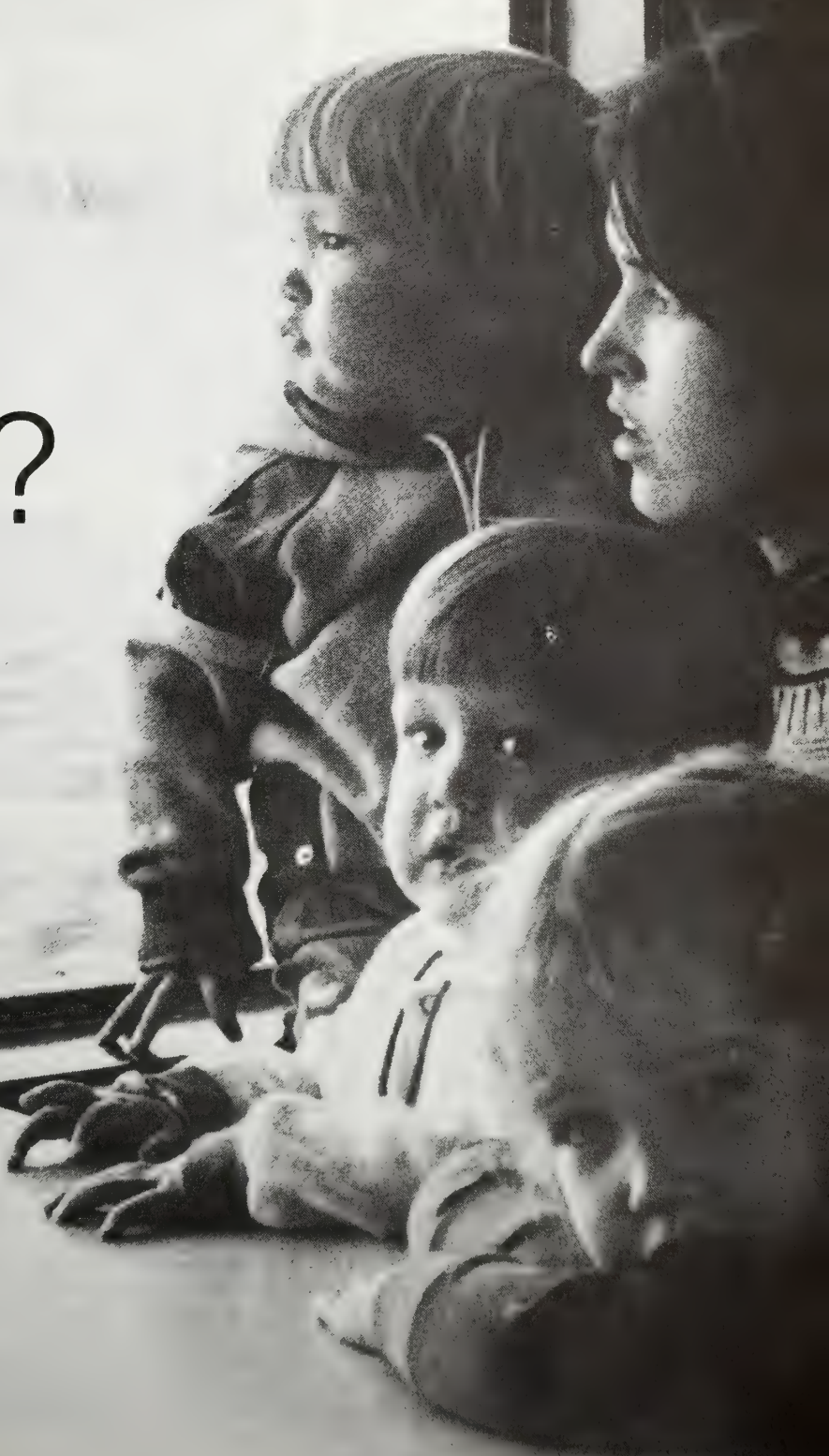
Lord when did we see you?

We see Christ in the faces of the hungry,
the sick, the strangers and prisoners,
and act in His name to respond to their needs.

May we also learn to see Christ in the faces
of the potential victims of a nuclear holocaust—
all who will die, suffer burns, be made blind and lame;
all who will be separated from families
in a world where earth and water are poisoned,
where everything normal has been disrupted.

Must we not also act in the name of Christ
to prevent that awful suffering?

Father, forgive them; for they know not what they do.
Luke 23:34



At the MCC annual meeting in January, members
urged churches to study a meditation, *Nuclear
Annihilation and a Faithful People*. For a copy and
more information on the nuclear threat, write to:

Mennonite Central Committee
21 South 12th Street
Akron, Pennsylvania 17501

MCC (Canada)
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8



Leadership and budget big items at Ohio Conference

The role of women in ministry and the budget were two major topics of discussion at the thirteenth annual session of the Ohio Conference of the Mennonite Church held at South Union Mennonite Church, West Liberty, Ohio, Mar. 11-13.

About 150 delegates from 66 congregations registered for the seven-session conference.

Congregational leadership was the theme. In his president's address, Ernest Martin set the stage for the conference by outlining factors that have conditioned our present attitudes toward leadership in the Ohio Conference, and the larger church, and then gave 10 exhortations to faithfulness that need to be dealt with in our lives together.

Marlin Miller, president of Goshen Biblical Seminary, presented four messages on congregational leadership. With unassuming good humor he led the congregation to think about leadership in the New Testament church and how these patterns might apply to our congregations. Following each presentation he fielded questions from the audience. Marlin was well qualified to discuss the material. He had been the primary writer of the General Assembly document on "Leadership and Authority in the Church."

On the basis of the New Testament teaching and practice he called for shared leadership where members of the congregation can use

their various spiritual gifts. He indicated that mutual submission is the pattern to follow in relationships. He suggested that we have a long way to go until we give women the freedom to serve in our congregations that the New Testament church allowed.

Dwight Stoltzfus, president of Mennonite Mutual Aid Association, returned to home turf as the representative of the major churchwide board to report.

At the Thursday evening session three new pastors were presented. William Brown is interim pastor at Berean, Youngstown. Fred Swartzentruber has been licensed to serve at Pine Grove, Stryker. Bob Knapp, interim pastor at First Mennonite, Canton, is on loan from the Brethren in Christ Church.

Reports from the various commissions of the conference were handled as in the previous year. Each commission gave a brief report of its activities and responsibilities to the total delegate body. Two 50-minute periods on Friday afternoon were given for more extended explanation and discussion where seven groups met simultaneously. This was followed by brief summaries by each group to the total body.

A milestone was passed when the delegate body accepted a recommendation regarding the reorganization of Adriel School. Formerly the West Liberty Children's Home, Adriel is a school for special education of teenagers with emotional difficulties and learning disabilities. It was one of the early charitable institutions organized by the Mennonite Board of Missions. Under the new organization, half of its board of directors will be appointed by the Mennonite Board of Missions and the other half by the Ohio Conference and the three Mennonite congregations in the West Liberty area.

There was considerable discussion on the place of the *Gospel Herald*. Is it too expensive for congregations to purchase on the Every Home Plan? One pastor questioned its usefulness to persons of non-ethnic Mennonite background. There was also considerable sentiment to keep it as it is.

The budget generated considerable discussion. During the 1981-82 fiscal year disbursements exceeded contributions by about \$43,000. This used up all reserves and left a bank overdraft of approximately \$20,000. The Conference Council presented a choice of three budgets, from a low of \$380,000 to a high of \$437,000. The lowest figure would have required a reduction in spending of approximately \$17,000 from the previous year. Finance Commission hearings indicated that modifications would be in order. On Saturday morning, a fourth option of \$400,000 was recommended by the executive committee. This recommendation was approved.

The most emotional issue was a statement regarding women in ministry that had been

present for possible action from the conference council. Essentially, the proposal would have allowed congregations within the conference to choose and certify women for pastoral leadership if they discerned that as the Lord's leading. Two documents were distributed at the conference which took strong exception both to the proposal and to the guide that had been prepared for congregational study in preparation for making a decision on the issue. When the chair declared that no action would be taken on the statement many delegates responded with disappointment. The conference instructed the executive committee to take the necessary steps so that the matter can be decided in 1982.

The question of conference staffing was raised. How much staff does a conference the size of Ohio Conference need to operate effectively? What proportion of the conference budget is appropriate to spend for staff. Currently there are three full-time staff persons, and an 80 percent-time administrative secretary. Additional staff time is paid for the evangelism commission's apostle ministry and the *Ohio Evangel* coeditors. It was pointed out that most of the conference's work is done on a volunteer basis. Without staff to carry on certain functions, these contributions would not be as effective and would possibly dry up.

The conference office building, which was a major issue at the 1981 sessions, did not arise. The conference council had taken action to make direct contact with congregations to get their feelings before proceeding.

A listening committee was used for the first time in the conference sessions. Three persons were given the responsibility to be alert to ideas, concerns, and movements during the sessions. Conference participants took the opportunity to share with these people. This added to the effectiveness of getting the sense of the delegate body.

Worship periods at the beginning of each session were led by individuals and groups from within the conference. Ruth Brunk Stoltzfus, interim pastor at Bancroft, Toledo, spoke about the need for more praise to God. She led the congregation in a responsive psalm of thanksgiving that she had composed. William Brown, interim pastor at Berean, Youngstown, led one period. It was a different experience to hear Spanish words sung to familiar tunes as Israel Bolanos and members of the Primera Iglesia Menonita of Fremont led us in worship.

The final session of the conference concluded with Ernest Martin passing the responsibilities of president of Herman Myers, who will serve in that capacity for the next two years. Richard Bartholomew, pastor of the North Lima congregation, replaces Herman as president-elect. The rest of the executive committee remained the same.—David Groh

Ohio congregation inspired by family participation

On Mar. 28, the congregation of Northside Mennonite Church in Lima, Ohio, held a family participation night. Everyone was asked to contribute in some way by giving a testimony, a short skit, reading a poem or article, or singing.

It was a good evening in our church as brothers and sisters in Christ shared their talents. In our particular service, we had Scripture memorization, Bible quizzes, several people sang, and there was even a dramatic presentation of Matthew 5 by the pastor, David Eshleman.

"Let the word of Christ dwell in your richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God" (Col. 3:16, NIV).—Margaret Lyner, Lima, Ohio

church news



Robert Yoder, secretary of congregational stewardship, Mennonite Board of Congregational Ministries; J. Lester Groff, secretary of the Stewardship Education Commission of Lancaster Mennonite Conference; and Leon Good (left) a Lancaster County farmer, Lititz, Pa.

Farmers discuss ethical issues at luncheons

Over 200 farmers and their wives met at Intercourse and Mount Joy, Pa., Mar. 16 and 17, to consider the stewardship of land and Christian ethics in a complex business world.

Robert Yoder, an Illinois farmer who is secretary of congregational stewardship, Mennonite Board of Congregational Ministries, Elkhart, Ind., emphasized that we do not inherit the land from our fathers, but we borrow it from our children.

Yoder stressed the fact that the price we pay for food in the supermarket does not reflect the real cost. The real cost, he said, includes the amount of topsoil which erodes in the process of producing the food. He estimates that nearly two bushels of topsoil are eroded for each bushel of corn produced in Illinois. Yoder farms 600 acres of corn and soybeans at Eureka.

"Our farm accounting has been dishonest because it does not include the depletion of our capital structure—the soil," Yoder said.

Yoder believes the importance of conservation can be developed in our communities. He said today, after 15 years of promotion, soil conservation is practiced by 80 percent of the farmers in Illinois, even though some of them may do it out of social pressure. Yoder was named Illinois master farmer by *Prairie Farmer* magazine in 1968.

In another address titled "The Holy Disturbance" Yoder outlined the conflict the follower of Christ faces when he wants to be a successful businessman. Although the issues are extremely complex, Yoder urges that the

Sermon on the Mount be taken seriously. "We dare not sell our birthright for a mess of pottage," he said, referring to the Jacob and Esau story.

Decisions, Yoder said, dare not be made on the basis of profit alone. He believes that decisions should be made in the community of faith. But, he says, we are not free to talk with our brothers and sisters about financial matters. "We need the community of faith to help us through these days so that we don't compromise and put an economic price on spiritual truth." Yoder emphasized that belief in Christ does not solve all our problems; many times it brings more.

As part of the stewardship emphasis Kent Stucky, manager and legal counsel of The Mennonite Foundation, Goshen, Ind., outlined ways farmers can make non-cash gifts available for use by the church's programs. He maintains that today a farmer's cash flow is not adequate for him to give to the church as he would wish to do. Stucky listed ways that farmers can give goods in kind to the church which are fully legitimate and within government tax laws.

The meetings were sponsored by the Mennonite Foundation and the Stewardship Education Commission of the Lancaster Mennonite Conference. Secretary of the Commission J. Lester Groff says, "The dynamic interest expressed by farmers' attendance at the luncheons was gratifying. 'Farmer Yoder' helped each farmer evaluate his management within a Christian perspective."

Thinking clearly about uses of the soil, Iowa

Since the earth is still green, everything "must be all right," Wes Jackson author of *New Roots for Agriculture* and director of the Land Institute in Salina, Kan., told a group of about 60 people meeting at the Iowa Mennonite School near Kalona, Mar. 12 and 13.

The Faith and Agriculture Forum, as the meeting was called, provided a time for reflection on the present and future use of food production resources. The event was planned by a committee of Mennonite lay people and was supported by the area ministers.

Jackson gave the opening address on "The Agricultural Problem: Historically and Today." Conservation was a concern of the Hebrews, he said.

The relatively recent arrival of till agriculture has been devastating to many civilizations. As an illustration, Jackson spoke of the corn plant as "destroying more options for future generations than the automobile." He explained that while the auto burns only oil, the corn plant burns both oil and soil.

Throughout history, Jackson said, people have been warned of the danger of soil loss, but in almost every case the prophecies went unheeded. Today's situation is also disturbing because while erosion losses have never been higher productivity is still increasing. Jackson noted that this situation shows that "nothing fails like success," for the massive soil loss levels are hidden by the productivity supplied by oil inputs.

Saturday morning input was given by Richard and Sharon Thompson, a farm couple from Boone, Iowa. For several years after training at Iowa State University, Richard farmed conventionally, with large chemical inputs. Since 1967, the Thompsons have switched to a more balanced agriculture, without the use of any chemical fertilizers and pesticides.

"We do not claim to be experts," Thompson began, "there are no quick, easy answers." After a short introduction, Sharon showed slides of the Thompson farm which illustrated their methods.

Richard then reviewed how they had grown into this different form of agriculture. He spoke of the time before 1967 as a period when "I was building my kingdom, where enough was never enough." The change came about when the Thompsons received word from the Holy Spirit's working that "God was going to teach us how to farm." Since the change, "life has taken on a real purpose with definite directions."

Noting that a spirit of greed and ease exists today, Thompson said that we must spiritually change the inner man in order to conserve both resources and our own lives. We must understand what "appropriate living" is, and the change must come from within, he noted.

Lively interaction followed the presentation, both during the discussion time and

throughout the day in small groups at breaks or mealtime. Many of these discussions were how-to conversations.

The final session was led by Jackson, and he spoke on "Best Methods for Exercising Our Sense of Land Stewardship, Traditional or Contemporary?"

In opening, Jackson reviewed the Last Supper as a beginning of the body of Christ, "where the whole is greater than the sum of the parts," and related this to agricultural systems.

During the latter part of his presentation, Jackson referred to two very religious and ecological concepts. The first, redemption, can refer to both the "redemption of our souls" and the redemption of many abused parts of the environment. The second concept, transcendence, allows for today's body of Christ to be more than a gathering of people. Reductionistic science cannot see this, because it breaks apart systems and analyzes portions of that system. Therefore, he said, it is of merit "to trust our heritage, the Christian heritage, and the ideas of redemption and transcendence in agriculture and in our daily lives."

Pastor Ron Kennel of Wellman served as moderator throughout the sessions. In one devotional, he gave a summary of teachings about God's will regarding people's relationship to the land. In a second devotional, he summarized teachings of the church which are used to rationalize the misuse and exploitation of the land and gave corrections to these teachings through a rereading of the Scriptures.—Bruce Hochstetler.

MBM voluntary service worker profile, 1982

The average voluntary service worker with Mennonite Board of Missions is 28 years old, an increase in age level, belongs to the Mennonite Church, has attended college, and has worked a couple of years before entering VS. The average volunteer is single, serves for two years, and earns \$3,400 a year to help support the VS program.

That profile emerges from statistics compiled recently by Gari-Anne Patzwald and Dale Schumm. "Persons entering VS are increasingly older and better educated," Dale said.

The statistics showed that 60 percent of the volunteers graduated from or at least attended college. Many had interrupted their college studies to enter VS, partly explaining the lower median age of 23. The average age—28—is higher because of the increasing number of retired persons who enter VS.

About three fourths of the volunteers are members of the Mennonite Church. Twelve percent are non-Mennonite and most of the rest are members of other Anabaptist-Mennonite groups.

The most frequent assignments given to the nearly 200 workers are education (37%), community work (19%), involvement with the elderly (17%), clerical (9%), home repair (8%), health services (8%), and social work (7%).

Female volunteers outnumber male 55 percent to 45 percent. About one third are married.



Volunteer Earl Martin in front of the new facility he helped build at Academia Mennonita Summit Hills in Puerto Rico—one of nearly 200 MBM volunteers.

Forum reveals Canadian views and experiences at AMBS

A forum to probe the Canadian experience was conducted at Associated Mennonite Biblical Seminaries on Thursday, Mar. 11.

Forum planning facilitator Kathy Bergen, in an interview, said the introduction to Canadian distinctives and Mennonite self-understanding was intended "to create awareness in areas where we think ourselves distinct from the U.S."

J. Dyck led off the presentations with a recap of historic factors which have shaped Canada. While literature, education, religion, and language are British- and French-influenced, he said, Canadian lifestyle and technology are associated with the U.S.

Distinctives of the two countries, Dyck said, can be read out of their founding principles. "U.S. citizens are promised 'life, liberty, and the pursuit of happiness,'" he said, "Canadians are promised 'peace and order and good government.'"

Ron Flaming, Waterloo, Ont., identified popular Canadian perceptions of Canada as a country that is not part of the arms race. Not so, Flaming said, citing Mennonite researcher-author Ernie Regier's book *Making a Killing*

(McClelland & Stewart 1975), which cites the wide involvement of Canadian industry in military contracts with the Pentagon.

Neil von Gunten, Riverton, Man., called native peoples concerns "a Third World situation in our front yards." The new Canadian Constitution, being repatriated from Britain to replace the British North America Act, does not provide any gains for native peoples, von Gunten said.

Canada's native peoples include four groups: registered (treaty Indians), Inuit (Esquimo), non-status Indian (lost treaty rights), and métis (mixed blood).

Sam Steiner from Waterloo, Ont., briefed the group on Mennonite participation in politics. In addition to a handful of members of parliament on the provincial level in Western Canada, two or three Mennonites are usually seated in the federal government, he said.

Mennonite participation in politics, until recently dominated by the groups who emigrated from Russia in the nineteenth and twentieth centuries, is partially explained, Sam said, by the "felt difference" in the character of Canadian as opposed to U.S. politics. "Men-

nonites are known and they feel power is less concentrated in large interest groups," he said. Mennonites see power used differently, in that Canada does not have capital punishment and is not trying to run the world, Sam said.

Visiting theological center guest Henry Gerbrandt, former executive secretary of the Conference of Mennonites in Canada, said Mennonite Central Committee (Canada) "is where all the Mennonites meet. That's the place we forget we are Mennonite Church, General Conference, Mennonite Brethren, and the various other Mennonite denominations."

Canadian Mennonites, Gerbrandt said, have been dealing with the issue of "control over national policy by Mennonite organizations in the U.S." He said that the sentiment in Canada is, "Let Canada handle national things. Binationally we strengthen our ties."

Sue Steiner commented on Inter-Mennonite cooperation in Ontario, formalized in the advisory organization Inter-Mennonite Conference of Ontario. The goal of amalgamation of three Mennonite groups in Ontario has met with reverses, she said, however it is still probably an ultimate goal.

New Call to Peacemaking in Florida united many in common cause

Florida's New Call to Peacemaking convened at Bahia Vista Mennonite Church, in Sarasota on Mar. 20-21. In his opening remarks, moderator Martin Lehman spoke of the apathy with which the traditional "peace churches" are wrestling. "This is a *new* call to peacemaking," he said, "to our constituency, as well as those who have not identified with our denominations."

Lehman, general secretary of Southeast Convention, afterward said he "felt very good about the whole event. I was aware, as moderator, that we had people from a variety of backgrounds: Jews, Catholics, Friends, Unitarians. All represented a wide range of the theological perspectives."

Because of these differences, Lehman said he realized that there were those who would differ sharply on basic beliefs. However, he felt New Call to Peacemaking was not the place for him to be "evangelistic," but a place to share honestly and to respect and honor the perspec-

tive and position of others.

Aware of criticisms leveled at those leaders on the radical side, Lehman said, "I could applaud and affirm people's honesty on their stated positions."

There were various workshops with leaders active in the peace movement such as Charles Boyer, Ed Metzler, David Brubaker, Bob Goodson, Warren Hoskins, Doug Hostetter, Steve and Johanna Jordan. The keynote speaker, Edgar Metzler, touched on two attitudes that seemed to be an uncomfortable theme in most of the workshops: the apathy of many and the avoidance of responsibility by blaming everything on the enemy.

"There is a feeling we can do nothing about it, so why try? That attitude is at least partially responsible for the fact that though power to destroy was formerly reserved for the Almighty, we now are guilty of the ultimate arrogance: Modern man has taken on himself the power of God with the possibility of

destroying humankind," said Metzler.

In Brubaker's workshop on Preparing Our Religious Community for Peace and Justice, Brubaker said, "Until the church gets its act together, the rest of the world will never get the message. There will be more frustration than fruit if we get set to do this thing on our own power. We are only vehicles of the Holy Spirit." Brubaker also reiterated that "one-shot evangelism has no impact; churches must make peace concerns part of their curriculum."

Though the varied theology of the leaders came through clearly, the common concern of all received priority, thus balancing one another very well. A statement made in a film in Hostetter's workshop especially challenged the assembled, "Are you one of the people who will supply a new beat to march to? After all, Christianity is based on someone who was out of step with his time."

NCP is an interchurch peace movement.

—Audrey Metz Frey, Sarasota, Fla.

Four Chicago churches cooperate to test draft response

In response to the call for draft registration and continued U.S. military aid to El Salvador, four churches in the western suburbs of Chicago, Ill., joined together to sponsor a simulated draft board hearing on Saturday afternoon, Feb. 27.

Concerned adults and youth came together to help prepare and educate themselves should a draft occur. Many of those in attendance were from traditional peace churches whose youth are considering the conscientious objector position.

The Lombard Mennonite Church, the York Center Brethren Church, the Downers Grove Friends Meeting, and a Downers Grove Catholic church joined together in the effort. Each church was represented with one member on the draft board and one person as a conscientious objector applying for status with the board. Each applicant answered questions from the board about his faith, background, and reasons for wanting conscientious objector status.

Questioning lasted about twenty minutes for each applicant. Norm Ewert, Wheaton College professor of Economics, and Dave Sutter, youth pastor, represented Lombard Mennonite Church on the draft board and as an applicant, respectively.

Following the mock hearing, Dave Finke, of the Midwest Committee for Military Counseling reviewed each applicant's case, commenting on strengths and weaknesses if they had been responding to questions from a government selected draft board.

This was followed by an update on registration options and draft counseling problems. Youth from several of the Chicago Area Mennonite churches were part of the over sixty people who attended the afternoon session. After questions, the meeting closed with prayer.

Lancaster churches show high interest in missions

The Lancaster Conference Annual Meeting and Missions Rally held Mar. 19-21 at Lancaster Mennonite High School drew 1,800 persons to the closing session.

Peter Dyck, former director of constituency relations for Mennonite Central Committee, spoke at the missions rally on the subject: "The Church Makes Known the Wisdom of God."

The conference theme, "Walk in Your Calling," was taken from the book of Ephesians and developed in three messages by Edward Stoltzfus, associate professor of theology at Eastern Mennonite College, Harrisonburg, Va.

The moderators at annual meeting made a noble effort to keep the more than 50 speakers and a half-dozen singing groups within their time frame. Yet there was time for celebration as when two small children gave a chapter of the Bible from memory to demonstrate the work of the nurture commission which promotes Bible memorization in the churches under the board of congregational resources. The Friendship Community report under the board of brotherhood ministries included a group of retarded persons who sang a song, and a family with two handicapped children

who testified that God has blessed their lives.

Other moments of celebration were the announcement by the home ministries department of Eastern Board that 12 churches had been organized in 1981, and the report of Evelyn Brown, member of the Seventh Avenue Mennonite Church in New York City, who said theirs is the only integrated church in Harlem.

The theme of the mission board reporting was the church amid conflict. Associate overseas secretary Millard Garrett described the conflict in Guatemala, where Christians who try to help the suffering may be accused by either side of assisting the opposition.

Reports from areas of conflict and hardship, both overseas and at home, indicate that faith continues to be strong.

People who turned out for the family festival of missions on Sunday afternoon utilized all parking space, and shuttle service was supplied for those who had to park at a distance. Features, films, and seminars were held at more than a dozen locations. Puppets for children, fried bananas and peanuts to eat, and activities to participate in helped people experience life in Swaziland, Kenya, Guatemala, and VS and mission centers in the United States. Seminars on ethics in business and the use of money led by Robert Yoder, master farmer from Eureka, Ill., were packed four times. Other seminars were: Justice and Christian Witness, "Islam—Unlocking the Door," "Christian Schools," and "The Church Amid Conflict." Missionaries from Swaziland simulated an all-night worship service as practiced by the Zionist Independent Churches. Missionaries from Guatemala demonstrated an evangelistic service as held by the Kekchi Indians.

Washington Fellowship building dedicated

Over 500 persons attended the dedication service of the Washington, D.C., Community Fellowship center on the corner of Ninth and Maryland Avenue on Sunday afternoon, Mar. 14. The theme of unity pervaded the meeting as members of various denominations praised God together.

A trombone choir called the congregation to worship, and pastor Myron Augsburger brought greetings of welcome. Associate pastor Curt Ashburn, in an opening prayer, asked God to "break down barriers" and affirmed that "in Christ we are one."

Robert Lamont, Presbyterian minister and longtime personal friend of the Augsburgers, preached the dedication sermon. He praised the Mennonites for their "incredible work" in putting together the physical equipment for the building in so short a time and challenged each member of the congregation to receive the equipment of God's Spirit to utilize the facilities.

"There is a great spiritual hunger in America for reality," Lamont said. He expressed the hope that the "centrality of Christ and the constraint of the cross will be honored in this congregation." Lamont has given leadership to fund-raising for Augsburger Associates, an organization which shares Augsburger's vision for evangelism.

Herb Barksdale, who works for Human Welfare in the District of Columbia, rejoiced to see the restored condition of the sanctuary, which had been used as a warehouse. Barksdale had first recommended this building for its current use. "May it be a light in this city that will bring factions together," he said.

Louis Evans, pastor of the National Presbyterian Church, also noted the emphasis on unity in Christ, commending Mennonites for their work of reconciliation and peacemaking. Evans shared his dream that "one day there will be a great visible service here in this place, each with its rich heritage, all barriers down, singing, praying, evangelizing, doing the work of Christ, making an impact on Washington, D.C."

Other representatives who brought greetings were Arnold Keller, pastor of Reformation Lutheran Church; Gerald Foster, president of Inter-Church Board; and David Shenk, Eastern Mennonite Board of Missions Home Ministries secretary.

Eileen Bakke, member of the congregation, gave a brief history of the 77-year-old building. Later Augsburger called attention to the predominating arch motif, the decorations on the gridwork, the light hangings, the woodwork, and the pitcher and basin symbolizing servanthood. Recognition was given to the many persons who had contributed hours of physical labor in the restoration of the building, particularly to Trennis and Elizabeth Yoder, of Fort Wayne, Ind., who had given five months of

mennoscope



Erwin H. Rempel

Erwin H. Rempel, a missionary to Brazil under the General Conference Mennonite Church's Commission on Overseas Mission, has accepted a call from COM to become its executive secretary for an initial three-year term, beginning Jan. 1, 1983. Currently serving as executive secretary of the Evangelical Mennonite Association (AEM), his assignment includes responsibility with the German-speaking churches, as well as missionaries under Mennonite Board of Missions. Rempel will succeed Howard J. Habegger, who has served in that position for 11 years. He notified AEM of his decision in early March.

A Mennonite Disaster Service/Menno Pilots Association fly-in will be held the last weekend in June, the 26th and 27th, in Grant, Neb. Over the next 60 days additional details and information will be sent out through the MDS network. Herman Regier, Grant, serves as chairman; Jim Dyck, Homewood, Man., serves as secretary and Region V wing leader; Tom Lehman, Portland, Ore., serves as assistant chairman; and the wing leaders for Region I are Dr. Harold Housman, Lancaster, Pa.; Robert Myers, Springfield, Ohio, for Region II; Maynard Janzen, North Newton, Kan., for Region III; and Region IV wing leader is Jess Ropp, Albany, Ore.

Approximately 480 persons attended each of the three public sessions of the MDS all-unit meeting, and 600-plus participated in the Fri-

their time in directing the renovation.

This mission venture is being sponsored by Inter-Church Board, which includes the following Mennonite agencies: General Conference Mennonite Church, Allegheny Conference, the Mennonite Board of Missions, Eastern Mennonite Board of Missions, and Virginia Mission Board. It is anticipated that the congregation will soon be able to carry on its own program.

day evening banquet and inspirational service with Myron Augsburger, evangelist, Feb. 19 and 20, in Tidewater, Va. Representatives came from southern California and British Columbia to the west and the Florida peninsula and Atlantic Coast Provinces to the east. Tapes will be available of the all-unit sessions at a later date.

Former Anglo personnel who have served in the Hispanic churches are invited to the 50th-anniversary celebrations to be held at Hesston (Kan.) College campus, Aug. 10-13. The sixth convention of the *Concilio Nacional* will take place at the same time. Ron Collins will hold a seminar in which missionaries, voluntary service workers, and other persons will share some of their experiences. "It will be a time to come together, to remember, to celebrate, to be empowered to continue the task of sharing the faith in Jesus as Lord," says Jose Ortiz, associate general secretary of the Mennonite Church General Board.

Czars, Soviets & Mennonites is the title of a new treatment of the Mennonite experience in Russia by John B. Toews, just published by Faith and Life Press. In his foreword to the book, Frank H. Epp, professor of history at the University of Waterloo, Ont., writes, "The Mennonite experience of 200 years in the vast lands of the czars and Soviets has been surrounded by much mystery, partly because large chunks of that history were hidden or lost, partly because so much of it was confusing and paradoxical, and partly because so much of it was painful. *Czars, Soviets & Mennonites* is particularly engrossing because the author has ventured into the difficult terrain of analysis and interpretation as he looks at parochial Mennonitism in the wider social and political contexts."

Don Kraybill, author of *The Upside Down Kingdom* and professor of sociology at Elizabethtown (Pa.) College, will discuss the nuclear issue on the *Your Time* radio programs to be released Apr. 19-23. Speaker Margaret Foth interviews Don concerning the devastating effects of a nuclear holocaust. Mennonite Board of Missions/Media Ministries has prepared a cassette of the *Your Time* messages to help congregations and small groups focus the issue. Send \$5 to Mennonite Board of Missions, 1251 Edmond Road, Harrisonburg, VA 22801. Ask for "What If—Nuclear Attack?"

In the light of a negative judgment rendered by the U.S. Supreme Court against an Amish employer on Feb. 23, the General Conference's judicial action committee has recommended to the denomination's General Board that a planned suit against the IRS on the issue of tax withholding "be put on indefinite hold." The committee's decision came at the end of a Mar. 19 conference call with William Ball, who has been preparing the case on behalf of the church group over the past year. During the telephone meeting, Ball indi-

cated that, considering the Supreme Court ruling in the case *U.S. vs. Lee*, the General Conference would almost certainly lose its case.

J. Lawrence Burkholder, president of Goshen (Ind.) College, departed Mar. 24 for a three-week trip to Asia. Burkholder has been invited to address a conference at Payap College, Chiangmai, Thailand, on "The Mission of the Asian Christian College Today." "The purpose of the conference is to bolster the sense of mission and identity of Christian colleges in Asia, which tend to be rather small and not especially influential," said Burkholder. The conference is being sponsored by the United Board of Christian Higher Education in Asia. United Board president Nathan Pusey, president emeritus of Harvard University, issued the invitation for Burkholder to address the conference. Burkholder is a former Harvard faculty member.

A seminar on "The Calling and Review of Pastors" will be held at Laurelville Mennonite Church Center, May 14-16, 1982. Resource leaders are Ralph Lebold, president of Conrad Grebel College, who chaired the task force that developed the statement on "Leadership and Authority in the Life of the Church," and Paul M. Miller, teacher at the Associated Mennonite Biblical Seminary and author of the book *Leading the Family of God*. Lebold and Miller will explore with pastoral selection committees and congregational leaders how leadership needs are identified, ways these can be matched with prospective leaders, and styles of leader evaluation. For program flyers write to Laurelville Mennonite Church Center, Route 5, Box 145, Mt. Pleasant, PA 15666, or call (412) 423-2056.

Persons interested in issues related to membership and leadership in the congregation may attend a one-day workshop at the Center for Discipleship, Goshen College on May 15. Don Blosser, assistant professor of Bible at GC and director of the Center for Discipleship, is coordinating the one-day workshop, which will run from 9:00 a.m. to 4:30 p.m. The fee for the day's activities is \$5. Those interested may send the registration fee, their name, address, congregation, and specific concerns they would like to see addressed to Blosser, care of the Center for Discipleship, Goshen College, Goshen, IN 46526. Registration will also be accepted at the door.

Wilbur and Grace Nachtigall were called, through the Iowa-Nebraska Conference, to serve the Rock Island (Ill.) Mennonite Church. The installation service, held on Mar. 14, was in charge of J. John J. Miller, chairman of the leadership board, and Emery Hochstetler, conference minister. Wilbur and Grace's permanent address will remain 1921 S. Ridge Dr., Coralville, IA 52241.

Linville Hill Mennonite School has teach-

ing positions open for grades 4 and 6. Applicants may write Miss Zehr, principal, at 295 S. Kinzer Rd., Paradise, PA 17562, or call (717) 442-4447.

Correction: A photo was missing from the third "Mennoscope," page 227, in the Mar. 30 issue of *Gospel Herald*. The photo is appearing in this issue with the news story, "MBM Voluntary Service Worker Profile, 1982."

James Armstrong, bishop of the Indiana District of the United Methodist Church, will be the speaker for Goshen College's 84th commencement, to be held Sunday, Apr. 18, at 3:00 p.m. Armstrong will address the 286 graduates, their friends, and families in the Union Auditorium. Armstrong was recently elected president of the National Council of Churches. Commencement exercises will be the final event in a weekend of activities planned for Goshen College graduates and their families. J. Lawrence Burkholder will preach at the baccalaureate service the same day in the morning in the church-chapel.

An exhibit of artifacts and artwork created by Northwest American Indians opened on Apr. 1 at the Hesston College Little Gallery. The Mildred Mathie Memorial Exhibit is on loan from the Mid-America All Indian Center in Wichita, Kan. The collection includes both aesthetic and utilitarian items, such as masks, wood and ivory carvings, clothing, and children's toys. It was put together by Mildred Mathis, a public health nurse, during the 1960s and was given to the Indian Center following her death. The artifacts will be on display through Apr. 22.

Dorothy Cutrell, of the Provident Bookstores division at Mennonite Publishing House in Scottdale, Pa., indicates there is a "burgeoning sale of peace books." Omar Lapp, book buyer for the Lancaster Provident, says mail-order requests for such books are up. A pilot

direct mail project being worked out between Herald Press, MPH's book publishing division, and Provident through the Scottdale branch, according to manager Rose Hostetler, confirms increasing interest among readers beyond the historic peace churches. At a bookstore in Seattle, Wash., a part of the Logos Bookstores chain, where John Howard Yoder, a Mennonite theologian, was speaking, sales of peace and social issues titles mounted to \$6,000 within a period of six hours.

Kenneth G. Good's interim term of pastoral service with the Roanoke Mennonite Church has come to an end, and his new address will be R. 1, Westover, MD 21871; phone (301) 957-1812.

Eastern Mennonite College has an opening for the chairmanship of the education department/director of teacher education position, beginning July 1. Write Dean Albert Keim, Eastern Mennonite College, Harrisonburg, VA 22801, for details.

Women from Cedar Grove Mennonite Church, Greencastle, Pa., quilted a mural featuring the administration building at Eastern Mennonite College and Seminary. The mural, designed by art graduate Carla Janzen Mast, will be auctioned 7:30 p.m. on Apr. 24 during Homecoming '82 at EMC&S. The proceeds will go to the "Update for Mission" capital campaign underway at the school, where the mural will be kept on permanent display. The quilted mural was constructed by Vera Kuhns and Orpha Roth, participants in the Associates in Servanthood volunteer program at EMC&S. Cedar Grove is Vera's home church.

New member by baptism: Beemer Mennonite Church, Beemer, Neb., Karen Oswald. **New member by confession of faith:** Doreen Miller at Trinity Mennonite Church, Morton, Ill.

readers say

I see little in Ruth Martin's recent letter to the *Gospel Herald* to indicate that she understands why some readers were uncomfortable with her article on women in the church (Dec. 29, 1981; Mar. 9, 1982).

She says that she is only attempting to share with those who wish to live by New Testament standards. Yet she ignores the questions that just such people raised about her interpretation of the New Testament. Many conservative Christians—including the leading biblical scholars of the Mennonite Church—believe that the New Testament calls for equality between the sexes and that access to leadership positions is part of that equality. There is such an animal as a biblical feminist.

Martin also attempts to draw a distinction between sinners who are deceived and sinners who deliberately disobey. She is not very clear as to what she is getting at, but I suspect that she is trying to support one of her original points, namely that men are not as easily deceived as women. I am curious to know how she has determined that people like Jim

Jones and Reverend Moon have not been deceived. I am also terribly worried. I am much more gullible than my wife is. Could I be sexually maladjusted? Has my wife violated the teachings of the Bible because she is seldom deceived?

Finally, I cannot understand why Martin persists in asserting that women who wish to serve as leaders are thirsting for power. Those of us who raised questions about her article have, she says, confirmed this belief. Yet the women I have known who have filled leadership positions were quite unconcerned with power. They felt useful because they were helping people, not because they were "on top." And they were both humble and effective leaders.

Martin prays for the day when there will no longer be "a hierarchy in which no one feels useful or important unless he or she is on top." I fail to see how excluding all women from certain positions in the church will hasten the arrival of that day.

—David Peterson, Goshen, Ind.

births

Derstine, Dennis and Connie (Halteman), Dublin, Pa., second child, first daughter, Rosanna Eileen, Feb. 19, 1982.

Derstine, John L. and Mary, Franconia, Pa., fifth child, second daughter, Heidi Natasha, Mar. 8, 1982.

Doll, Richard and Elaine (Kurtz), Canton, Ohio, fourth child, second son, Josiah Keith, Mar. 18, 1982.

Gnagey, Les and Nedra (Beck), Elkhart, Ind., third child, (one stillborn), first son, Nevin Jay, Jan. 30, 1982.

Graber, Greg and Carol (Nitzsche), Crawfordsville, Iowa, third child, first daughter, Gina Lynn, Mar. 7, 1982.

Hallis, George and Sherry, Twinsburg, Ohio, first child, Nicole Joette, Mar. 7, 1982.

Huffman, Frank and Beth (Gerber), Venezuela, S.A., third child, first son, Mar. 12, 1982.

Jantzi, Stanley and Liza (Verstappen), Kitchener, Ont., first child, Luke Jacob Elias, Feb. 28, 1982.

Kemp, Daniel and Edie (Zeager), Riversdale, Iowa, first child, Heather Joy, Dec. 28, 1981.

Mease, Dean and Rhonda (Horst), Orrville, Ohio, first child, Megan Nichole, Mar. 12, 1982.

Miller, Lester E. and Sharon (Walker), Dalton,

Ohio, fourth child, second daughter, Sherry Lynn, Mar. 9, 1982.

Miller, Owen and Julie (Hochstetler), Hartville, Ohio, first child, Pamela Sue, Mar. 15, 1982.

Miller, Tom and Jill, Muguma, Tanzania, daughter, Sarah Lynn, Feb. 24, 1982.

Ross, Truman and Rosemary (Esch), Fairview, Mich., third child, second son, Luke Brody, Mar. 18, 1982.

Roth, Timothy Howard and Melody (Blikman), Tavistock, Ont., third child, second son, Tyler Martin, Feb. 23, 1982.

Schlegel, Kurt and Carolyn (Kandel), Orrville, Ohio, first child, Nathan Alan, Mar. 5, 1982.

Shanklin, Dale and Chris (Mast), Orrville, Ohio, first child, Nichole Lynn, Mar. 20, 1982.

Steiner, Roger and Laverta, Apple Creek, Ohio, first child, Devin Scott, Mar. 12, 1982.

Weaver, Dennis and Joanne (Umble), Lititz, Pa., first child, Darian Michael, Feb. 12, 1982.

Yoder, Roger and Jolene (Havens), Shipshewana, Ind., first child, Derek Alan, Mar. 15, 1982.

Yoder, Verton and Cheryl, Wooster, Ohio, fourth child, third daughter, Charlena Ann, Feb. 3, 1982.

marriages

Martin—Zehr.—Amos Martin, Kitchener, Ont., Preston cong., and Edna Zehr, Tavistock, Ont., East Zorra cong., by Willis Breckbill and Homer Yutzy, Mar. 13, 1982.

Neuhouser—Stone.—Kevin Neuhouser, Upland, Ind., and Marion Stone of Pasadena, Calif., both serving under MCC, Recife, Brazil, by John Hess-Yoder, Dec. 12, 1981.

Nofziger—Katterheinrich.—Arnie Nofziger, Canby, Ore., and Sheri Katterheinrich, Hubbard, Ore., both of Zion Mennonite cong., by John P. Oyer, Mar. 21, 1982.

Rexrode—Handrich.—Michael Rexrode, Staunton, Va., and Agnes Handrich, Staunton, Va., both of Lyside Mennonite cong., by Virgil Hershberger, Mar. 20, 1982.

Showalter—Lauber.—Wayne Showalter, Grande Prairie, Alta., Peace Mennonite Fellowship, and Darlene Lauber, Tofield, Alta., Salem Mennonite cong., by Merlin Stauffer, Feb. 27, 1982.

Zeiset—Zimmerman.—Mark A. Zeiset, Bowmansville, Pa., and Brenda G. Zimmerman, Bowmansville, Pa., both of Bowmansville cong., by Luke L. Horst, Jan. 23, 1982.

obituaries

Hershberger, Juanita Ann (born Dec. 26, 1971—aged 10 y.), **Verton Lynn** and **Virgil Lyle** (born Oct. 27, 1972—aged 9 y.), and **Keith Daniel** (born July 14, 1975—aged 6 y.); all died in a house fire in their home at Kalona, Iowa, Jan. 25, 1982. Surviving are their parents, Firman and Savilla (Mast) Hershberger, one brother (Darwin), their grandparents, and one great-grandmother. They attended Fairview Conservative Mennonite Church, where funeral services were held on Jan. 28, in charge of John L. Hershberger and Perry L. Miller; interment in church cemetery.

Horst, Verna, daughter of Herbert and Mary Ann (Allemang) Cressman, was born at Breslau, Ont., Oct. 22, 1918; died of cancer at Kitchener, Mar. 6, 1982; aged 63 y. On May 26, 1951, she was married to Tilman Horst, who survives. Also surviving are two sons (Mark and Grant), one brother (Lloyd Cressman), and two sisters (Mabel and Eunice—Mrs. Roy Burkhart). She was a member of Breslau Mennonite Church, where funeral services were held on Mar. 9, in charge of Horace Cressman and Erwin Wiens; interment in church cemetery.

Martin, Fanny, daughter of Mr. and Mrs. Joseph Snyder, died at Elmira (Ont.) Nursing Home, Mar. 8, 1982; aged 83 y. On Jan. 28, 1919, she was married to Ishmael Martin, who died on Feb. 28, 1980. She is survived by 3 sons (Vernon, Harold, and Oscar), 2 daughters (Edna—Mrs. Paul Hunsberger, and Naomi—Mrs. Leonard Brubacher), 17 grandchildren, and 16 great-grandchildren. She was predeceased by a daughter (Mabel), 5 sisters, and 6 brothers. She was a member of St. Jacobs Mennonite Church, St. Jacobs, Ont., where funeral services were

held on Mar. 10, in charge of Richard Yordy; interment in church cemetery.

Mast, Dale J., son of Earl and Pearly (Craft) Mast, died as a result of a motorcycle-truck accident near Milford, Del., Mar. 12, 1982; aged 20 y. He is survived by his parents, 3 brothers (Gordon and Eugene Mast, and Charles Craft), 2 sisters (Sandra Mast and Ellen Craft), his paternal grandparents (Alvin and Cora Mast), and his maternal grandparents (James and Blanche Craft). He was a member of Greenwood Mennonite Church, where funeral services were held on Mar. 16, in charge of John Mishler, Ivan Miller, Earl Swartzentruber, and Jay Biggs; interment in church cemetery.

McDorman, Addie L., daughter of Joseph M. and Amanda (Donovan) Ray, was born in Rockingham County, Va., June 6, 1903; died at Rockingham Memorial Hospital, Harrisonburg, Va., Mar. 14, 1982; aged 78 years. On June 7, 1924, she was married to James S. McDorman, who survives. Also surviving are a son (Ray E.), 7 grandchildren, 3 great-grandchildren, one sister (Mamie Andrews), and 2 brothers (Leonard G. and James M.). She was a member of Mt. Clinton Mennonite Church, where funeral services were held on Mar. 17, in charge of Wilmer Lehman and Harold Lahman; interment in Mount Clinton Cemetery.

Schweitzer, Joseph F., son of Joseph and Catherine (Troyer) Schweitzer, was born at Milford, Neb., Nov. 6, 1902; died at Seward (Neb.) Memorial Hospital, Mar. 13, 1982; aged 79 y. On Mar. 12, 1925, he was married to Grace Marie Schweitzer, who survives. Also surviving are one son (Robert), 3 daughters (LaVaughan—Mrs. Wayne Detweiler, Zelma—Mrs. Ervin Nichols, and Barbara—Mrs. Kenneth Roth), one sister (Mary Oswald), 17 grandchildren, and 14 great-grandchildren. He was a member of Milford Mennonite Church, where funeral services were held on Mar. 16, 1982, in charge of Kenneth Steckly and Ray Kapp; interment in church cemetery.

Shantz, Ward A., son of Aldred and Cinetta (Gimbel) Shantz, was born in Waterloo Township, Ont., Dec. 3, 1918; died of cancer at St. Mary's Hospital in Kitchener, Mar. 15, 1982; aged 63 y. On April 4, 1942, he was married to Erma Martin, who survives. Also surviving are one son (Ross), 3 daughters (Marilyn—Mrs. Don Snyder, Sandra—Mrs. John Schiedel, and Margaret—Mrs. Tom Stockie), one brother (Lloyd), and 8 grandchildren. He was a member of Erb Street Mennonite Church, where funeral services were held on Mar. 17, in

charge of Wilmer Martin; interment in church cemetery.

Yousey, Elmer, son of David and Mary (Moser) Yousey, was born at Castorland, N.Y., Dec. 8, 1922; died of cardiac pulmonary arrest-smoke inhalation, at Carthage, N.Y., Feb. 25, 1982; aged 59 y. On Sept. 11, 1946 he was married to Edna Roes, who survives. Also surviving are 6 daughters (Mary Ellen—Mrs. John C. Widrick, Linda Mae—Mrs. Laurence Moser, Rose Marie—Mrs. Dennis Kauffman, Phyllis Ann—Mrs. Bruce Moser, Barbara Jean—Mrs. Bruce Roggie, and Elaine Margaret), 2 sons (Glen David and Loren Jon), 16 grandchildren, and one sister (Bertha—Mrs. Samuel Roggie). He was a member of Naumburg Mennonite Church, where funeral services were held on Feb. 28, in charge of Lloyd Boshart, Vernon Zehr, and Richard Zehr; interment in church cemetery.

Cover, pp. 250, 251 by Earl Spivey, Jr.; p. 257 Leon Stauffer; p. 258 Rio Piedras V'Sers.

calendar

Christian Camping Convention 82, Camp Amigo, Sturgis, Mich., Apr. 12-15
Mennonite Church General Board, Cabrini Contact Center, Des Plaines, Ill., Apr. 15-17
Goshen College commencement, Goshen, Ind., Apr. 18
Rocky Mountain Mennonite Conference annual meeting, Colorado Springs, Colo., Apr. 30-May 2
Franconia Mennonite Conference spring assembly, Doylestown Mennonite Church, Doylestown, Pa., Apr. 30-May 1
Gulf States Mennonite Fellowship inspiration conference, Des Allemands, La., May 1-2
Mennonite Board of Missions Board of Directors, Harrisonburg, Va., May 13-15
Mennonite Mutual Aid Association Board/committee meetings, Goshen, Ind., May 13-15
Mennonite Board of Education board of directors, Elkhart, Ind., May 14-15
Mennonite Renewal Services annual meeting & CCRMC, Dayton, Ohio, May 18-20
Goshen Biblical Seminary commencement, Elkhart, Ind., May 21
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 21
Eastern Mennonite College commencement, Harrisonburg, Va., May 23
Hesston College commencement, Hesston, Kan., May 23
Festival of Missions, Wooster College, Wooster, Ohio, July 16-18
Indiana-Michigan Conference, Bayshore Campground, Sebawing, Mich., Aug. 1-3, 1982
1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8

\$282,910.68

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$282,910.68 as of Friday, March 26, 1982. This is 37.7% of the total needed. Contributions have been received from 347 congregations and 165 individuals. Individual gifts represent \$57,701.62 of the total.

Goal: \$750,000

Colorado Catholics start a new parish in a church shared with Presbyterians

It will be a little like "a big family with only one bathroom," says Tom Brown. He was referring to an innovative new Roman Catholic congregation that is going to share the facilities of his Westview Presbyterian Church in Longmont, Colo. And, like his Catholic counterpart, Daniel Flaherty, Mr. Brown is excited about the prospect of shared facilities, saying, "it will overcome a . . . lot of history" of separated Christian churches.

"Dan and I have enough trust in each other that we can tell each other if we think the concept isn't working," the minister said. "But we're going to give it a . . . go first."

Vatican plans to build a nuclear bomb shelter to protect its library

The Vatican has plans to begin construction in June of a \$1.6 million bomb shelter to protect its priceless library collection against possible nuclear attack. Alfons D. Stickler, the Vatican Library's Austrian prefect, said the shelter would also protect the library's collection of manuscripts and books against earthquakes. The Vatican Library, dating from the fifteenth century, today houses 70,000 manuscripts, some 750,000 printed books, 100,000 maps and engravings, and many thousands of archival volumes and files.

Congress push for freeze on nuclear weapons wins support of church groups

More than 125 U.S. religious leaders and organizations have endorsed a congressional resolution calling for a mutual freeze and reduction in nuclear weapons by the United States and the Soviet Union. Introduced in the Senate by Mark O. Hatfield, (R-Ore.) and Edward M. Kennedy, (D-Mass.), the resolution urges the two superpowers to achieve "a mutual and verifiable freeze on testing, production, and further deployment of nuclear warheads, missiles, and other delivery systems."

Following the freeze, it calls for "major, mutual, and verifiable reductions" in nuclear warheads and delivery systems. At a press conference Protestant, Catholic, and Jewish representatives sounded warnings about the arms race and called for support of the Kennedy-Hatfield proposal.

Southern Baptists mount counterattack against Mormon invasion of turf

Southern Baptists have begun to counterattack against a Mormon invasion of their mission turf, denouncing Mormon teachings as

doctrines tainted with "satanic error." The 13.7 million-member Southern Baptist Convention is alarmed by the successful mission efforts of the fast-growing 4.6-million Church of Jesus Christ of Latter-day Saints (Mormon), now building temples in two Baptist heartland cities, Atlanta and Dallas.

Mormons currently have a growth rate more than three times that of the Southern Baptists and in 1980 baptized 275,777 persons, compared with the much larger Southern Baptist Convention's total of only 429,742 baptisms that year.

Pope's Lenten reflection asks Catholics to guard against numb consciences

Pope John Paul II has called on Roman Catholics not to allow the modern world to numb their concept of right and wrong. Urging Catholics to use the Lenten season to meditate on the nature of conscience, the pope asked: "Doesn't contemporary man live under the threat of an eclipse of conscience, a deformation of conscience, a progressive sluggishness of numbness of conscience?"

The pontiff urged Catholics to reflect on the meaning of conscience and on sin and the need for repentance "during the period of Lent, which is a particularly appropriate time for the reawakening of conscience."

Theologian Carl Henry says defensive A-bombs have Bible's sanction

There is nothing in the Bible that says using nuclear weapons is immoral when used in self-defense or to deter aggression, says evangelical theologian Carl F. H. Henry. The Bible condemns aggressive warfare, but not the use of force in self-defense or the buildup of nuclear and other weapons, says Henry.

"I would say the question of whether nuclear weapons and nuclear power can be used morally is not a matter to be prejudged philosophically, but one that depends on the circumstances in which they are used," he said in an interview in San Diego.

Templeton prize winner, evangelist Billy Graham, emphasizes disarmament

Evangelist Billy Graham, newly announced recipient of the prestigious Templeton Foundation Prize for Progress in Religion, said that the world "stands on the verge of what could be a great conflagration." The Southern Baptist preacher said "trust in God" to achieve "universal nuclear disarmament" was mankind's only hope to avert the disaster which "could come before the end of the century."

"I am disturbed that so many nations are working on the atomic bomb—that terrorist

groups are working on it," he said. He added that he was for "SALT 10—the total destruction of all such weapons," including biochemical weapons and emerging laser weapon technology.

Congress on the Bible told that preacher of inerrancy may be 'a little bit racist'

A black community activist who took part in the Congress on the Bible in San Diego says he thinks some preachers of biblical inerrancy "are a little bit racist and haven't made enough of a commitment to humanity." John Perkins, founder of the Voice of Calvary ministries in Jackson, Miss., made the comment in an interview. He conducted seminars on "Compassion for the Poor: The Biblical Model for Ministry" during the four-day meeting, which was designed to demonstrate the relevance of biblical teachings to modern problems.

Perkins said evangelicals must "get their deeds to match their words. I believe the Bible is the inspired Word of God, too, but I think some of the inerrancy people who preach that issue so heavily are a little bit racist and haven't made enough of a commitment to humanity."

Alcohol related traffic deaths said to increase with new mixed-drink law

According to a police department study, alcohol was involved in 60 percent of the fatal traffic accidents in Greensboro, N.C., a city of 200,000 between 1977 and 1981.

The statistical study showed that 58 percent of the drivers killed in accidents had been using alcohol. Of the drivers whose vehicles struck such things as utility poles, buildings, trees, and other objects, resulting in the death of the drivers, 82 percent had been drinking. Greensboro Police Sgt. Paul Biggs, who conducted the study, said men between 16 and 24 years of age, were the most likely to be killed in alcohol-related accidents.

Nestle executives mount a picket-line challenge to protest in Baltimore

Nestle executives, accusing critics of "witch-hunt" tactics, mounted a picket-line challenge to a group of chanting demonstrators who called for a boycott of a new Rusty Scupper restaurant in the city's Inner Harbor development.

An interfaith group of clergy and church members protested the opening of the restaurant because of Nestle's controversial infant-formula marketing practices in Third World countries. The giant, Swiss-based food manufacturer is a parent company of the Rusty Scupper chain.

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Come before winter

It occurs to me that the three articles at the beginning of this issue support one another in a manner I had not perceived when I first assembled them. As I began to note the connection, I also thought of Clayton Keener's funeral at Strasburg (Pa.) Mennonite Church on March 21. Included in the funeral, which he had planned himself, was a meditation by David Thomas based on 2 Timothy 4:21, a text which Clarence Macartney used for a sermon every fall for possibly 25 years: "Come before winter."

According to a legend passed on by Macartney, Timothy was not able to "come before winter" and so he waited until spring when the weather improved and sailing on the Mediterranean was possible. By the time he got to Rome, Paul had been executed. So, said Macartney, as interpreted by David Thomas, if you have something important to do, don't wait.

Asked once to state the greatest commandment, Jesus offered two: love God first and your neighbor as yourself. The articles above speak to both sides of the second commandment. Whether it is possible to love others if we do not love ourselves, I do not know, but I doubt it. While a decent meekness of style is most appropriate, a genuine self-hatred does not serve as the background for service to others.

So the order of the three articles, if logically placed, might be the reverse of what we have. First would be Katie Wiebe's report of her program to improve her own health. Then William Hooley's preparation for his own death. And finally, the story of two churches who seek to be of help to others.

Sigmund Freud had a theory of human functioning based on the relation between what he called the pleasure principle and the death wish. I am not sure I understand what he had in mind, but I do observe that a lot of what goes for pleasure in society is not really good for you. Ours is a drug-oriented society, not only illegal drugs but legal life-destroying drugs. The popular magazines are drug pushers. A copy I just picked up gave more than 10 percent of the space to drugs which have an established record as harmful. Yet they continue to be promoted. Because of their very pervasiveness, such drugs are evidently assumed by many to be a part of the good life when

really they are the harbingers of death.

In this sense, ours is a life-affirming tradition. But as Katie Wiebe notes, choosing life involves more than avoidance of things harmful. It means also the sensible use of good things and this is for some a great burden.

Does choosing life also include facing death? For Bill Hooley, I think it does. Why do people hesitate to plan for death? Is it because they fear that the very planning will bring it on? Seventy percent of Americans, I heard recently, die without a will. Seventy percent?

Perhaps a concern about wills is a sign of an affluent society where it is assumed the person will have property to divide. Among refugees, food gatherers, or the very poor, a will is scarcely a matter of concern. There is nothing to divide.

But in our society where many of us hold property, it is prudent and responsible to make a will. And it is a sign that we have begun to come to terms with the idea of death. It also enables us to support the work of the church after our death. Shall we go further, like Bill Hooley, and specify the nature of our funeral and the disposal of our remains? Why not? It will be a boon to our survivors and another testimony that we have looked death in the face and have taken specific steps in preparation.

In the meantime we need not brood about death, for there is plenty to do. Somehow I believe that those best prepared to serve God and fellows are those who have affirmed life through discipline and faced death through preparation.

Of course, these matters do not necessarily follow each other in Pharasaic precision. As Jesus was inclined to observe, those who spend the greatest amount of time considering how things fit together may be least prepared for the kingdom of God.

Nevertheless, as David Thomas reminded us, speaking on behalf of Clarence Macartney and Clayton Keener, who believed they were representing Paul, "Come before winter." Or as John Drescher titled one of his books, *Now Is the Time to Love* (Herald Press, 1970). The call to follow Jesus and serve mankind is specific and persistent. And for each of us, it won't wait forever. —Daniel Hertzler

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"Jesus Asleep During the Storm" by Merry Joseph Blondel

The God of all comfort

By Paul W. Nisly

Often in our lives a comfortable routine takes over. It includes school, jobs, family, church—the busyness of life envelops us. The car is running, house payments are being made on time, the family is well except for assorted colds and occasional fevers. We are grateful to God for his daily mercies, and, perhaps without much thought, we accept the placid surface of our lives as if it were the permanent human condition.

And then, the calm of our lives may be upset with incredible speed, and we are plunged into dark depths. We knew, of course, that life was not all tranquillity and light, but somehow we ourselves—particularly in affluent North

America—are never prepared for the ill wind which suddenly develops into a hurricane force.

Good friends of ours—talented, educated, sophisticated—came to the Lord in adulthood, and the rudderless course of their lives was amazingly transformed as they found a secure anchor in Jesus. In addition to the hope and purpose which had seemed impossible only months before, the wife subsequently had a miraculous remission from a debilitating illness. And then with stunning suddenness—within hours in fact—their five-year-old daughter was stricken with a mysterious illness and died. From personal chaos to new hope to wrenching sorrow. Who can avoid crying, "Why?"

We have no clear answer concerning the events of the past months, but we acknowledge the growth that may come through pain.

Is there ever adequate warning? In the recent past in our own family we were living satisfying lives—good church relationships, harmonious family life, healthy children, meaningful work. We were not entirely without problems, of course. My wife, Laura, has rheumatoid arthritis, and while it has been largely controlled, she is never without some discomfort, and she needs to exercise care lest overworked joints become painfully inflamed. Still, we found life basically comfortable. Hadn't we learned how to cope with our problems and accept our limitations? And hadn't God provided for us far beyond any deserving? What more could we expect?

Then without warning—is there ever adequate warning?—there developed a suspicious lump, followed by a hurried visit to the family doctor. Then in rapid succession there was a referral to a surgeon and scheduling of surgery. Only two weeks elapsed from the initial discovery of a potential problem to the mastectomy which followed—hardly even time to internalize the import of the events.

After long delays came the lab reports: the malignancy had spread to two lymph nodes as well. Statistics about the number of breast tumors discovered each year do not comfort in such circumstances. For those individuals involved, each situation is unique.

Although such cases are traumatic to individuals, the sudden advent of difficulties is common to the human experience. Addressing the church at Corinth, the apostle Paul wrote, "We do not want you to be uninformed, brothers, about the hardships we suffered in the province of Asia. We were under great pressure, far beyond our ability to endure, so that we despaired even of life. Indeed, in our hearts we felt the sentence of death" (2 Cor. 1:8-9a, NIV).

For some reason Paul doesn't describe the precise nature of the problem. He may have faced grave personal illness, or there may have been some plot against him (such as the one recorded in Acts 23), or there may have been threats of mob violence. Whatever the circumstances, the peril was deep, and Paul describes his feelings of anguish in stark words. "We were carrying our own death warrant with us" (Jerusalem Bible). Later in the letter he describes the persistence of his distress: "This body of ours had no rest, but we were harassed at every turn—conflicts on the outside, fears within" (2 Cor. 7:5, NIV).

Without doubt, Paul was God's chosen one, called to be a special apostle to the Gentiles. To respond to his call he left behind him the securities of traditional Judaism. Without reservation he committed himself to serve the master. Yet troubles came. A stoning, floggings, shipwrecks, imprisonments, and other unnamed difficulties—clearly, Paul was not exempt from life's miseries.

Should we who have perhaps less claim to personal righteousness than Paul be surprised when troubles come? Arthur John Gossip puts it well: "For years and years you and I go our sunny way and live our happy lives, and the rumor of these terrors are blown to us very faintly from a world that

seems so distant that it seems to have nothing to do with us, and then, to us too, it happens. And when it does, nobody has the right to snivel or whimper as if something unique and inexplicable had befallen him."

Yes, we admit, the human race can expect trouble. But is this for me—or my family? One of Shakespeare's characters says that it is not difficult to bear another person's toothache, but when our own jaw throbs, that is another matter. Though the circumstances may be different, we, like Paul, feel at times pressed "far beyond our ability to endure."

God comforts us. When we reflect on these matters, we admit to ourselves that, yes, troubles do come. None of us can escape altogether the fierce winds and buffeting waves which threaten to upset us. But the marvel is that God does not abandon us to our own inadequate lifeboats. He is with us in the storm.

We think of the character and attributes of God: Creator of an unimaginably large and complex universe; omnipotent ruler, before whom the nations are as drops in a bucket; righteous judge who divides good from evil, the just from the unjust.

But in his deep trauma the apostle Paul sees God—not in those overpowering attributes—but as the "Father of mercies and the God of all comfort" (2 Cor. 1:3, RSV). Ah, Paul says, I thought I was going to die. I was pushed to the utmost extremity, but I know God comforts. Indeed, not only does he comfort, but he himself is the God of all comfort. Paul's experience of God's presence was like a personal resurrection. The situation developed, he says, "that we might not rely on ourselves, but on God, who raises the dead" (2 Cor. 1:9). From death to life, from darkness to light: God's presence makes the difference.

Yet this affirmation does not really solve all our problems. If God is in fact a God of love, a God of comfort, why the problem of pain, of suffering, of trauma? Some have even lost the faith because of life's unanswered questions. A good friend of mine confided in me some years ago his personal anguish that his prayers for his family were not being answered. If God could allow such suffering to come into his family's life, then he rejected that God.

The problems are real, yet what are the alternatives to trusting God? Arthur John Gossip says, "I do not understand this life of ours. But still less can I comprehend how people in trouble and loss and bereavement can fling away peevishly from the Christian faith. In God's name, fling to what? . . . You people

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in the sunshine *may* believe the faith, but we in the shadow must believe it. We have nothing else."

Jesus said, "I will not leave you comfortless [or orphans]; I will come to you" (Jn. 14:18). The floodwaters may overwhelm us, hearts no longer function properly, malignant cells multiply, children die inexplicably. But I will not leave you comfortless.

The comfort that our Father gives is more than helping us achieve quiet resignation. The Greeks believed in facing life with stoicism, with firmness in the face of difficulty. But the psalmist felt free to cry out in anguish, "My God, my God, why hast thou forsaken me? Why art thou so far from helping me, from the words of my groaning?" (Ps. 22:1-2, RSV).

The anguish is real—and may be acknowledged. But then there are words of comfort which one can receive as well, "Like as a father pities [or cares for] his children, so the Lord pities those that fear him. For he knows our frame; he remembers that we are dust" (Ps. 103:13-14, RSV).

In our humanness we feel the whole range of emotions—that's normal. A character in Shakespeare's *Macbeth* learns that his wife and children have been brutally murdered. Bear up like a man, his comrades tell him. "I shall do so," he responds, "but I must also feel it as a man." So must we.

Then the Father of mercies and God of all comfort can begin his healing ministry in our lives. When we learned that my wife was to have surgery, I began having rather bad headaches. A few days later, before surgery, dear friends came to us and prayed for our needs—emotional, physical, spiritual. God in his graciousness removed the severe tension and gave us peace.

We can comfort others. At times we experience comfort directly from our Father; often comfort is ministered to us by friends. For none of us is sufficient alone. While some seem to have great internal strength, yet no one can live without the


help of others. Paul, strong man of God that he was, needed encouragement from others. Once after describing his desperate need, he says, "But God, who comforts the downcast, comforted us by the coming of Titus, and not only by his coming but also by the comfort you had given him" (2 Cor. 7:6-7a, NIV).

We ourselves can serve as the agents of God's comfort. After Laura's surgery, a kindly man said to me, "Brother, I know what you are going through." Usually, such a statement is less than helpful, for others rarely know with precision what we are experiencing. In this case, however, his words were helpful because he himself had worked through similar circumstances.

In memorable words Paul says, "For just as the sufferings of Christ flow over into our lives, so also through Christ our comfort overflows" (2 Cor. 1:5, NIV). During and following the surgery, our family was amazed at the help and support Christian brothers and sisters gave us through loving words, gentle touches, and thoughtfully provided food. The experience was humbling, but it was also powerfully encouraging. God does work through his children. And through these difficult experiences we ourselves can become more caring.

Had we been given the choice, we would never have chosen the events of the past months with their uncertainties and fears, the long waits for lab reports, the surgery, and subsequent chemotherapy treatments (with the accompanying severe illness). We have no clear answer concerning the "why" of the events, but we acknowledge the growth which is possible through pain.

Henry Ward Beecher writes, "What has made you so versatile? What has made you so patient? What has made you so broad, so deep, so rich? God put pickaxes into you, though you did not like it. He dug wells of salvation in you. . . . And you are what you are by the grace of God's providence. . . ."

The Father of mercies and God of all comfort is faithful. 

Hear, hear!

Overkill in the church

Some perfectly good words may be subject to "overkill" through overuse. They become useless in communicating because the meaning is too well defined through prior uses. Not all the words I will mention have completely lost meaning, but they are dying and might well be replaced.

The first word is "peace." There is danger of overkill because it has become associated with a radical sound. Peace has come to mean only marching for a cause, resisting military tax, writing nasty letters to congressmen, and reading *Sojourners* magazine. I see the Hebrew word "shalom" capturing some of the old meaning of peace. Maybe it will attract new listeners.

The words "holy spirit" (spelled with a small h and s) are close to overkill in my vocabulary data bank. These words have come to mean speaking in tongues, second baptism, and lack of appreciation for science and medicine. In short, holy spirit has come to mean a radical departure from my past walk with God. Maybe the words Spirit of God could be a replacement.

A third word subject to overkill is "evangelism." Recently I sat with two pastors who were comparing notes on how many people had been attending their churches and what programs were working to win new souls. Evangelism cloaked in pro-

grams, hard-sell words, and gimmicks cheapens any good news the church might offer. Maybe the word "friendship" could be a replacement.

The words "marriage encounter" could suffer from overkill in our congregation. So many people have been "encountered" that those remaining might feel left out. Who wants to discover something last? Maybe the words marriage renewal could be a replacement.

The point I am trying to make is that any good cause, and there are many, can lose its appeal when one tries too hard to define its meaning. Meaning is gained through personal experience. Room needs to be given for faith discoveries by everyone.

A few of us are excited about the word "conciliation." We think this new word and the ideas expressed in it have potential for reviving and saving many words and programs mentioned previously.

Ask a friend about conciliation. If he or she says, "Huh?" we're safe. The word has not yet suffered overkill.—Larry Hauder, pastor, Hyde Park Mennonite Fellowship, Boise, Idaho.



Jolene Newcomer (left) and Cheryl Weber, members of the Pilgrims Food Buying Club in Akron, Pa.

Food needs of the poor in North America

by Joetta Handrich Schlabach

When the U.S. government said "cheese" in late February, it drew long lines of people, but not all wore smiles. Many of the cheese recipients were feeling the effects of worsening economic conditions and the 1982 budget cuts. They hear that further cuts are yet to come and cannot comprehend how a government can afford to spend \$1 million per day to store excess cheese while it insists on trimming additional billions from food programs. How can people be poor in a land of plenty? For many, the answer to this troubling question is a simple denial that authentic poverty and hunger exist in North America.

But pockets of poverty do exist. This was documented in a 1967 U.S. investigation by a team of physicians who found "many children with swollen stomachs, dull eyes, and open wounds." After significant improvements during the past 15 years, today's newspapers again swell with stories of those who are forced to choose between fuel and food, of food pantries unable to meet increased requests, of "people hurting so badly that they are overcoming a traditional reluctance" to seek assistance.

Poverty amid plenty is not a new dilemma. The Old Testament prophets repeatedly decried the existence of poverty when others in Israel enjoyed wealth and power. Their message reverberates today in the estimates that 25 million U.S. citizens are poor and an additional 30 million live on the verge of poverty.

Between 1979 and 1980 three million new people entered the poverty ranks. Many of these are what community agency

workers are calling the "new poor"—"mostly white, formerly middle to upper-middle class people who have to look toward the 'system' for help."

The current U.S. administration is handing Christians a double dose of responsibility as it seeks to relieve itself of its moral obligation to social welfare. Federal programs ranging from housing and energy subsidies to food stamps and child nutrition are projected for another \$11.7 billion trim on top of last year's \$22.3 billion cut. In addition, by placing the administration of certain programs with the states via block grants, the president is assigning an "optional" status to some fundamental welfare measures that ensure the meeting of basic needs.

Christians must examine carefully the meaning of this action in order to respond adequately. The government asserts that the solution to poverty lies in the market system, not federal entitlement programs. Previous legislators, however, designed these programs because the marketplace simply did not have a space for everyone. Some of the most severe cases of poverty are found in rural areas where mechanization of the farm industry and soaring land values have left people without jobs and land.

A second administration assertion is that the private sector, not the government, should care for the poor. It is true that the private sector can do much more. North American Christians have a poor tithing record. But poverty is a larger problem than what churches can handle alone.

Last year, for example, the churches of Franklin County, Ohio, the area surrounding Columbus, donated \$500,000 of food to direct relief efforts. This year if they could double that amount to \$1 million, they would still be \$6 million short of the amount that the federal budget has cut from food stamp benefits to that area.

A fundamental decision for Christians is whether or not to accept the transfer of funds from social needs to national defense. The 1982 budget cuts were approved by virtue of "cutting back" and "reducing the national debt." In reality, there was no overall reduction because of an increase of funds for military operations. The 1983 budget proposals follow the same criteria, pledging increased allegiance to weapons of destruction and diminished commitment to the needs of the poor.

With the national unemployment rate hovering around 9 percent, and soaring between 20 and 30 percent among certain racial groups and in particular geographic regions, U.S. Christians have a clear mission before them. Mennonite Central Committee U.S. committed itself to this mission during its January 28 annual meeting by adopting a resolution on domestic needs. Its staff wishes to cooperate with local churches to find creative patterns of response.

In 1978 a number of Mennonite and Brethren in Christ communities formed Hunger Concern Committees to raise awareness of world hunger. Most of these committees also began projects to respond to local food needs. Some of the committees have disbanded, but the projects remain active, offering examples of what the broader Mennonite community can do to plant seeds of hope at a time when the economic and social picture is so dismal. Here are some of these stories.

Interchurch food bank. As hard times hit Cleveland, Ohio, and leave people without work, those who face emergency food shortages will find the Lee Heights Mennonite Church a wel-

Joetta Handrich Schlabach is a staff writer with the Mennonite Central Committee U.S. Hunger Concerns Office.

Between 1979 and 1980 three million people entered the poverty ranks in the U.S. Here are examples of how Christians may respond.

come friend. The Lee Heights congregation is the home for an interchurch food bank that serves the city and neighboring suburbs.

The Lee Heights project is one of many similar food pantries around the country which, until recently, quietly provided a two- to four-day emergency food supply to individuals and families in temporary need. Now worsening economic conditions are bringing food banks into the limelight with a new wave of food requests.

On the national level a network of food banks, called Second Harvest, actively assists local emergency pantries and provides food to nonprofit organizations that operate prepared meal programs. Unlike local pantries, which depend on church contributions, the Second Harvest network salvages food items discarded by the food industry: dented cans, broken boxes, and products past their marketable dates.

Most food banks are volunteer projects designed to meet local needs, so there is no single organizational or operational pattern. The following model from the Ephrata, Pa., food bank, to which several Mennonite churches contribute, might be an adaptable model for beginners.

The food bank is located in the basement of a church with adequate refrigerated and dry storage. The volunteer director is a member of this same church.

Each month the director writes a letter to two participating churches, asking that they supply the bank with food for that month. The churches may contribute nonperishable items specified by the food bank, they may contribute money. The director uses the money to purchase perishable items such as meat, milk, and bread, and nonperishables when the stock is low. Volunteers stock the shelves and are on call to pack the orders for delivery to the social service office.

When a pastor or community worker receives a food request, he or she refers the person to the social service office, which processes all requests. In addition to verifying the need, the social worker provides employment counseling and assists in applying for food programs such as food stamps.

Emergency food banks are a first step in addressing local food needs. They provide food when the cupboard is bare, but they do not solve the underlying problem of poverty.

Vegetable sharing projects. Francis Sommer of the Grace Mennonite Church in Pandora, Ohio, reports that the current unemployment rate for Putnam County is 23 percent. Instead of wringing hands over the situation, Sommer and his congregation are planning for another summer vegetable sharing project. Home gardeners and truck farmers with excess produce make weekly trips to a community center in neighboring Lima to share their goods with low-income families.

The Lima Center distributes the food at no cost. A similar project in eastern Pennsylvania follows a different scheme. When the Souderton-area Mennonites take their produce to Allentown, Norristown, and Philadelphia low-income areas, they market the items at reasonable costs.

Mennonite Central Committee receives the money from this

project to support overseas development work. This allows low-income families to contribute to the needs of others while they purchase high-quality produce that would otherwise not be available.

Vegetable sharing projects provide excellent partnership opportunities between rural and urban churches. The rural churches provide the produce and the urban churches arrange the market place. Both can work together to provide recipes and on-site cooking demonstrations using unfamiliar vegetables that people might hesitate to buy.

Food buying clubs. Processing, packaging, and transportation are major factors in the high price of food. To avoid these costs, members of the Pilgrims (Mennonite Church) Food Buying Club in Akron, Pennsylvania, donate their time to pick up quantity food orders from local wholesalers, such as a flour mill and cheese distributor, and then package the goods in bags and containers which members donate.

Tailoring a food buying club to meet the needs of low-income families may involve creating a flexible membership fee. Some members may need to devote time to educational tasks such as budgeting for a large food expenditure once a month and preparing meals with basic, unprocessed foods.

Planting self-reliance. When the ocean freighter arrived in the port of Somalia with corn from North America, Mennonite Central Committee volunteers there were already thinking beyond the corn distribution. Although grateful for the corn, they are also active in irrigation, gardening, and nutrition projects, hoping that future food aid from America will not be necessary.

Mennonite and Brethren in Christ congregations can unleash a similar ministry to the poor in North America by sharing one of their favorite hobbies—gardening. Avid gardeners often take for granted the benefits of their action and fail to realize how their experience can aid others toward food self-reliance. In 1980 the average household garden produced \$460 worth of vegetables from a \$19 investment.

Several years ago MCC (Canada) began summer gardening projects with native peoples. One project is located on the land of several Mennonite families 11 miles from Regina, Saskatchewan. Here, in a wooded valley, the gardens provide the added benefit of natural respite from the city.

Another community gardening example comes from Elgin, Illinois, where Vietnamese refugee families garden alongside Church of the Brethren staff in plots on the Brethren office property.

Many congregations have property around their meetinghouses that they use for nothing more than growing grass. Gardens for All has helped many such churches establish community gardens on their land. It is estimated that 8 percent of the one million community gardens in the United States are on church property.

Sharing the harvest. In Old Testament times the law commanded farmers to purposely leave a portion of their crops in the field so the poor and landless could glean a share of the harvest. Few farmers in the modern age heed this ancient law, yet food lies unharvested. Outraged by this waste in some North American fields, concerned people are reviving the gleaning practice, hoping once again to bring the harvest to the poor.


Each year nearly 20 percent of the total U.S. food production is lost. This amounts to some 137 million tons valued at \$31 billion, roughly double the cost of the current food stamp program.

Although much of the loss occurs on the consuming end, in individual households, waste is a built-in feature of our modern food-producing system. High labor costs, mechanized harvesting and processing equipment, and uniform size and quality standards sentence bushels of edible produce to rot. What does a farmer do with onions that do not fit a hamburger, with knobby potatoes, or with peaches with split pits that foul the mechanized pitting device?

Thanks to the determined work of people in various states, farmers can contribute those culls to food banks, prepared meal

programs, or other direct aid services. After arrangements are made between donor and receiver, all that is needed is a labor force to pick and transport the goods. Senior citizens are frequent gleaners in the orchards of California, but the activity lends itself to people of all ages.

In some states farmers may claim a tax deduction for the fruit they donate. Even in areas where this is not an incentive, farmers still benefit. They receive the satisfaction of helping meet a local need, and some have less problem with fungus diseases when their orchards are picked clean.

Gleaning is still in its infancy in North America, but the resources for making it successful are plentiful—tons of unused edible food, millions of people living in poverty, and many compassionate congregations that can bring the two together. 

Another \$100 million?

by David Shelly

North American Mennonites, if they tithed, could give another \$100 million a year to the Lord's work.

Let's try to back up this statement with some calculations. We'll use 1979 figures as listed in the General Conference *Handbook of Information*, the *Mennonite Yearbook* published by the Mennonite Church, and the 1981 *World Almanac and Book of Facts*.

Per capita income in the U.S. was \$8,773 in 1979. For the sake of convenience, let's assume that the figure for Canada was the same. Total Mennonite and Amish membership in North America for that same year, including all branches of the church, came to 314,876. However, to use *per capita* figures, the number of children must also be included. Based on the published number of children in General Conference churches, and assuming the ratio of children to adult members is the same in other groups, we arrive at a total Mennonite family of 410,958.

From here the calculation is simple. If Mennonite incomes are the same as the national average, total Mennonite income in 1979 was, in round numbers, \$3.6 billion. (To put this figure in perspective, \$3.6 billion is greater than the almanac lists for the entire gross domestic product of many nations such as, say, El Salvador. Or Ethiopia and Somalia combined. It also represents about one week's spending by the U.S. Defense Department.) A tithe of \$3.6 billion comes to \$360 million.


How much did Mennonites actually contribute in 1979? General Conference figures show total giving to all causes for the year—including local church and community, district conferences, General Conference, conference-related institutions, Mennonite Central Committee, and non-conference causes—of \$22,679,969. Again assuming that other Mennonite groups gave proportionately according to their membership, total Mennonite giving in 1979, in round numbers, was \$117 million.

The gap between \$360 million (the theoretical tithe) and

\$117 million (the projected actual contributions) amounts to \$243 million. Of course, added to the known contributions would be the gifts sent directly by Mennonites to a wide variety of Christian organizations and causes. This is a substantial sum of money, and most of it is not included in the \$117 million.

It must also be pointed out again that a number of assumptions have been made along the way. To the extent that any of them are not valid, the overall figures have been distorted. Still, it seems clear that a figure of \$100 million potential extra Mennonite giving—just to meet the tithe—would be conservative.

Furthermore, many Mennonites can afford to give well beyond 10 percent of their income. It is a question of priorities. In his book *Rich Christians in an Age of Hunger*, Ron Sider advocates the concept of the "graduated tithe." An approach he suggests is to start from the official U.S. government-defined poverty level (for a family of four this would have been \$7,370 in 1979), and give a tithe on this base figure (\$737 for a family of four). He then proposes increasing giving levels on each \$1,000 of additional income above the poverty line in increments of five percentage points—15 percent of the first \$1,000, 20 percent on the next \$1,000, 25 percent on the next \$1,000, and so on. If the process were carried to its logical conclusion, a family of four would give 100 percent of all income after \$25,370. Says Sider, "The proposal is probably so modest that it verges on unfaithfulness. . . . But it is also sufficiently radical that its implementation would revolutionize the ministry and life of the church."

At its recent meeting in Milford, Nebraska, Mennonite Central Committee U.S. passed a "Resolution on Domestic Needs," noting increasing economic hardship in the U.S., and calling on congregations and individuals to respond in a variety of ways. Most Mennonites are not employed in the industries most seriously affected by the current economic recession, and certainly should not allow news reports of hard times to affect their faithfulness adversely. Most can and should step up their giving, particularly in times like the present when needs around us are greater. One hundred million would make a nice start. 

David Shelly is assistant editor of *Mennonite Weekly Review*. This article is reprinted from *Mennonite Weekly Review* by permission of the editor, Robert M. Schrag.



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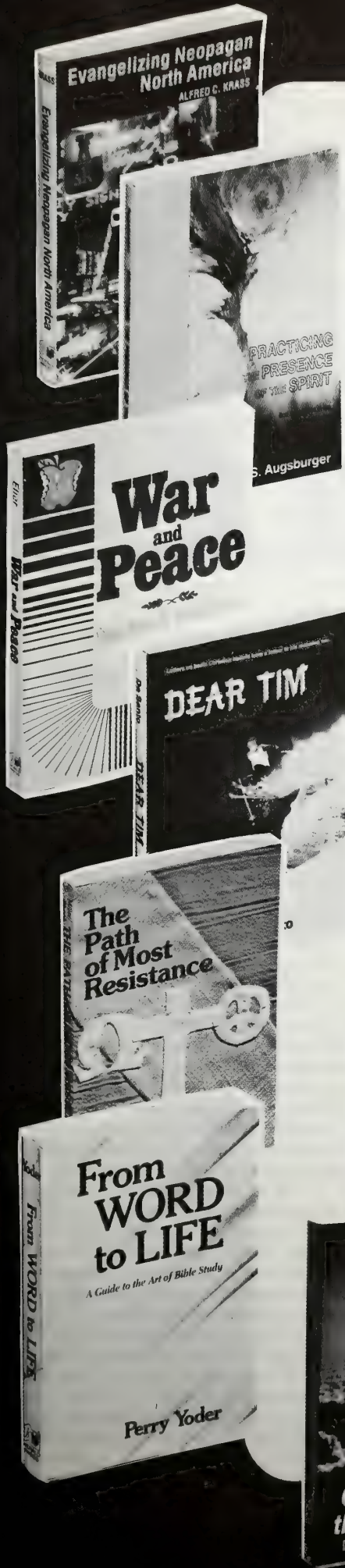
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Fort Wayne flood cleanup continues

On March 19, as the waters of Fort Wayne's three rivers rose 10 feet above flood stage, 10,000 people left their homes. Later that day as the water began to recede residents faced an estimated \$21.8 million in damage.

During the emergency 35,000 volunteers in this city of 170,000 people placed one million sandbags. Mennonite Disaster Service (MDS) workers helped fill and place sandbags, cooked for nearly two weeks at the Red Cross headquarters kitchen, and assisted with emergency shelter management.

But as is often the case, MDS leaders anticipate that their role will be greatest after the emergency.

Nelson Hostetter, executive coordinator, visited Fort Wayne on Mar. 23 as MDS was shifting from emergency to post-emergency operations, including continuing cleanup, repairs, and reconstruction. MDS will continue to loan volunteers to agencies such as the Red Cross and Salvation Army and will be involved in disaster counseling.

MDS set up temporary headquarters at Bethany Presbyterian Church in a flood-affected area. Serving as project director is Robert Lambright of Shipshewana.

Paul Miller, assistant project director, also of Shipshewana, reported that in the days following the flooding MDS received requests for immediate work such as pumping basements and propping up damaged basement walls. "We're thinking maybe a couple of weeks for immediate cleanup," Miller stated.

Hostetter, who saw "about three months of meaningful work for MDS," indicated that volunteers would work at temporary repairs for three to four weeks, during the crucial drying-out stage before permanent construction could take place.

Some volunteers filled sandbags throughout night hours. One volunteer, Ken Miller, a carpenter from Leo, Ind., who assisted with shelter management at the Precious Blood Catholic Church and at Brookside Mennonite Church said, "I'm not employed right now and I may as well be helping here." Miller planned to return to help with cleanup efforts.

MDS is working closely with the Red Cross, Salvation Army, and other groups, which often provide funding and materials while MDS provides volunteer labor.

Though 16 Mennonite churches were involved in the work in Fort Wayne, none reported any damage to member homes. Brookside Mennonite Church was utilized as a dual MDS and Red Cross emergency shelter.



George Lengacher, left, MDS Region II assistant director of MDS for the Fort Wayne Mennonite churches and Amish districts, talks with Salvation Army leader.

U.S. ignorance decried, Kopp calls for more languages

In a world where isolation is no longer possible, the U.S. possesses a "unique" ignorance of other countries.

"The price of international ignorance will be national decline," Lamarr Kopp told foreign language teachers from Mennonite secondary schools during a recent conference at Eastern Mennonite College. "Economically, we're seeing it."

Kopp, director of foreign studies at Pennsylvania State University, urged teachers to take advantage of recent attention to Americans' lack of global understanding and to "play the old tape again" on the importance of foreign language.

Part of the attention has come from the report of the President's Commission on Foreign Language and International Studies. The commission was appointed by former President Carter.

Carter was concerned about the military and economic superiority of the U.S. when he initiated the study, Kopp said. The commission's report added to the concern by indicating that "what we don't know . . . is beginning to hurt us."

Food, energy, employment, arms control, health, and the environment are issues shared by all countries. Given their importance, "the line between domestic and international affairs is just about invisible," Kopp observed.

Christians have a further reason for espousing global awareness. "Jesus came into the world, not North America," Kopp said. "There's a world out there and we have an obligation to that world."

The failure of the U.S. to be informed about

the rest of the world is seen on many fronts. Americans boast of the best television in the world, "the freest press and the most sophisticated news coverage," Kopp said. Yet a 1975 United Nations survey of 100 countries revealed that Americans get less exposure to foreign news and issues than any other country—with the exception of the People's Republic of China.

The U.S. has two of the four international news networks—Associated Press and United Press International—yet the number of American foreign correspondents has declined from 2,500 in 1945 to 429 today, Kopp said.

Although the United States is still the "leading exporter of education" through foreign students who go to school here, the country's commitment to that education is declining.

While Cubans, Chinese, and Russians were flocking to African countries as teachers and advisers in the 1970s, the United States was reducing by a third the number of Africans given the opportunity to study here.

As further examples of Americans' "unique" ignorance, Kopp noted that:

—There are more teachers of English in the Soviet Union than there are students of Russian in U.S. colleges and secondary schools.

—The U.S. continues to be the only country where one can get a doctorate "without a single day of foreign language study."

—Foreign language knowledge is no longer required for entry into the U.S. State Department service.

—No one in the U.S. embassy in India speaks Hindi, the language of 300 million people.

church news

Mennos march in Philadelphia

The "city of brotherly love," Philadelphia, Pa., was the setting for approximately 200 Mennonites joining 15,000 other Christians and Jews in an interfaith witness against the nuclear arms race on Saturday evening, Mar. 27. The candlelight vigil was organized by the Friends Peace Committee. Joining the Quakers were Baptists, Brethren, Episcopalians, Jews, Lutherans, Mennonites, Methodists, members of the Orthodox Church in America, Presbyterians, Roman Catholics, Unitarians, and United Church of Christ.

The various churches and denominations began to congregate separately at 7:00 p.m. to have a short time of worship before walking to Independence Mall for the larger worship service an hour later. Mennonites, under the leadership of the Philadelphia Mennonite Council, met at the Meetinghouse.

Here the Mennonite group was given candles and had prayer before silently walking the several blocks through the historic section of old Philadelphia to the mall in front of Independence Hall.

One member of the Mennonite delegation said of the worship service, "Walking silently down the middle of the cobblestone streets with our candles flickering and joining other concerned religious people in this expression was a deeply moving experience. I sense in this kind of setting that God's people are wonderfully diverse."

In 30-degree weather the congregation of 15,000 sang songs, read Scripture, and heard Cardinal John Krol, archbishop of Philadelphia, and spiritual leader to 1.3 million Catholics in southeastern Pennsylvania, give the main address. While stopping short of calling for an end to all war of any kind, Krol did sound a clarion call for governments of the world to stop the production of nuclear arms.

The cardinal's homily reflected the classic Augustinian just war theology of "legitimate self-defense, once all means of peaceful settlement have been exhausted." The Mennonites, who had walked to the worship service behind the banner stating, "Christ is our security," seemed to generally take the position of practicing nonviolence no matter what the "justified principle," but were thankful for Krol's concern for war, even if limited.

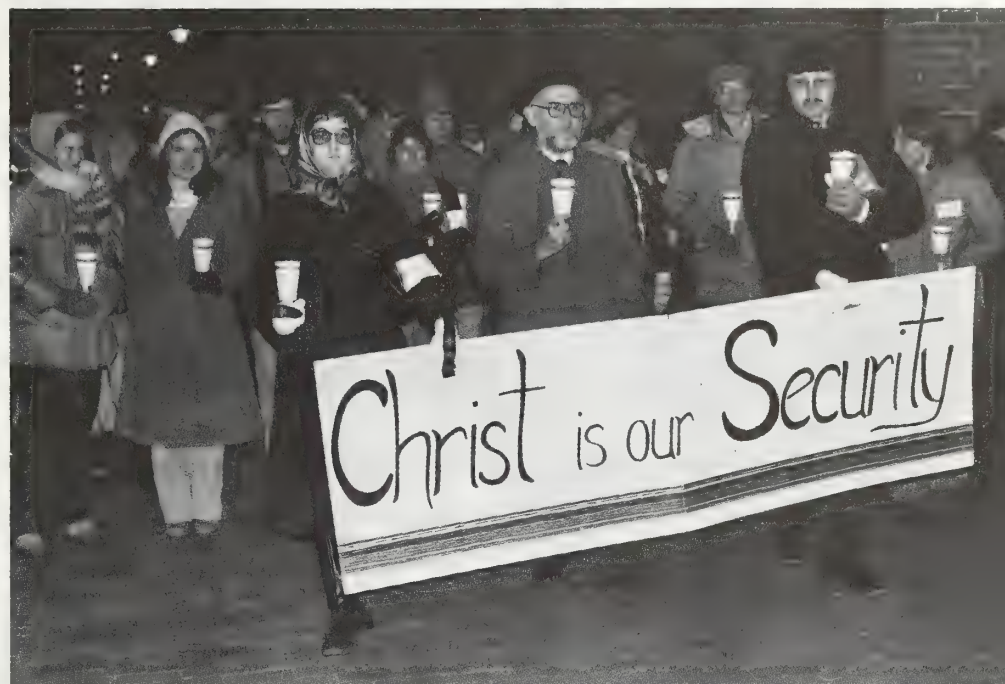
Looking out over the sea of faces, one was struck with the fact that the people in attendance were not typical of the antiwar demonstrations during the Vietnam era. These witnesses against nuclear war were young and old, members of the church hierarchy and the laity. *The Philadelphia Inquirer* quoted one woman as stating, "I don't think it's as 'fun and games' or as emotional as the 60s. What you see here is lots of deeply felt religious feelings opposed to political views. The concern over the arms race was also officially addressed by the city of Philadelphia when Mayor Bill

Green met with two members of the European disarmament movement prior to Saturday's worship service and proclaimed a "Freeze the Nuclear Arms Race Week" for the city.

The call to worship, which was read before the thousands gathered in the shadow of Independence Hall and the Liberty Bell, stated in part: "We gather here as religious people—Protestant, Catholic, Orthodox, and Jew alike—to express our profound concern over the escalation of nuclear armaments in our country and throughout the world."

As the various church groups walked into the mall, opponents of limiting nuclear arms were present. There were also several members of the Coalition for Peace Through Security who are opposed to arms limitations. Said one member of the coalition, "We appreciate their idealism, but we think it is naive."

It seemed appropriate that Mennonites took part in this vigil against the nuclear arms race. For three hundred years Mennonites have taught and worked for peace in America.—Joseph S. Miller, Harleysville, Pa.



Carrying the banner are Dorothy Schmucker, Luke Stoltzfus, and Donald Schmucker.

Atlantic Coast Conference makes changes, hears Gautsche

The Fourth Annual Assembly of Atlantic Coast Conference met at Ridgeview Mennonite Church, Gordonville, Pa., Mar. 26-28. Charles Gautsche, pastor of Central Mennonite Church, Archbold, Ohio, and president of Mennonite Board of Education shared four messages on the conference theme, "Relevance of the Church," with subtitles: "Relevance for peace; for leadership; for nurture; and for evangelism." Gautsche also gave the report for Mennonite Board of Education, the churchwide board assigned to report this year to ACC.

Moderator P. Melville Nafziger gave an address to the assembly on Friday evening. One hundred and thirty delegates answered roll call, including a group of youth invited as official delegates (a first for the assembly). An additional 300 persons attended evening and Sunday sessions. About 10 percent of the conference-wide membership of 4,128 members were present sometime during the activities. They represent the conference's 40 congregations.

The delegates approved a budget of \$173,000. The council will employ Ross M. Goldfus full time as the ongoing conference minister, a staff position. New ministers were received: Amos Bontrager, pastor of the Christiana Mennonite Church, and Steve Garman serving as youth minister at Maple Grove, Atglen. Elected officers were commissioned and reports shared. A large number of displays by many agencies and commissions were available for browsing through.

This assembly witnessed a large turnover of officers and staff. The hosting pastor, Charles Good, is ACC's new moderator for a three-year term. Recognition was given to Bob and Cyndi Petersheim, youth ministry team, terminating their staff positions in October, and to Bob Shreiner, resigning executive secretary, and his office secretary, Rosemary Shenk. P. Melville Nafziger and his wife, Esther, are assuming these secretarial positions on a ½-time basis effective Apr. 1. The new conference address is Box 29, Phillipsburg, NJ 08865, phone (201) 454-0804.—Rosemary Shenk

ITRO AGRO-TEC CASA DEL CAMPESINO"



Inauguration of the Centro Agro-Tec, Montero, Bolivia.

Campesino store makes small technologies accessible

It is a kind of *campesino* or peasant farmer's implement store.

Juan Ferrer, a former *campesino* himself, and Mennonite Central Committee Bolivia inaugurated the Centro Agro-Tec on February 14 in Montero, a small frontier town 50 kilometers north of Santa Cruz.

The center is a joint venture between MCC and Ferrer, a native Spaniard who has been living and working in Bolivia for over 10 years. Its purpose is to supply the missing link between the needs of small farmers and their families, and available technologies that can help them improve their lives.

"Instead of 100-horsepower tractors, it is based on animal traction," associate executive secretary Edgar Stoesz, who was in Bolivia at the time of the inauguration, says of the store's orientation to "appropriate technology."

The center will also serve an educational function to small farmers in the region, both formally and informally. Stoesz notes enthusiastically that the store should serve as a natural place for the extension of agricultural methods.

The idea of a center of this nature grew out of the increased efforts during the last three years to develop appropriate technologies. Dallas Steiner from Orrville, Ohio, spent his term in Bolivia listening to ideas from the small farmer and fellow volunteers on items that would be helpful to the farmer and his family.

Steiner put some of these ideas into concrete, metal, wood, and leather, using designing skills he had learned from his family's farm machinery shop back in Ohio. He developed nu-

merous items, one of which won first prize in a local competition at an appropriate technology fair. Glenn Burkholder of Waynesboro, Va., has since replaced Steiner, and continues work on special needs of the rural family.

Also producing technologies applicable to the *campesino* are nearby colony Mennonites. Along with production of animal-drawn small machinery that Steiner designed, they produce their own wagons, harnesses, hand-powered washing machines and hand washers, which are available to their Bolivian neighbors.

Flooding damages portion of grain for Ethiopia

Warehouse flooding at the port of Assab has damaged a substantial portion of 5,000 metric tons of grain Mennonite Central Committee sent to Ethiopia in late 1981.

The extent of the damage has not yet been determined, but early estimates suggest that up to half of the grain, which included 3,000 tons of corn and 2,000 tons of wheat, may no longer be fit for human consumption. Not affected were 250 tons of peas and lentils.

The Canadian Food Bank has arranged for World Food Program to assess the damage, and is making inquiries as to possible insurance compensation for or replacement of some of the losses.

The 5,250 tons of grain and other items had arrived at Assab in mid-January, with another 5,100 tons of corn going to Somalia. Volunteers in Somalia report no damage to food there. Distribution to refugee camps went smoothly,

Women meet at Mt. Joy

Four hundred and fifty women attended the ninth annual meeting of the Women's Missionary and Service Commission (WMSC) of the Lancaster (Pa.) area held in the Mount Joy Mennonite Church on Mar. 17.

Anna Ruth Jacobs, Landisville, president of the local WMSC, chaired the morning session. Miriam Book, Ronks, was installed as president-elect of the organization, and Miriam Charles, Lancaster, was installed secretary, succeeding Lois Witmer, Lancaster, who had served in this capacity for six years.

One new feature of the program this year was an impromptu ladies' chorus of 50 women, who practiced three songs over the noon hour and sang them to the congregation in the afternoon session. JoAnne Zimmerman, Mount Joy, directed; she also led the audience in singing, and took part in a duet, trio, and quartet.

Speaking on the theme of the meeting, "Discipleship with Joy," Grace Hostetter, Lancaster, said, "If we are not willing to face up to what it means to be a disciple, we aren't going to be happy in our discipleship." She spoke of the pain of discipleship and of the joy that follows it. "If you aren't walking in joy, you aren't a good advertisement for the gospel," she said.

Mildred Steffy, Manheim, director of nurses at the Mennonite Home, Lancaster, spoke on "Discipleship in My Profession." In the context of dealing with hurts, she said, "Words of encouragement are like a drink of fresh water," and "when you have the joy of the Lord, outside circumstances can't shake you."

Eunice Lehman, Holtwood, spoke on "Discipleship in My Home." Mother of eight children, she spoke of the joys of homemaking in three areas: The Woman God Created, Our Energy, and Self-time. "Emotional, spiritual, and physical energy cannot be separated," she

with the corn helping fill a gap in the food supply line.

Mennonites and others had donated the food during fall drives in Ontario and the East Coast and Great Lakes regions. The Ethiopia part of the shipment all came from Canada.

MCC has learned that after arriving at the port the bulk grain was bagged and placed in roofed warehouses. But heavy rains later caused flooding in the warehouses.

Tim Lind, secretary of northern and central Africa, notes that because of the internal security situation in northern Ethiopia, workers were denied permission to travel to Assab to monitor the unloading and hauling of the grain to the warehouses.

"When we deal with relief efforts of increased size, we also deal with increased risk," says Lind. "Circumstances beyond our control have in this case frustrated our best efforts."

said. She emphasized that we need self-time—time for infilling, time for nurturing. She warned against being resentful of our lot. "Resentment ages us," she said. "Rather, let us praise God that we can bring glory to him as homemakers."

Sara Jane Wenger, Lancaster, wife of the pastor of Blossom Hill Mennonite Church, introduced six women from her congregation who spoke on "Discipleship in My Local Congregation."

Mary Ellen Dula, Millersville, spoke on learning together through prayer.

Geneva Rufenacht, Landisville, told of the delights of relating to people in the congregation.

Connie Stauffer, Lancaster, gave illustrations of dealing with hurts.

Susan Joyce, New Holland, told how she likes to "throw seeds out for Jesus, believing in faith they will be planted and grow."

Ruth Walsh, Lancaster, worship leader in the congregation, challenged the group to be sensitive to others' needs, to be open, honest, and accept criticism.

Lois Landis Shenk, Lancaster, author and newswriter, told how the congregation encouraged her at a special dedication service for her book manuscript before it was sent to the publisher. "God has many wave lengths," she said. "He needs many transmitters."

Gulf States cooperate to upgrade camp and witness

Early Saturday morning, Mar. 27, members of the Gulf States Mennonite Fellowship gathered in Meridian, Miss., for the first annual benefit sale for Pine Lake Fellowship Camp. Hours of planning and creativity had gone into the sale which was designed to raise money for the conference-owned facility.

An air of excitement prevailed as activities got underway.

Among the attractions at the sale were baked goods and crafts of all kinds. A fresh doughnut booth made and sold approximately 500 doughnuts by noon. A pancake breakfast, barbecue dinner, and snack stand tantalized everyone attending. The Gospel Sounds, a local singing group, provided entertainment.

The auction in the afternoon highlighted the day. Among the items auctioned were 23 quilts and comforters, woodworking products, crafts, plants, and antiques. An original oil painting of the camp created considerable interest and bidding.

The sale, which raised \$4500 for the camp in Meridian, exceeded all expectations. Enthusiastic participation compensated for the modest conference membership. Some people came hundreds of miles to donate time and articles. The sale also gave the church and the Pine Lake Camp opportunities to make many new community contacts. It also gave the fellowship a good day of working together.—Elaine Maust, correspondent

mennoscope

Spirituality: Living the Presence of God will be the topic of a conference to be held at the Center for Discipleship, Goshen College, June 25-27. The conference will bring together several people whose lives have expressed their own understanding of what it is to be a spiritual person. Those resource persons will include Richard Detweiler, president of Eastern Mennonite College; John Shearer, pastor of Wilkes-Barre (Pa.) House Church; Ann Zook, who was arrested early this year and tried for anti-nuclear protest activity at Rocky Flats Nuclear Facility in Colorado; Ken Bauman, pastor of First Mennonite Church, Berne, Ind., and Emma Richards, pastor of Lombard (Ill.) Mennonite Church. Participants may stay in Goshen College dormitories during the weekend, if they so desire. For more information about the conference, call Don Blosser or Carol Bixler at the Center for Discipleship, Goshen College, Goshen, Ind.; phone (219) 533-3161.

Fifty-two Eastern Mennonite College students and faculty joined a crowd officially estimated at 23,000 in a protest against United States aid to El Salvador on March 27 in Washington, D.C. The demonstration began with a rally at Malcom X Park followed by a march to Lafayette Park, across from the White House, reports Pearl Sensenig, editor of the *Weather Vane* at EMC. Sophomore Cindy Shenk saw the protest as a way to practice ideals learned in classes such as Peace and Justice. "I feel strongly that the U.S. has no right to intervene in El Salvador or any other country, and this was a way to make my viewpoint known," she said. Calling the U.S. role in El Salvador one of the "bigger crimes of the century," associate professor of sociology Titus Bender said, "I think it is possible that Reagan's intentions of destroying the revolution will be turned down by the American people."

Eastern Mennonite High School has a one-year social studies-Bible opening (for the 1982-83 school year). Responsibilities include teaching three senior high social studies courses and several senior high Bible electives. Interested persons should contact J. David Yoder, principal, Eastern Mennonite High School, Harrisonburg, VA 22801.

Voluntary Service worker Ed Miller is truck driver for Tucson, Ariz., Community Food Bank, which is heavily supported by the Tucson VS household of Mennonite Board of Missions. Ed's job is to pick up donated food at local grocery stores which is still edible but not for sale anymore, usually because the packaging is damaged. The food is then passed on to various social service agencies in Tucson. Ed is from West Liberty, Ohio, and will complete his two-year VS assignment in June. Opened in 1973, the Tucson VS household works closely with Shalom Mennonite Fellowship, a new congregation in the city. Heidi Hanson is the



Ed Miller is a volunteer truck driver for the Community Food Bank in Tucson, Arizona.

current leader of the five-member household.

Iowa Mennonite School has openings for English and industrial arts instructors for the 82-83 school year. Contact Norm Yoder, principal, R. 1, Kalona, IA 52247. Phone (319) 656-2973.

Sandra K. Drescher, a Mennonite student at Union Theological Seminary, Richmond, VA., has published another book, a devotional for young people, *Dear Jesus ... Love Sandy*, by Zondervan. The book is based on Drescher's discovery that writing her prayers led to a renewed life. The author works part time in the chaplaincy program at Bon Air for Girls.

New Gospel Herald Every-Home-Plan:

readers say

Marion Mennonite Church, Shipshewana, Ind. Anderson Mennonite Church, Anderson, S.C.

Special meetings: Richard F. Ross, Hartsville, Ohio, at Longenecker, Winesburg, Ohio, Apr. 18-22. Glendon Blosser, Harrisonburg, Va., at Mt. Jackson, Va., May 16-21.

New members by baptism: Scott Bratton, Teretha Kanagy, Kent Peachey, Carolyn Yoder, Cindy French, Todd Kauffman, Allison Yoder, and Darrin Yoder, at Maple Grove, Belleville, Pa. Loren Fry, Darryl Shellenger, Kristine Snyder, Rosie Wenger, Sherwin Wenger, Timothy Wenger, Rodney Witmer, and Dwight Yoder at Erisman, Manheim, Pa. Kevin Buchert, Steven Schiedel, Ann Schultz, Philip Steckley, and Michael Steinman at Preston, Ont. Ann Swartz by confession of faith at Bahia Vista, Sarasota, Fla. Ted Cobb, Shawn Blosser, and Brad Sauder at Central, Archbold, Ohio. Todd Kiser at Rockhill, Telford, Pa. Bill and Beverly Coyle at Cedar Grove, Greencastle, Pa. Lora Bechtel, Audrey Birkey, Chris Birky Scott, and Randy Bachert at Hopewell, Kouts, Ind.

Correction: In the *Gospel Herald*, April 6, there was a Mennoscope concerning reservations in Mennonite homes for World's Fair attendants in Knoxville, Tenn. The telephone number was not correct. The correct number is (615) 588-9843.

The March 16, 1982, "Hear, hear!" word from Milo Kauffman is to the point. At age 84, Milo Kauffman is in step with the 1980s.

Our church boards and agencies should *not* be short of funds to carry out God's purposes. God uses the resources that his people commit to do his work and mission.

We need to hear more from brother Milo and others on Christian stewardship. We need a churchwide general assembly addressing this issue. Budgets are statements of priorities. With all resources added together of the Mennonite Church members, how high are God's priorities as reflected in our stewardship?—Lee M. Yoder, Harrisonburg, Va.

. . .

A la "To the sister (or brother) from Bloomington" (Mar. 23), now you know how some of us felt about X Menno or Menno B. Hurd."

Contrary to the views of your anonymous writer, I appreciate your selection of articles, your editorial comments and news coverage. Donald Kraybill's article, "You Can Do Something About Nuclear War," and Richard A. Kauffman's "So, Take Up Your Bed" are good examples of your diverse selections. I hope you won't allow your critics to make the *GH* into a bland publication. Keep all the issues of the Mennonite Church in print in the *GH*.

Your cover photography has been well chosen also. I am curious about the source. Shouldn't that person or persons receive proper credit?—John Otto, Glenwood Springs, Colo.

Editor's response: The covers are normally credited in the back just before the "Calendar." However, some of our illustrations are obtained from a design service which does not supply credits.

. . .

The March 30, 1982, issue of the *Gospel Herald* had a story on the Sexuality Emphasis Week at Goshen College. As it is printed the story is misleading.

The last four paragraphs of your story concerning the campus "unlatched door policy" are taken from the student newspaper. That policy and that story are not related to the report on Sexuality Emphasis Week from our office.

The first part of your story, which is from our office, is, unfortunately, only a portion of our report of the week. Your report on the week ends with Krabill's comment that sexism still exists on campus. I think it should also include Krabill's fine analysis of our need for intimacy. Our full report of what he said follows:

Krabill echoed and expanded ideas introduced by Lew Bird, codirector of the Marriage and Family Counseling Service of Havertown, Pa., and Anna Bowman, associate professor of social work at Goshen College—that the deepest human need is for intimacy, that sex is satisfying only if it expresses emotional commitment and that both single and married people can develop close, sustaining and intimate friendships.

Although Bird commended Goshen College for being progressive enough to address the topic, Krabill told students, "We know the sexual hurt that is on this campus, the sexism, discrimination, the lack of intimate friendships, and we know we have a long way to go."

Some of the confusion and unhappiness comes from the mixed messages we receive from both society and the church. First, we hear "sex is good, sex is great—don't talk about it. Then we hear sex is dirty—save it for the one you love," Krabill pointed out.

"To assume that sexual confusion is limited to single people and that marriage automatically brings fulfillment is to oversimplify," Krabill said. Referring to his years of medical experience, he said the most common sexual problem is apathy, lack of desire. "Married women who come to me say over and over, 'I feel like a thing. He just uses me. I feel like a thing.' The real need is for intimacy."

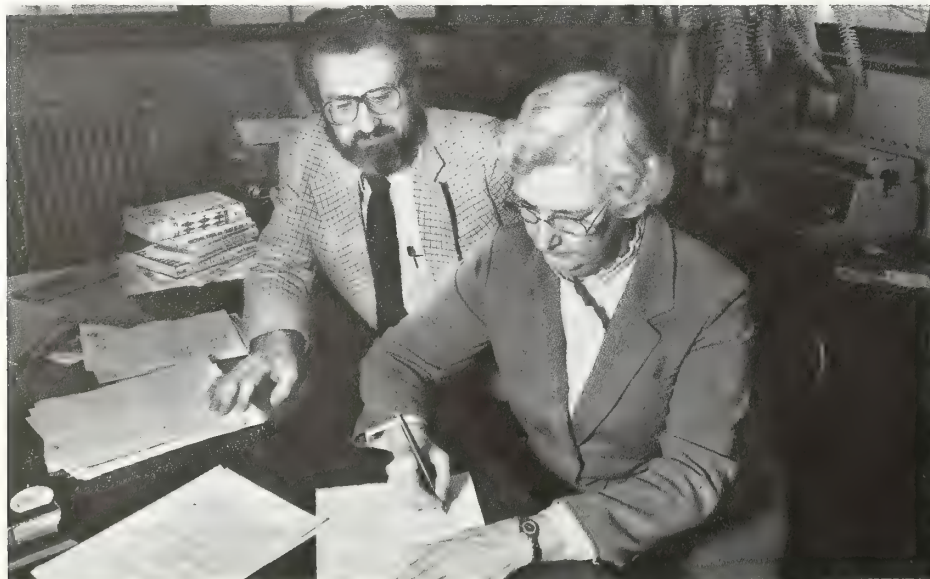
The main reasons these patients lack intimacy in their marriages is that they never had it in the first place, Krabill maintained. Noting that the American dating scene does not foster intimacy based on the true worth of persons, he said that many relationships in our society are based on a combination of machoism and glamour. "The hope that true intimacy will develop in a relationship that wasn't founded on it is a hope unlikely to be fulfilled," he said.

American society defines intimacy by only one of its dimensions, the sexual dimension, and encourages physical intimacy before the development of other aspects of intimacy, which should really precede it. "If we expect intercourse to overcome loneliness, to make us feel needed and important, to find fulfillment in life, we ask more of intercourse than it can sustain," Krabill said.

\$285,294

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$285,294.73 as of Friday, April 9, 1982. This is 38% of the total needed. Contributions have been received from 347 congregations and 166 individuals. Individual gifts represent \$58,551.62 of the total.

Goal: \$750,000



Hattie Larlham (right), Saint Marys, Ohio, signs the contract for *Dear Children* as book editor Paul M. Schrock of Herald Press looks on. The book is an autobiographical account of her efforts through Christian motivation to provide a home for severely handicapped infants. Eventually this resulted in formation of the Hattie Larlham Foundation which now provides treatment, developmental training, education, and 24-hour care for 130 full-time and five short-term profoundly disabled children. The program is currently operated by Mennonite Board of Missions, Elkhart, Ind. Mrs. Larlham, a member of the President's Committee on Mental Retardation, was inducted into the Ohio Hall of Fame in 1980 by Governor James Rhodes. *Dear Children* is scheduled for release by Herald Press, Scottsdale, Pa., in early 1983.

marriages

True intimacy has emotional, aesthetic, intellectual, and spiritual dimensions and sharing in these areas requires a relatively stable, independent personal identity. "For young people to acquire sexual intimacy before identity is an emotionally disastrous sequence," he said.

True intimacy founded on identity "requires commitment, caring, and loving that keeps the partner present and involved over time," Krabill said. He quoted Harold Bauman, who defined intimacy as "the experience of close, sustained familiarity with another's inner life, to know another person from the inside."

Such intimacy is "the backbone of love" and is sustained by true sharing, sensitivity, self-disclosure, responsibility, warmth, affection, and trust. "To prize someone and be prized by another is the real need of us all," he said.

Authentic intimacy is not limited to the marriage relationship. Krabill pointed to the example of Jesus and the disciple John who shared true friendship based on loyalty, willingness to risk self-disclosure, confidentiality, sensitivity, reliability, and availability. A variety of same-sex and other-sex friendships can fulfill our deep needs for intimacy. Although marriage offers no guarantees, "some truly intimate friendships become fulfilling sexual relationships over time and after other dimensions of intimacy have been fulfilled," he said.

"To be sexual, we have no choice," Krabill concluded. "To be intimate, here we do choose, after we consider who we are, consider the cost, the time required, and the worth of the one we prize."—**John D. Yoder**, acting director of information services, Goshen College, Goshen, Ind.

Godshall—Anders.—Glenn Edward Godshall, Perkiomenville (Pa.) cong., and Cynthia Denise Anders, Salford cong., by Loren Swartzendruber and Stanley G. Godshall, father of the groom, Apr. 3, 1982.

Long—Martin.—N. Lavern Long, East Earl, Pa., Lichty cong., and Sharon R. Martin, Denver, Pa., Metzler cong., by Amos H. Sauder, Mar. 27, 1982.

Longenecker—Shirk.—Bill Longenecker, Oxford, Pa., Mt. Vernon cong., and Louise Y. Shirk, Leola, Pa., New Holland cong., by Frank E. Shirk, Mar. 27, 1982.

Martin—Geiger.—Jeff Martin, Goshen, Ind., and Amy Geiger, New Paris, Ind., both of Yellow Creek cong., by Bob Detweiler, Mar. 20, 1982.

Mast—Hartman.—Dan Mast, Syracuse, Ind., Maranatha Fellowship, and Anna Hartman, Goshen, Ind., Yellow Creek cong., by Bob Detweiler, Mar. 27, 1982.

Miller—Aita.—Merlin Miller and Monica Aita, both of Mechanicsburg, Ohio, Mechanicsburg Christian Fellowship, by Richard Showalter, Mar. 20, 1982.

Peachey—Hostetter.—Samuel Peachey, Belleville, Pa., Beth-El cong., and Lizzie A. Hostetter, Belleville, Pa., Allensville cong., by H. Howard Witmer, Mar. 4, 1982.

Showalter—Miller.—Joseph Showalter, Plain City, Ohio, and Janice Miller, Irwin, Ohio, both of Shiloh cong., by Richard Showalter, Dec. 20, 1981.

Sweigart—Kreider.—Clifford S. Sweigart and Beverly Ann Kreider, both of Mt. Joy, Pa., Mt. Joy cong., by H. Raymond Charles, Mar. 27, 1982.

Umble—Lantz.—William Umble, Media Mennonite Chapel, Oxford, Pa., and Diane Lantz, Coatesville, Pa., Maple Grove cong., by Leroy Umble, father of the bridegroom, and Wesley Boyer, Mar. 20, 1982.

obituaries

Brubaker, Huldah, daughter of Henry and _____ (Ziegler) Shoup, was born in Holmes Co., Ohio, Jan. 8, 1907; died at Mary Immaculate Hospital, Newport News, Va., Mar. 19, 1982; aged 75 y. In 1928 she was married to Aden Brubaker, who survives. Also surviving are 3 sons (Lowell, Maurice, and Carl Brubaker), 6 grandchildren, and one sister (Mary Kornhaus). She was a member of Providence Mennonite Church, where funeral services were held on Mar. 23, in charge of Ernest M. Godshall and Herman Butcher; interment in Providence Mennonite Church Cemetery.

Burkholder, Blanche Elizabeth, daughter of Adam and Lizzie (Kreider) Herr, was born at Millersville, Pa., Dec. 26, 1905; died of an aneurysm at Goshen, Ind., Mar. 26, 1982; aged 76 y. On Oct. 5, 1926, she was married to Clarence A. Burkholder, who survives. Also surviving are 3 sons (John Richard, Harold Eugene, and Charles Adam). She was a member of College Mennonite Church, where funeral services were held on Mar. 29, in charge of Arnold C. Roth and John H. Mosemann; interment in Elkhart Prairie Cemetery.

Christner, Ralph P., son of Chris and Emma (Conrad) Christner, was born at Henry Co., Iowa, Nov. 11, 1910; died at Wayland, Iowa, Mar. 15, 1982; aged 71 y. He was a member of Sugar Creek Mennonite Church, where funeral services were held, in charge of Ed Miller, Oliver Yutzky, and Arnold C. Roth.

Erb, Lydia, daughter of David L. and Catherine (Erb) Wagler, was born in Wellesley Twp., Ont., Mar. 22, 1904; died at Peoples Care Center, Tavistock, Ont., Mar. 10, 1982; aged 77 y. On June 20, 1929, she was married to Samuel L. Erb, who died Apr. 16, 1963. Surviving are 2 sons (Vernon and Edmund), 2 daughters (Vera—Mrs. Fred Koehler, and Erma—Mrs. Craig Bisset), 11 grandchildren, and 4 sisters (Emma—Mrs. Aaron Lichty, Sarah—Mrs. Amos Ropp, Lavina—Mrs. Mose Lichty, and Katie). She was preceded in death by 3 brothers and one sister. She was a member of Maple View Mennonite Church, where funeral services were held on Mar. 13, in charge of Alvin Leis and Jacob Roes; interment in adjoining cemetery.

Frey, Norman D., son of Abram and Lizzie (Burkholder) Frey, was born in Chambersburg, Pa., July 13, 1900; died at Menno-Haven Nursing Home, Chambersburg, Pa., Feb. 23, 1982; aged 81 y. He was married to Esther Siegrist, who died on Mar. 4, 1976. Surviving are 4 sons (J. Melvin, Merle A., C. Elwood, and Kenneth H.), 2 daughters (Margaret—Mrs. Irwin Cordell, and Erma—Mrs. Wayne Weber), 21 grandchildren, and 17 great-grandchildren. He was preceded in death by one son (Richard). He was a member of Marion Mennonite Church, where funeral services were held on Feb. 26, in charge of J. Mark Stauffer, Merle Cordell, and

Tom Dunaway; interment in church cemetery.

Leis, Gordon, son of Amos and Nancy (Steinman) Leis, was born in Wellesley Twp., Ont., Apr. 15, 1919; died at his home near Brunner, Ont., Mar. 5, 1982; aged 62 y. On Sept. 30, 1942, he was married to Marie Erb, who survives. Also surviving are 4 sons (James, Murray, Merlin, and Paul), 2 daughters (Glennis—Mrs. Mark Yantzi, and Gloria), 2 grandchildren, and 2 brothers (Leroy and Omar). He was a member of Maple View Mennonite Church, where funeral services were held on Mar. 8, in charge of Alvin Leis and Jacob Roes; interment in adjoining cemetery.

Lichty, Ronald John, son of Albert and Emma (Albrecht) Lichty, was born in Wellesley Twp., Ont., May 24, 1965; died at London War Memorial Hospital, Feb. 27, 1981; aged 16 y. Surviving are his parents, 2 brothers (Glen and Gary) and one sister (Janice). He was a member of Maple View Mennonite Church, where funeral services were held on Mar. 2, in charge of Alvin Leis and Jacob Roes; interment in adjoining cemetery.

Horst, Ivan S., son of William and Mary (Sauder) Horst, was born on Oct. 7, 1895; died at Lititz, Pa., Mar. 17, 1982; aged 86 y. He was married to Elizabeth Leinbach, who preceded him in death. On June

Cover, Three Lions; p. 268 by Todd Weaver; p. 272 by Calvin Esh; p. 273 by Ron Blum; p. 274 by Gerald Shank; p. 275 by Heidi Hanson; p. 276 by David Hiebert.

calendar

Rocky Mountain Mennonite Conference annual meeting, Colorado Springs, Colo., Apr. 30-May 2
Franconia Mennonite Conference spring assembly, May 1
Gulf States Mennonite Fellowship inspiration conference, Des Allemands, La., May 1-2
Mennonite Board of Education board of directors, Elkhart, Ind., May 6-8
Mennonite Board of Missions Board of Directors, Harrisonburg, Va., May 13-15
Mennonite Mutual Aid Association Board/committee meetings, Goshen, Ind., May 13-15
Mennonite Renewal Services annual meeting & CCRMC, Dayton, Ohio, May 18-20
Goshen Biblical Seminar commencement, Elkhart, Ind., May 21
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 21
Eastern Mennonite college commencement, Harrisonburg, Va., May 23
Hesston College commencement, Hesston, Kan., May 23
North Central Conference annual meeting, Cooperstown, N.D., June 11-13
Churchwide Youth Council, Hesston College, Hesston, Kan., June 15-19
New Call to Peacemaking Third National Conference, Elizabethtown College, Elizabethtown, Pa., June 17-20
Mennonite Board of Congregational Ministries, Kitchener, Ont., June 18-19
Pacific Coast Conference annual meeting, Western Mennonite School, Salem, Ore., June 18-20
Mennonite Publication Board, Scottdale, Pa., June 24-26
Festival of Missions, Wooster College, Wooster, Ohio, July 16-18
1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8

births

Bender, Paul and Doreen, Everett, Mass., first child, Jessica, Mar. 15, 1982.

Buschert, Darwin and Betty (Kuyens), Salem, Ore., first child, Jenna Marie, Mar. 14, 1982.

Diller, Steve and Janelle (Roupp), Colorado Springs, Colo., first child, Jesse Roupp, Mar. 28, 1982.

Graber, Greg and Carol (Nitsche), Wayland, Iowa, third child, first daughter, Gina Lynn, Mar. 7, 1982.

Hartman, Philip L. and Linda, Colorado Springs, Colo., first child, Austin Cole, Mar. 18, 1982.

Hershberger, Ray and Rosemary (Buckwalter), Shiprock, N.M., first child, Emily Rose, Mar. 7, 1982.

Histand, Jim and Linda (Kraybill), Souderton, Pa., first child, Andrew James, Mar. 29, 1982.

Honan, Tim and Ruby (Shetler), Silverton, Ore., first child, Elizabeth Anne, Mar. 26, 1982.

Landis, Dwight and Paula, Souderton, Pa., first child, Jenna Cay, Mar. 26, 1982.

Mast, Mark and Barb (Kulp), Nappanee, Ind., first child, Derek Lee, Feb. 8, 1982.

Meck, Don and Jane (Grieser), Pettitsville, Ohio, first child, Janae Nicole, Mar. 17, 1982.

Miller, Vance and Ella (Zehr), Timberville, Va., first child, Jonathan Charles, born Feb. 4, 1982; received for adoption, Mar. 12, 1982.

Roth, John and Karen (Zook), Comrose, Alta., first child, Ryan John, Mar. 13, 1982.

Slusher, Doug and Kathy (Yordy), Morton, Ill., first child, Zachary Yordy, Mar. 28, 1982.

Troyer, Marvin and Lorie (Lehman), Dalton, Ohio, first child, Adrienne Nichole, Mar. 23, 1982.

Weaver, Gary and Barb, Goshen, Ind., first child, Michael James, Feb. 4, 1982.

Yoder, Rich and Anita (Martin), Nappanee, Ind., first child, Jessica Dawn, Feb. 22, 1982.

Zimmerman, Dennis and Monica (Rupp), Wauseon, Ohio, second son, Alan Dennis, Mar. 28, 1982.

obituaries

26, 1954, he was married to Susie L. Weinger, who survives. Also surviving are 5 sons (Leroy D., Willis W., Mervin R., Ivan R., and Paul W.), 6 daughters (Esther Diem, Irene—Mrs. Paul Wittmer, Grace—Mrs. Earl Horst, Bertha S.—Mrs. Raymond High, Elsie M.—Mrs. Allen Matz, and Cora—Mrs. Homer Hollinger), 57 grandchildren, 148 great-grandchildren, 7 brothers (Aaron S., Harry S., Milton S., Paul S., Charles S., Abram S., and Allen S.), and 3 sisters (Ada S.—Mrs. Edwin Gehman, Clara Martin, and Anna—Mrs. Levi Horning. He was a member of Ephrata Mennonite Church, where funeral services were held on Mar. 20, in charge of J. Elvin Martin and Wilbert Lind; interment in Weaverland Mennonite Cemetery.

Kauffman, Elam Daniel, son of Harry E. and Etta (Youtsz) Kauffman, was born in Bratton Twp., Feb. 8, 1917; died Mar. 17, 1982; aged 65 y. He was married to Amanda Yoder, who survives. Also surviving are 2 daughters (Jewel and Pearl), 2 sons (Randall and Theil), one brother (Charles F.), one sister (Annie—Mrs. Everett Yoder), and his stepmother (Myra Yoder Kauffman). He was a member of Maple Grove Mennonite Church. Funeral services were held in Mattawana Mennonite Church, in charge of Leroy Umble; interment in Pleasant View Cemetery.

Peachey, Mary M., daughter of Amos B. and Sara (Glick) Stoltzfus, was born in Gap, Pa., Sept. 20, 1901; died at J. C. Blair Memorial Hospital, Huntingdon, Pa., Mar. 9, 1982. On Feb. 24, 1921, she was married to Jefferson U. Peachey, who died Dec. 1, 1955. Surviving are 6 children (Earl, Mrs. Sara Sausman, Mrs. Bertha Goers, Jefferson, Jr., Eugene, and Wayne), 34 grandchildren, and 37 great-grand-

children. She was preceded in death by one daughter (Fannie Marie Peachey). She was a member of Maple View Mennonite Church. Funeral services were held at Baggus Funeral Home on Mar. 12, in charge of Leroy Umble; interment in Locust Grove Cemetery.

Keener, Clayton L., son of Henry S. and Elizabeth (Leaman) Keener, was born in Warwick Twp., Pa.; died at Landis Homes, Lititz, Pa., Mar. 19, 1982; aged 79 y. He was married to Martha Gish, who died in October 1981; Surviving are one son (Robert G.), 4 daughters (Barbara Lois—Mrs. Harold L. Shenk, Betty—Mrs. John M. Drescher, Ann—Mrs. Paul M. Gingrich, and Marie—Mrs. Evan Riehl), 30 grandchildren, 6 great-grandchildren, 2 brothers (Norman and Amos), and one sister (Anna—Mrs. Ammon Graybill). He was ordained to the ministry and became bishop of the Willow Street-Strasburg District in 1960. From 1950 to 1960 he served as a missionary in Ethiopia and Somalia. He was a member of Mechanic Grove Mennonite Church. Funeral services were held at Strasburg Mennonite Church on Mar. 21; interment in Mechanic Grove Mennonite Cemetery.

Sala, William, son of William J. and Alice (Stahl) Sala, was born in Somerset Co., Pa., June 26, 1910; died at Chester County Hospital, West Chester, Pa., Mar. 27, 1982; aged 71 y. On Apr. 28, 1934, he was married to Mary Livingston, who survives. Also surviving are 3 sons (Donald, William, and John), one daughter (Dorothy), 9 grandchildren, 3 brothers (Ammon, George, and Henry), and one sister (Maggie Thomas). He was a member of Kaufman Mennonite Church, where funeral services were held on Mar. 30, in charge of Stanley R. Freed and Harry Y.

Shetler; interment in Kaufman Cemetery.

Yoder, Sadie Maurice, daughter of Jacob S. and Nancy (Kinsinger) Knepp, was born in Sharon Center, Iowa, June 5, 1901; died at Mercy Hospital, Iowa City, Iowa, Mar. 23, 1982; aged 80 y. On Feb. 14, 1924, she was married to Truman Yoder, who died on Sept. 13, 1966. Surviving is one foster son (Charles Andrews). She was a member of Kalona Mennonite Church, where funeral services were held on Mar. 26, in charge of Howard Keim and Elton Nussbaum; interment in Sharon Hill Cemetery.

Yoder, Verna Irene, daughter of William R. and Emma (Horst) Yoder, was born at North Lima, Ohio, Sept. 5, 1926; died at H. C. Frick Community Hospital, Mt. Pleasant, Pa., Mar. 25, 1982; aged 55 y. Surviving are one brother (Robert H.) and 3 sisters (Elsie, Elva, and Ruth Yoder). She was a member of North Lima Mennonite Church, where funeral services were held on Mar. 28, in charge of Richard Bartholomew and Robert Johnson; interment in Midway Mennonite Church Cemetery.

Zehr, Alvin W., son of David and Elizabeth (Zehr) Zehr, was born in Manson, Iowa, May 30, 1896; died at Goshen Hospital, Goshen, Ind., Feb. 19, 1982; aged 85 y. On Dec. 19, 1920, he was married to Ruth Lehman, who survives. Also surviving are 3 daughters (Florence—Mrs. Roman Hershberger, Nelda—Mrs. Elvin Glick, and Alice—Mrs. Marvin Newcomer), 10 grandchildren, and 4 great-grandchildren. He was a member of Manson Mennonite Church and an associate member of Yellow Creek Mennonite Church. Funeral services were held at the Yellow Creek Mennonite Church on Feb. 22, in charge of Bob Detweiler; interment in Yellow Creek Mennonite Cemetery.



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items and comments

ALC's largest district urges U.S. and USSR to end producing A-arms

The nuclear freeze campaign has been endorsed by the largest district of the American Lutheran Church.

At its convention in Rochester, Minn., the ALC's Southeastern Minnesota District called on the 240,000 members in district congregations to seek a halt in the production of nuclear weapons by both the United States and the Soviet Union.

In a related resolution, the district urged members to oppose an increase in military spending, particularly further research and deployment of new weapons systems, including the B-1 bomber, the MX missile, and the neutron bomb. Members were urged to seek a restructuring of national priorities to emphasize programs which meet urgent, non-military human needs.

Nestle adopts guidelines to overcome objections of baby formula critics

The Nestle Company has distributed new policy guidelines to counter critics who mounted a boycott against the world's leading supplier of infant formula. The Swiss firm announced plans to bring its marketing practices in line with an international health code.

The code, governing the marketing of breast milk substitutes, bars giving free formula samples to nursing mothers, mass marketing of formula to the general public, promotional schemes, and the use of pictures with the product that glorify the use of infant formula over breast feeding.

A spokesman for the Infant Formula Action Coalition (INFAC), one of the principle organizers of the boycott, was skeptical of Nestle's new plan. Still, Rick Hoyer, INFAC Washington coordinator, said the policy guidelines were "a big step forward on their part. If they're sincere, we certainly welcome the effort," he added.

'Reaganville' tent city hit

A public interest law group that espouses conservative causes has asked the National Park Service to dismantle the "Reaganville" tent city set up across from the White House by a Christian social-action group. The Washington Legal Foundation complained that the tent city, erected to protest cuts in social programs, has become an eyesore. It asked Interior Secretary James Watt to dismantle it, adopt rules to limit camping to designated park campgrounds, and ban the erection of any private shelter within 300 yards of the White House.

Reaganville was created by the Community for Creative Non-Violence the day after

Thanksgiving to embarrass the Reagan administration for its social service cuts and to dramatize the plight of the homeless. It was removed after the U.S. park police charged that it violated a ban on camping at such locations. But the CCNV went to court in January and won. CCNV has a permit for nine tents, but the village has grown to about 15-20 "tents" with the addition of makeshift shelters set up by individual homeless people who have obtained permits.

Evangelical association names group to monitor threats to family life

The National Association of Evangelicals (NAE) has named a task force to monitor threats to American family life. "Save the Family" was the theme of the 3.5-million-member organization's 40th-anniversary convention. Besides naming the task force, the association adopted a major position paper on family life, honored a pediatrician who has written books about strengthening the family, and hosted a film series on Christian families.

The position paper stated that the primary responsibility "for maintaining family cohesiveness and seeing that the home fulfills its four-fold purpose of intimacy, love, nurture, and support rests squarely upon each parent." It called on parents and churches to join hands in an effort to strengthen family life, and asserted that "this is not only desirable, but essential if our nation is to survive."

Seminary audience told that 'good Catholics' can't back Reaganomics

Rev. Robert F. Drinan, who abandoned under Vatican pressure his career as a liberal Democratic congressman, told a seminary audience in Baltimore that one sign of "a good Catholic" is fundamental disagreement with the economic program of this administration.

His harsh unequivocal attack on President Reagan's foreign and domestic policies was not merely a personal criticism, the priest said. It also echoed positions recently announced by 300 American Catholic bishops. "The bishops have been courageous," he said. "Now is the time for the laity."

Orthodox Jewish team uses comics to teach about their tradition

Superman, Wonder Woman, Mickey Mouse, move aside. Make way for little Mendy Klein and his giant side kick, Sholem, the baby golem. If you haven't met "Mendy and the Golem" yet, perhaps you soon will. They are the characters in what is being described as the world's first "Kosher comic book," an unusual bimonthly comic filled with Jewish crossword

puzzles, puns, and knock-knock jokes, woven into lessons on Jewish customs and observances and tales taken from Jewish history.

The creators of the new book—which has begun to attract a worldwide following—are two Orthodox Jews from Providence, R.I., Leibel Estrin and Dovid Sears, who are not at all averse to mixing humor with what others may regard as more serious fare.

"Some people may think it's irreverent, but we don't think so," said Mr. Sears, who works on the comic book fulltime. "After all, these are our own relatives we're talking about. What we're trying to do is bring Jewish values to kids in a way that is natural and entertaining and not heavy-handed."

Priest blames carnage in Central America on 'atheistic' U.S. policy

A Catholic priest charged that the history of the U.S. involvement in Central America "clearly reveals" a practice of "atheistic politics" contrary to Judeo-Christian principles and those expressed in the Declaration of Independence. "In a word, U.S. politics in Central America has created a divided society," Raymond L. Tetrault told a largely sympathetic audience attending a noon Lenten service at Grace Episcopal Church in Providence, R.I.

"It has instigated deep-seated hatred and class warfare, a climate of fear that strangles the spirit of prayer in humanity. It has been an atheistic politics, and the mutilated bodies that appear daily in the streets of El Salvador are testimony of the brutal and atheistic politics that the present administration obstinately pursues."

Brethren church's board asks members to toughen their abortion position

A statement opposing abortion while not condemning persons who undergo it has been proposed to the 172,000-member Church of the Brethren by its General Board. If approved by the denomination's annual conference in July, it would replace the existing statement on abortion which was adopted in 1972 and reaffirmed in 1976.

A one-word change in a key sentence illustrates how the board is proposing to strengthen the opposition to abortion. The current statement says, "Brethren oppose abortion because it destroys fetal life," and the proposed one would substitute the word "human" for "fetal." "That was a conscious change because the committee that drafted the paper felt that 'fetal life' wasn't strong enough or did not carry the feeling that this is an actual life," said Wendy S. Chamberlain, the church's director of news services.

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Some doubted

When I was younger we sang a song which began
I think when I read that sweet story of old
When Jesus was here among men
How he called little children as lambs to his fold
I should like to have been with them then.

It seemed a pleasant idea for children to dwell on, but as I have reflected on it from a distance I realize it could encourage the fallacy that to believe in and follow Jesus was easier when he was present in the flesh than it is now. When we look carefully at the Gospels we find that it was not necessarily so.

Interpretations of the last paragraph in Matthew tend to dwell on the authority which Jesus asserted for himself and on the "great" commission and our responsibility to get with it. These are proper emphases, but we do well to note the honesty of the Gospel writer who also includes the statement, "And when they saw [Jesus] . . . they worshiped him; but some doubted" (Mt. 28:17).

When we overlook verse 17 we run the risk of implying that the presence of Jesus turned the disciples into super persons and thinking they don't make that kind any more. But if we include verse 17 as the Gospel writer did we recognize that Jesus lived, died, and even was resurrected with failure—the failure of some to accept his vision and his mission.

At first thought this may be discouraging. If the Lord himself lost one of his 12 selected and if even after the resurrection "some doubted," is there nothing really stable anymore? On second thought this is an encouragement. If in Jesus' very presence there were those who doubted, then perhaps we may be permitted our own quota of uncertainties.

Why would some doubt? Here was Jesus again. Evidently he looked like himself and talked like himself but while some "worshiped," others "doubted." What was the nature of the doubts? What were the reasons? Matthew doesn't go into these. John identifies one doubter who has become famous. Thomas, it appears, could not believe that it really was Jesus until he had seen him and then direct experience convinced him.

By contrasting worship and doubt, Matthew implies a more profound problem than that of Thomas. For some of the disciples light broke through. They finally acknowledged Jesus for who he really was and "worshiped." But others were not yet ready to commit themselves. Was this Jesus all they could expect in terms of a visitation from God? Perhaps John the Baptist's question still stuck in their throats: "Are you he who is

to come, or shall we look for another?" (Mt. 11:3).

Certainly we can believe that this question would be in the disciples' minds during the rejection, the trial, and the crucifixion of Jesus. But after the resurrection? Why were they doubting after the resurrection? Probably the resurrected Jesus, like the earlier Jesus, was simply not what some people wanted. "Come to me, all who labor and are heavy laden, and I will give you rest" (Mt. 11:28) sounds very good. But it is followed by "Take my yoke upon you, and learn from me" (29) and this is something else. It begins to appear that the kingdom of heaven is not easy street like we thought, but it involves a life of toil and sweat. So our doubt becomes, in part, lack of faith in ourselves and others like us.

Maybe we have heard news of a moving of the Spirit and an ingathering of new disciples in a place far away, but doubted that this could ever happen among us. We know our people too well. We know how wishy-washy are the flexible and how stubborn are the stable. Who would expect that there would be a visitation of God among us?

Well, who would have thought that anything would come from this scruffy little crowd on a mountain in Galilee? Like the Corinthians as characterized by Paul there were evidently "not many . . . wise according to worldly standards, not many . . . powerful, not many . . . of noble birth" (1 Cor. 1:26) in this group. But in spite of this and the fact that "some doubted" this was the beginning of a movement that is still alive among us.

When people speak today of the resurrection of Christ and of the mission of the church some immediately salute while others doubt, probably for some of the same reasons these original doubters hesitated on the mountain in Galilee. Certainly any of us old enough to tell the right hand from the left has enough evidence to raise questions about the wisdom of throwing our weight in with the ragtag Christian movement.

Some reject it. Others seek to multiply their options. They will have Jesus *and* other securities. And some doubt. There is more hope for the doubters than for the other two groups. For the doubter may still have some openness of mind. His doubt may be mixed with faith. Jesus commented on this in another place when he said, "If you had faith as a grain of mustard seed, you could say to this sycamine tree, 'Be rooted up, and be planted in the sea,' and it would obey you" (Lk. 17:6).

Certainly there are mountains confronting us today, so many and so large that we could lose heart. But even a small faith is effective, Jesus said. Shall we begin?—Daniel Hertzler



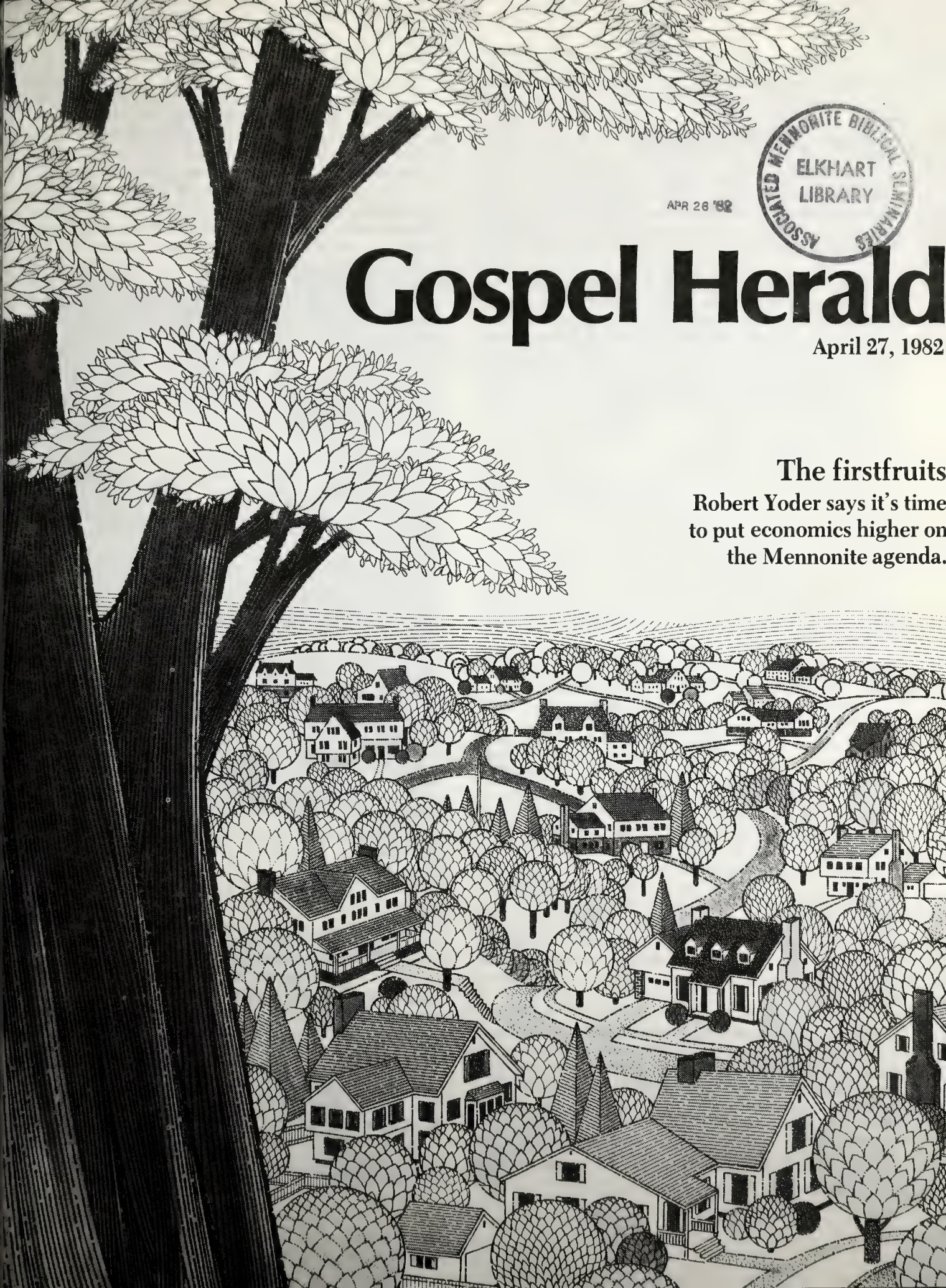
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The firstfruits

Robert Yoder says it's time
to put economics higher on
the Mennonite agenda.



The firstfruits

by Robert Yoder

I am a hybrid—as Webster puts it, a composite, formed or composed of heterogeneous elements. I'm part Illinois corn farmer and part staff person working at congregational stewardship education for the Mennonite Board of Congregational Ministries.

I have a commitment to Jesus Christ as Lord and to that part of his kingdom known as the Mennonite Church. My life is lived where the teachings of the New Testament and North American economics intersect. That makes it challenging, troubling, full of hopes and opportunities, and sometimes discouraging—a holy disturbance.

People ask about the Mennonite Church, "What is it like in the various congregations, conferences, and regions in North America?" Much could be said. I'll share what from my viewpoint are four major impressions:

1. Mennonites believe deeply that the Bible is the authoritative Word of God. Praise the Lord!

2. There is, however, a lack of consensus, and in some cases lack of initiative, to search out what the Bible says about a number of vital issues. One of these issues is money and economics.

3. North American Mennonites as a group have become affluent, and reflect many of the values of the larger society.

4. Economic stresses are becoming apparent at personal, business, congregational, and institutional levels.

We seem to be reading God's Word through a North American filter that speaks more of *ownership* than of *stewardship*, that has not yet fully understood the universality of God's Word in a world that is rapidly becoming urban and in which 65 percent of all Christians now live in the Southern Hemisphere cut off from much of the wealth that we call "ours."

Donovan E. Smucker poses the problem in this manner: "Against the background of the Russian catastrophe, the power and sickness of American culture, the rage of the minorities, the new Canadian nationalism, and the explosions in the Third World, North American Mennonites must discover models for community and, therefore, answers for the perennial problems of economic life" (p. 219, "Gelassenheit, Entrepreneurs, and Remnants," in *Kingdom, Cross, and Community*, Herald Press, 1976).

Some persistent concerns. In attempting to answer problems of economic life and discover models for community, some persistent, nagging concerns present themselves. How can Mennonite business people and spiritual leaders relate? There is a perceived gap between the two which must be

Robert Yoder of Eureka, Ill., maintains that his perspective is "from the grass roots or the corn roots, depending on which field you are in." He is also associate secretary for congregational stewardship, Board of Congregational Ministries.



Robert Yoder at his roots. "God has entrusted North American Mennonites with a great deal."

Editor: Daniel Hertzler

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bridged effectively and solidly. Both groups must answer to a common lordship.

I find that Mennonite pastors are in no way economic illiterates and should speak prophetically and pastorally to the business community. Likewise, many Mennonite business people really do think about theology and have deep spiritual insights. The church must use the gifts of all.

It is challenging to observe the enlarging vision and opportunities for service of business groups such as Mennonite Economic Development Associates (MEDA). Likewise, my respect for our pastors has multiplied many times. Theirs is an almost impossible task which much of the time goes unappreciated. One of the pressing priorities is for those of us in the congregations to face up more realistically to the challenge of pastoral support, both spiritual and economic, including retirement needs.

We Mennonites in the business world must face the economic system with realism, working wisely in it as stewards but also holding it at arm's length, not allowing it to press us into its mold. We dare not baptize any political or economic system. Our task is to be faithful where we are, giving heed to the lessons of the past, realizing the survival of the Mennonite Church is not dependent on the survival of the present economic system but rather on faithfulness to our Lord.

The past several decades have witnessed the continued growth of institutional structures, called into being to help the church with its tasks. It is my judgment that Mennonites will support those structures that are perceived to be helping with the task of being the church. Mennonites want their schools to be unashamedly Christian and Mennonite, mission boards to be just that—mission boards—and congregational ministries to minister to congregations.

There is, though, a growing uneasiness about the size and growth of the helping institutional structures. How can they be kept both faithful and flexible? A good deal of dialogue and accountability will need to flow both ways as we work with this concern. We are a small denomination and should not allow unnecessary duplication or competition.

What should be the size and shape of the structures now needed? How many dollars should be used to "market the program"? These and other related questions ask something of both the churchwide institutions and the grass-roots church in regard to communication and accountability.

Local congregational and district conference programs are also experiencing structural growth. Without judging, one must note that a growing percentage of dollars is being kept close to the home base. Unless the giving rate expands faster than at present, growing competition for available funds will continue and intensify. Another word from Donovan Smucker is insightful at this point: "It will help to set aside the rhetoric of the Anabaptist situation of the sixteenth century to describe fairly and accurately what economic and social institutions we do, *in fact*, have and what goals and models we *ought* to have. Looking over our shoulders will be the enormous array of church institutions and programs whose need for money is almost insatiable. Looking over the shoulders of the institutions are the heralds of the kingdom of God" (p. 241).


How can we develop denominational goals and priorities? It would be my judgment that this should become an important consideration for our General Board. Stewardship issues deserve a higher place on our denominational agenda. We are doing

quite well in our giving when compared to other groups, yet not so well when compared to the resources entrusted to us.

The firstfruits. The concept of firstfruits resource giving growing out of stewardship conviction must be understood in contrast to charity giving based on assumed ownership. Modest lifestyles need to be encouraged and modeled. Capital wealth and status wealth should be defined both as to meaning and application. Indeed, money and economics must be placed higher on the Mennonite agenda alongside a commitment to faithfulness.

Many of us can describe the hard-working, risk-taking business person, the entrepreneur. I would guess, though, that few of us are conversant about Anabaptist *Gelassenheit*, where a person's decisions are made within the circle of the believing community, open to its counsel and insights, tempering one's individual will with group discernment. On this point our brothers and sisters in the intentional communities have a word to speak. I would hope that it will be spoken and that we will have ears to hear.

We are not called to meet all the needs in the world. We couldn't if we wanted to. But we are called to faithfulness, bringing to Christ the "loaves and fishes" entrusted to us and allowing him to bless and multiply them.

As we go to our offices, kitchens, shops, and cornfields let us ponder the words of our Lord, "Blessed are those servants whom the master finds awake when he comes" (Lk. 12:37). God has entrusted North American Mennonites with a great deal of time, talent, and treasure. Let us strive to be found faithful in our stewardship. 

Walk in an April woods

at least it used to be a woods;
today it's an april powerline
and the walk is mucked boots
through what was vegetation last time.

the powerline looked down on new trees
as it hummed in monotone
(the old ones had been razed
a decade ago when the power won).

every couple years when things start to buzz
and the birds are back in the wine berries
and you think you see a fawn in the brush
the machines return in a hurry.

I know the woods won't quit—
already sprouts whisker what's been scraped bare
and though we are betrayed by the minute
some of us will fix a nest here.

over those hills houses cross-stitch
drawing rich threads of energy,
tonight many good people will watch
a tv special on nature's glory.

—Barbara Esch Shisler

When nothing was drawn from the well, sediment finally clogged the openings and the well went dry.

If grace is to flow

by Bruce Yoder

If God's grace is to flow through us, we must continually be receiving the gift of God's love and presence and continually giving it away. Love cannot be stockpiled and stored. It is not a commodity to be defended. Love must flow to be love. If it doesn't, it stagnates; and anyone who has been around a farm pond in a dry, hot August knows what happens when stagnation sets in.

John Sanford, a writer in the field of psychology and spirituality, tells of a well near his childhood home. While he was growing up, the water was always cool, sweet, and clear. No matter how dry the summer might have been, the water was plentiful. But later the city put in water lines. The well was no longer used.

Years later, Sanford returned to his childhood home and discovered that the well that had always flowed with an abundance of water was now dry. As he attempted to find out what had happened, he learned that the well had been fed by hundreds of tiny openings in the wall. Water trickled through these minute veins. When nothing was drawn from the well, the water level rose, the movement in these small capillaries stopped, sediment was deposited and clogged the openings, the water level went down, and the well went dry.

If God's grace is to flow through our lives, we must receive God's love and give it away; we must be nourished by Jesus and then nourish others. Love is a resource that is on the move. It is a power not to be stored. As Hopkins wrote, the self-centered self cries, "What I do is me: for that I came." But those who are aware of the divine force that surges within and through them

say more; the just man justices;

Keeps grace: that keeps all his goings graces;

Acts in God's eye what in God's eye he is—

Christ. For Christ plays in ten thousand places,

Lovely in limbs, and lovely in eyes not his

To the Father through the features of men's faces.

—*The Poems of Gerard Manley Hopkins*, p. 90.

The movement of grace in our lives, our willingness to be Christ for one another, is revealed nowhere more tellingly than in our financial conduct. To conclude our work with Paul's letter to the Corinthian church in this regard, we will begin with the sixth verse of the ninth chapter in his second letter. Note that verse seven is a recapitulation of what was said in the last article. "Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a

cheerful giver" (NIV). Cheerful giving is a consequence of a well-thought-through plan, not a simple shift in emotions. Generosity is a habit that is built on a careful appraisal of one's resources coupled with an honest acknowledgment of the needs of others. Generosity, like all virtues, is woven into the fabric of our character through disciplined use in everyday settings.

The following verse picks up the theme from the first article: "And God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work." When we have what we need, grace will flow. The rub, of course, is being able to distinguish between true and false needs, a decision made more than murky by an environment that tends to be both materialistic and individualistic. What we said in the opening piece of this series was that our gifts are judged on the basis of what we have, not what we don't have. There is no denying that part of what we have, especially in the churches of North America, is an extraordinary fund of financial resources. That resource, however, is placed within the context of a far greater gift.

We have been given the divine riches of security, power, and identity: the security of God who has promised to bring a kingdom of peace, the power of God who defeats even death, the identity of being a child of God. With that grace firmly in hand, other things that we have can be held more loosely. Drawing our strength from the one thing we most surely need—God's love—we are empowered to "abound in every good work," including the generous sharing of our financial wealth.

Easier to be gracious. Let us now explore more fully what Paul has in mind as he draws this section of the letter to a close. I find it true in my life that when I recognize my needs and when those needs are being met, it is easier for me to be gracious and generous than when I do not see my neediness or when I see it but do nothing about it. If I feel others are taking advantage of me, or ignoring me, or even if there is only a vague emptiness that sticks with me like a cold in February, I am prone to react. I become more selfish, less willing to share anything that is important whether it be my time, emotions, thoughts, or money. I expect others to come at least halfway toward me before we even begin to talk about compromise.

How vital it is for us to be aware of our true needs, especially those fundamental needs where Jesus alone stands with us! Much has been said, and rightfully so, about the failure within the Christian church to show support and affection for one another. More does need to be done to free us to respond with all that we are, especially, I think, within the church. But, as Henri Nouwen has pointed out, "We are constantly tempted to want more from our fellow human beings than they can give.

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No human being can understand us fully, no human being can offer constant affection, no human being can enter into the core of our being and heal our deepest brokenness. When we forget that and expect from others more than they can give, we will be quickly disillusioned; for when we do not receive what we expect, we easily become resentful, bitter, revengeful, and even violent" (*Clowning in Rome*, p. 41).

When the myth of human self-sufficiency is perpetuated, both the givers and the receivers, the helpers and the "helpees," become victims. All persons have a need to be needed. Many times this need is carefully disguised by persons who offer help. Like the cavalry rushing to the rescue, they can appear with a cloud of dust and bugles blowing (a bit like the horn-toting Pharisees criticized by Jesus) and, with good intention, unthinkingly gallop right over the person they want to help. And God help the "helpee" who does not respond with much gratitude and thanksgiving.

That, you see, is precisely the point. God help the helpee, for that is all of us. We are all poor folks. We are all needy. And when we think we can meet the needs of others and get all of our needs met in that way, we have forgotten just how needy we really are. We in Richmond who went through the experience of having the James River, our source of water, nearly dry up have a feel for how dependent we are on God's mercy. Material wealth and technology, when abused, create a false impression. We look self-sufficient. We appear to be able to take care of ourselves. But we are not and we cannot. We are utterly dependent on the grace of God for every breath we take. The beginning of a generous attitude toward others is shaped by a deep awareness of God's generosity toward us, especially in those areas of life in which God alone can meet our needs.

It is this crucial perspective that grants insight to the verses that immediately follow, especially the eleventh verse in which there is ample room for misperceptions. "You will be made rich in every way." Now that is not really the end of the sentence,

but individuals who espouse the renunciation of riches in loud and absolute terms are inclined to say that it isn't a part of the sentence at all. But it is. God's blessings are not primarily monetary. Yet we limit God and twist Scripture to say that they never come in that form.

Richard Foster offers a discerning discussion of this issue in his recent book, *Freedom of Simplicity*. He says boldly, "There are those who are called to the ministry of money." But he emphasizes the dangers associated with it. "We are dealing with dynamite. Wealth is not for spiritual neophytes; they will be destroyed by it." Persons blessed with wealth and called to this ministry will "be living close to hell for the sake of heaven" (p. 129). How far from the "God wants you to be a millionaire" mentality this is! Wealth is not a generalized blessing for all persons, for its potency can destroy many, its seductive power entrap all but the most mature.

The rest of Paul's "God will make you rich" statement is that this is done "so that you can be generous on every occasion." This squares with the Old Testament understanding of material blessings, for such gifts were to be used for the good of all. "The stress was upon the good of the nation, the tribe, the clan. The idea that one could cut off a piece of the consumer pie and go off and enjoy it in isolation was unthinkable" (Foster, p. 20). Consider the grisly account of Achan in Joshua 7 who, along with his family and possessions, was stoned and burned, because he sought private gain.

Jesus did not disdain. Jesus, also, did not disdain wealth. Several of his disciples were entrepreneurs, one of whom, Peter, must have kept his business intact during the three years of walking with Jesus, for when Jesus seemed to be out of the picture, he easily went back to his business. Jesus dined with the wealthy and had one among his closest followers, Levi, whose wealth was gained through a less than honorable profession, tax collecting. Joseph of Arimathea was wealthy and a disciple.

Hear, hear!

Mennonites, we need you

"But how can we possibly deter war when you call for unilateral disarmament?" "Strength, isn't that the greatest deterrent to war?" "How can you ever convince the American people that we can have peace without the most sophisticated, technologically advanced weaponry?" A hundred times I answered my Anabaptist friend's warning about the proliferation of nuclear weapons with these questions. But his answers and persistent challenges continued to annoy and provoke my thinking.

My family and I are members of a Christian Reformed Church. A suggestion from a Mennonite college friend resulted in a term with MCC for us and a new experience with many Mennonite Christians. My early recollections of Mennonites remains clouded, but I associated the name with black hats, buggies, and men who came down from their Pennsylvania farms and elsewhere to Washington, D.C., and quietly rebuilt the park benches and picnic tables destroyed by the antiwar, antipoverty demonstrations of the late sixties and early sev-

enties. I remember the excitement of learning about a church that gave enough to support short-term missionaries and volunteers for national or international service. My desire for overseas service had always weakened when confronted with "raising your own support." I was impressed when I learned that Mennonite colleges offered overseas assignments as credit while pursuing a degree. And the Mennonite commitment to a strong Christian witness to meet both physical and spiritual needs seemed to answer the New Testament call.

But pacifism? A biblical interpretation which calls for a rejection of warfare even when the alternative may threaten our freedom? No, I could not fully accept that. Of course I believed we are to avoid war at all cost. And I believed we made a grave error in Vietnam. But disarm now after Afghanistan and more recently Poland? Can we not legitimately defend our rights against those evil forces which seek to deny even our most basic right of freedom to worship? Would not God forgive our warring to protect his people from a greater evil? God's people have the right to defend themselves, don't they? It's called a "just war" theory and supported by many churches including

As our needs are met in the Christian community we open channels of praise to God.

But Jesus was not captivated by the glitter of gold. Even while a guest, sitting at a table spread with the finest china, where exquisite crystal was filled with the choicest wine, he did not hesitate to confront his host. Money, Jesus knew, was extremely dangerous, and as such was to be handled with care. Or, one might say, handled in a “care-free” manner, using it for others while not being seduced by the feelings of power or importance. In whatever form one’s blessings come, whether they be gifts of intellect or pocketbook, speech or listening ear, they are to be at the service of the community for the good of all.

Paul’s point is that as we learn to trust God and see our true dependence in that relationship, God entrusts more to our “care-free care” for what is given to us will not be hoarded but will be shared. Thus, giving leads to greater getting in order that these greater gifts will be shared with fuller joy and freedom. This ought not to surprise us in the world of finance for it is true in more important worlds. As one commentator noted, “Love’s truest return is not to be loved more but to have a greater capacity to love.” Giving’s truest return is not in getting more but in gaining a greater capacity for generosity.

In such a setting, the individual who has given much to the work of God’s kingdom but who seems not to have received in return is not angry because God failed to keep one end of a bargain, but is sad because there is not as much to share with others. Paul is not describing a strategy for increasing personal profits: give more so you can get more. He is describing what happens in all realms of life: as we develop a quality that strengthens kingdom values, that quality will itself be strengthened.

What follow in verses twelve through fourteen are two consequences of giving. The first is that God receives thanks for our act. As grace flows, worship is enlivened. Now that will not happen if our giving originates in our own neediness, for we will be quick to divert the attention of others from God to ourselves. This is one reason why it is crucial for Christians to deal honestly with one another on all levels of life: emotional, spiritual, intellectual, financial, physical. If needs are unmet they will find a way of surfacing and receiving attention.

our own. I accepted it and feel now I was wrong.

Our pastor recently preached on an interesting text in 1 Kings 17 about the widow of Zarephath who possessed only a handful of flour and a little oil. The widow responded to Elijah’s plea for water and bread by stating she had only one last serving for her son and herself. But Elijah insisted she make bread for him, and then more for her son and herself. She trusted God and did as Elijah instructed. She trusted and she was blessed. Our pastor drew a parallel with our growing weapons arsenal and our growing reliance upon it for security. Are we capable of trusting God to refill our flour bowl or do we need another Trident Submarine to keep it full?

Dietrich Bonhoeffer wrote in *The Cost of Discipleship*:

“The passion of Christ (at the cross) is the victory of divine love over the powers of evil, and therefore it is the only supportable basis for Christian obedience. Jesus calls those


As we take care to have our needs met or at least to acknowledge their presence within the Christian community, we open the channels of praise to God. We must be immersed in God’s grace, both directly and indirectly through Christian relationships and rely upon that grace and that grace alone if others are to see our good works and give thanks to God without our saying, “What about me?”

The second consequence of gracious giving is that bonds of love and respect are forged within the church. For Paul that meant a uniting of Jew and Gentile. These two ethnic groups were not keeping to themselves. The wealthy Gentiles were not using their power as a lever to move the Jewish Christians in Jerusalem to their own more progressive way.

As both groups held to what they had in common—not ethnic heritage or economic status, but Jesus Christ—the bond was buttressed. Social custom, common tradition, family familiarity, while contributing to the internal strength of some groups, detract from the confidence the church can have as it brings together rich and poor in the power of Jesus Christ.

As money began to flow. Surely Paul saw this reality as money began to flow from one congregation to another. As his vision for the new humanity that no longer counted economic status began to be a reality, he exploded with a burst of praise. “Thanks be to God for his indescribable gift!” The gift of Jesus Christ, the one who was rich, yet who for our sakes became poor is at the heart of all financial discussion. Here is God’s gift to us. Here is God among us, giving himself to us to do with as we please.

To receive this gift, we must be ready to give it away, for the gift is not only Christ but the call to serve and give in Christ’s name, to be Christ in the “features of our faces” and in the actions of our lives. The compulsive need to hold, hold, hold what has been given to us will strangle the life within. We will dry up.

God’s grace flows to us in the indescribable gift of Jesus, now present among us through the power of the Spirit. Through this Spirit we are drenched with God’s love and presence. In all realms of life let us pray for a deepening knowledge of our dependence on God’s love and for cheerful, free, and grateful lives through which that love can flow. For if God’s grace is to flow to the world around us, we must not only receive it, we must also give it away. 

who follow him to share his passion. How can we convince the world by our preaching of the passion when we shrink from that passion in our own lives?... The cross is the only power in the world which proves that suffering love can avenge and vanquish evil.”*

We can not vanquish evil with Cruise Missiles. Nor can we vanquish evil with a “just war.” I believe the peace churches are right: We can vanquish evil by following Jesus and his gospel of love and peace to our enemies.

My dear friends, if ever we need you to speak out it is now. Christians everywhere need to hear and act on the plea for peace. And no one can speak more decidedly and consistently than you. We need your help; we need your voice.—Steve Elzinga; Temperance, Mich.

* Bonhoeffer, Dietrich: *The Cost of Discipleship*, Chap. 12, p. 161.



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Try translating *Gelassenheit*

by Maynard Shelly

Just when I thought I had gotten a grip on all the German words I needed to pass myself off as a Mennonite in the know, George Konrad comes along in The Foundation Series for Adults with another one of those big words that'll clear your throat.

The word is *Gelassenheit*. Just as I suspected, it's all wrapped up in Mennonite-Anabaptist history. He says it's that attitude of our spiritual foreparents that led them to renounce "any form of selfishness because they trusted God to care for them. . . . This view of life that made sharing natural has been called *Gelassenheit*" (*Living as God's Family*, p. 83).

Some years ago, like the scrolls discovered in the Jerusalem temple during the days of King Josiah, we also discovered parts of our history long overlooked. We called our scroll the Anabaptist Vision.

In that vision, discipleship came through in a brighter and clearer light. Not only has the Christian been saved from sin, the believer has been saved for a purpose—for discipleship. And discipleship grows out of obedience to Jesus Christ who is the Christian's Lord.

Now, *Gelassenheit* is that tough stuff that Christians need if they're going to be obedient disciples. Back in the old days of the Reformation, it took some super starch and stiffening for those Christians who had to face the fires of persecution.

Those who met the test—they had *Gelassenheit*. Whatever it was that got them across the Red Sea of persecution can help us buck the tide of materialism that today threatens to drown us.

Laid back at the burning stake. When the Anabaptists preached *Gelassenheit* (a word they probably never used), they turned to Revelation 13:10: "Whoever is meant to be captured will surely be captured; whoever is meant to be killed by the sword will surely be killed by the sword. This calls for endurance and faith on the part of God's people" (TEV).

Endurance and faith they had and in good measure, too. Hans van Overdam had been a Christian for only six years when in 1551 he was sentenced along with a friend to be burned at the stake in his hometown of Ghent. These two had *Gelassenheit* in full supply. They agreed that when they would arrive at the place of execution, the friend would cause a long delay by taking off his stockings so slowly that Hans could speak at length to the spectators about the Christian faith before the torch would be put to the faggots that would end their lives. Really laid back, weren't they?

That same Hans van Overdam, during his last days in jail, wrote a letter to the city council, saying, "We would rather through the grace of God suffer our temporal bodies to be burned, drowned, racked, or tortured, as it may seem good to you, or be scourged, banished, or driven away, or robbed of our goods, than to show obedience contrary to the word of God."

Even the enemies of the Anabaptist-Mennonites recognized *Gelassenheit* when they saw it. Johannes Faber, a leading

minister in the state church in Augsburg, wrote a pamphlet in 1550 to slander and discredit the Anabaptists. Yet, almost against his will, he had to praise them for a quality that even he could not deny.

"Whence does it come that the Anabaptists so joyfully and confidently suffer the pain of death?" he asked. "They dance and jump into the flames, see the flashing sword without dismay, speak and preach to the spectators with laughing mouth; they sing psalms and hymns until their soul departs, they die with joy, as if they were in a merry company, remain strong, confident and steadfast until their death. Persisting defiantly in their intention, they also defy all pain and torture."

At a loss for any other explanation, Faber put the source of this great strength in the work of hell's dragon, revealing a weird bent in his logic.

It's not likely that the North American Christians of today will be herded off to be burnt at the stake or to rot in prison because they are Christians. We won't have to face the firing squads. But we do have to face the materialism of this world which tries in a thousand sneaky ways to entice and entrap us in the mire of worldly pursuits.

The Moravian Anabaptists, later called Hutterites, had a little *Gelassenheit* jingle, a kind of folk poem. It clinched the case for them: "*Gottes Wort wär nit so schwer/ Wenn nur der Eigennutz nit wär*," which comes through in English as, "Not so hard the word of God would be/ If from self-interest we were free." That's one way of saying *Gelassenheit* quite clearly.

For the Hutterites, community of goods required *Gelassenheit*. Could you freely and fully share? Then, that showed that you were resigned to the will of God, you had surrendered and yielded to God, and you had conquered self. You had *Gelassenheit*.

To the communism of love. Communal living may not be the call for every Christian. But we do know that each Christian has been called to be a responsible steward of his or her wealth. For all of us are expected to live in a sharing community that Konrad describes as a "communism of love" (p. 83).

Instead of *Gelassenheit* and the way of the cross, we're tempted to go the way of the *Stillen im Lande* (the quiet in the land). That, in part, happened in Anabaptist-Mennonite life after the capital of the brave sixteenth century had been spent.

Hans Haffner, an early Hutterite leader, made victory over "world, flesh, and the devil" the aim of the Christian life. He lamented the shallowness of much of Christendom. "The world truly accepts Christ as a gift, but does not know him at all from the point of view of suffering," wrote Haffner. "When we truly realize the love of God, we will be ready to give up for love's sake even what God has given us."

Other writers of Anabaptist tracts often said, "Let's be silent before Christ" (*Wir müssen in Christus still halten*). From such silence comes not just a spiritual experience but readiness to do God's will and to live with daring—daring to give to God the substance of our lives.

Maynard Shelly is a Mennonite free-lance writer from Newton, Kan.

Pencils, pen, ruler, eraser, two composition books—in the bag for children who want to learn in Kampuchea. MCC needs 70,000 more school kits to meet its goal of one for each child in the Svay Rieng area.

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Place all these in a 10 x 14 inch drawstring bag, made of brightly colored denim or other sturdy material.



Puerto Rican Mennonites: searching for identity and mission

by Levi Miller

Nosotros somos linaje escogido,
Real Sacerdocio, pueblo del Señor.
Nosotros somos una nación santa,
Pueblo adquirido por Dios,
Para anunciar las virtudes del que
nos llamó a la luz admirable de Jesús.
Para anunciar las virtudes del que
nos llamó a la luz admirable de Jesús.

The above chorus based on I Peter 2:9 was written by Daniel Schipani, past president of the Puerto Rican Mennonite Church. At their annual assembly, March 10-14, 1982, the Puerto Rican Mennonites sang it many times to affirm their identity and mission. The theme of the assembly was affirmation but in another sense the church is more in a stage of discovering its identity and mission. Puerto Rico and its Mennonites is an eclectic mix of indigenous Puerto Rican, American, and Latin-American (Hispanic) influences.

North American rock music, traditional Puerto Rican *aguinaldos* and *salza*, and an European symphony come from the radio stations. One can turn off the new expressway running from San Juan to Ponce and see farmers on a steep hillside cultivating root crops and bananas largely with hand tools. The Summit Hills Mennonite School is dedicating yet another building. Amid material progress and poverty people complain about economic conditions and the loss of traditional values. How does a 34-year-old Mennonite Church find its identity and mission in such a setting?

Economic realities. Luis Elier Rodriguez, the executive secretary of the Puerto Rican church, mentions four issues confronting the church at the present time: the economy, identity, trained leadership, and women in the church.

Puerto Rico's economic and political context is in many ways tied to events in the U.S. Since 1898 when the U.S. took it as a part of the spoils of the Spanish-American War, Puerto Rico has had an ongoing love-hate relationship with the States in regard to its economy, culture, and political status.

Since 1952 the island has voted to be a commonwealth associated with the U.S. This status consists of holding common citizenship, but without voting in the national legislature or paying federal income taxes. Puerto Ricans, however, are subject to conscription in the U.S. armed forces. Two other alternatives preferred by many are statehood or independence. It is doubtful, however, that either of these options will gain sufficient support in the immediate future to change the status,



Luis Elier Rodriguez, executive secretary of the Puerto Rican Mennonite Conference with his wife, Lizzie.

even though the governor is pro-statehood.

The current recession in the U.S. has hit the always problematic Puerto Rican economy with even worse news as official unemployment in February stood at 22.1 percent and unofficial figures were considered 10 to 20 points higher. Almost 60 percent of the island's 3.4 million population is on federal food stamps and the new Caribbean Basin Proposal to lower tariffs among Central American countries is considered to hurt the competitiveness of local industry even more. The churchwide credit union is facing a difficult time and the Latin-American broadcasting board (JELAM) is preparing for budget and program cuts.

Yet, if one compares the overall view of the island with ten years ago, or with its Caribbean neighbors, one is struck with increasing wealth and material progress. Japanese cars have replaced jeeps on the modern highways. The Mennonite hospital, begun as a little clinic by Mennonite CPS workers in 1943 in the barrio of La Plata, is now an expanding 80-bed modern well-managed health care facility. Last year it added a high-rise apartment building for the elderly. New urbanizations keep sprouting up and the proverbial peasant of the countryside seems to be an anachronism.

The economy of the Puerto Rican Mennonite Church seems to be well managed. Last year the church raised almost \$7,000 more than its budget proposed. At its assembly this year, the delegates approved a 1982-83 budget of \$63,450. This budget includes a \$20,000 subsidy the church will receive from Mennonite Board of Missions in Elkhart, Indiana.

At their 34th annual assembly the Puerto Rican Mennonites asked the question: Who are we? President Daniel Schipani

Levi Miller is editor of *Builder* magazine.



Daniel Schipani, past president of the Puerto Rican Conference is a graduate of Princeton and dean of the Protestant seminary in Puerto Rico.

noted that their mission emerged out of their understanding of who they are. Rolando Santiago, a teacher at the Summit Hills School, presented speeches during the four days on the past, present, and future life of the church.

The church's beginnings reach back to 1943 when some Christian conscientious objectors to war came to La Plata to serve in meeting social, economic, spiritual, and medical needs. Old-timers still remember John Driver, Justus Holsinger, and Wilbur Nachtigal. Carol Glick, who came in 1944, is still teaching at Betania Mennonite School and lives on a nearby hillside farm with her sister Grace.

Since that time 17 congregations have sprung up with a present membership of 967 members. North American Mennonite missionaries have come and gone and a new leadership is more self-conscious of being a Puerto Rican church and being a Mennonite Church. The one remaining missionary couple is David and Karen Powell, who are active and appreciated in educational and music leadership. Luis Elier Rodriguez, the executive secretary, says there are three major streams in the church: the "missionary," the charismatic, and the ecumenical Protestant.

Rodriguez thought there may be some Anabaptism in all of these streams, but to the North American visitor the charismatic influence seems most pronounced in worship forms. All of Puerto Rican Protestantism has been influenced by the charismatic movement, and the Mennonites must be seen in that setting. Many choruses and psalms are sung accompanied by hand clapping and the rhythms of the tambourines. If you visit the La Plata congregation on a Monday evening you can be part of a prayer and praise meeting which begins with an hour of loud drawn-out groans and calls of praise and petition to the Lord.

At its best, this influence has brought new life to some congregations, and Celina de Colon said that in their congregation there have been healings, lifted hands, and lively services, but they no less believe in such Christian understandings as peace and nonresistance. The assembly included singing gospel hymns, foot washing and thoughtful biblical preaching, and



Meetinghouse of the Betania Mennonite congregation in Puigillas, Puerto Rico. The membership is 73.

Celina said she appreciated this, as well as the more Pentecostal expressions.

José Eliú Rodríguez, a young pastor in Ponce, was less optimistic. He said that although the church is congregational and welcomes varied worship forms, he is concerned that charismatics also remain open to Anabaptism and the more orthodox Protestant traditions.

Jan Gleysteen of Scottsdale, Pennsylvania, showed his Anabaptist slides at the assembly and many expressed appreciation for this educational experience on European Mennonite backgrounds.

As a part of affirming its identity the church is developing a new confession of faith which better reflects its current biblical understandings and cultural realities. A part of that reality for the North Americans is to understand that Puerto Rican Mennonites feel different about their land than do their North American brothers and sisters. A part of the North American Mennonite self-understanding is a strong over-againstness to the U.S. because of its power and military might. Puerto Rican Mennonites, living in a relatively weak country or commonwealth, tend to have a much stronger identification with their island.

For example, I heard some complaints that the current principal of Betania school is a retired career military officer and not authentically Puerto Rican. I do not doubt that Jorge Diaz is sincere in his current statements for pacifism, but the implication seemed to be that a true Puerto Rican, as well as a Mennonite, would not serve in the U.S. armed forces.

For university student Elizabeth Soto of Arecibo, the Mennonites are identified by their love. At a youth emphasis meeting she told how she came to know Christ and the Mennonites. "The Pentecostals may have more pep, but the Mennonites love each other. That is what I have felt and experienced," she testified. The full house laughed heartily in affirmation.

Trained leadership. If Luis Elier Rodriguez talks about more trained leadership he may well have been talking about his own

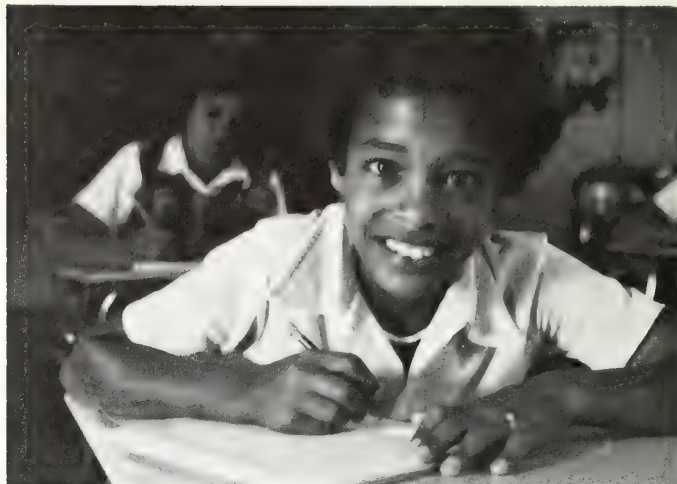


Elizabeth Soto of Arecibo told how she came to know Christ and Mennonites. "Pentecostals have more pep, but Mennonites love each other."

experience. Having studied at Catholic University in Ponce and the Protestant Seminary in Rio Piedras, he represents an increasing level of education and training in the church. According to Raul Rosado, the church has not given a great deal of conscious thought to it, but there has been a gradual shift from the Bible institute route as a preparation for church leadership toward college and seminary studies.

Daniel Schipani, himself the dean of the Protestant Seminary in Puerto Rico, noted that formerly the missionaries went to the seminary, but now the local leaders attend. These include young men as well as seasoned leaders such as Raul Rosado, present pastor of the Summit Hills congregation and also a vice-president of the Mennonite World Conference. These leaders are quite self-confident, worldly-wise, and deeply committed to the church. They run the conference business in an efficient, organized manner. Rodriguez emphasized the importance of planning and goals in his final sermon to the assembly. One has the distinct impression that this new generation of trained leaders, more than the charismatic movement, will determine the future directions of the church.

One gathers that this is some change from the period immediately following the exodus of the North American missionaries about a decade ago. Federico Rosado, church secretary of Christian education who is helping to develop the new Latin-American Anabaptist curriculum said that the Mission Board did not plan for the college and seminary trained national leaders to replace the North American missionaries. He said that during this period the church has been susceptible to



A student at the Betania Mennonite School where Carol Glick, who came in 1944, is still teaching.

various theological currents, some not compatible with Anabaptist-Mennonite belief and practice. The assembly also instructed the new executive committee to prepare a pastor's handbook to church procedure, belief, and worship practices.

The most controversial issue for Puerto Rican Mennonites appears to be on whether women should serve in pastoral leadership. Raul Rosado says that this issue has been avoided for too long, and it was time to discuss it.

Several people noted that Gladys Widmer, now a retired missionary, had served in a pastoral function and had helped start churches, though she had never been ordained. More pastors are needed—three congregations are currently without a pastor—and might not some women be available?

The resolutions committee brought the assembly a resolution which said that "we recognize the leadership capacity of women in the brotherhood to exercise various ministries, including pastoral ministries, which contribute to maintaining and expanding the work of the church."

Not all agreed. Jorge L. Gonzalez, Jr., a delegate from the Guavete congregation, said this change on women in pastoral leadership is a part of a larger issue. "We are in a period of apostasy, and this is only one example of it," he charged.

Jorge said this same judgment would go for the Mennonite Church in the States where he lived for several years. "Where are we going in the Mennonite Church when 1 Corinthians and 2 Timothy are quite clear on this issue?"

Others quoted Galatians 3:28. Marie (Maruchi) Rosado de Alvarado, the associate director at Betania School said, "Let's be realistic. Most of the work in our church has been done by women. Let's move ahead," she urged. The resolution was adopted, but only after deleting, "pastoral ministries." There was agreement that the issue needs further study.

The future. Perhaps the most poignant scene during the two weeks I spent among the Puerto Rican Mennonites was the last Sunday afternoon service at the assembly when the Betania meetinghouse overflowed with people and Rolando Santiago led the singing. Rolando earlier had spoken of the future of the church. He pointed to the importance of affirming local congregations and their pastors, being a brotherhood, planting new congregations, doing the justice of God, affirming youth, and



Karen and David Powell, the one remaining missionary couple, are appreciated for their leadership in education and music.


being an international brotherhood.

In that service Luis Elier Rodriguez, the young executive secretary, preached from Romans 8. Eileen Rolon, who now manages a resident high-rise for the elderly in Aibonito, sat in the balcony and nearby was Ramón Alvarado Torres, the assistant administrator at the Mennonite Hospital. Federico Rosado, a Goshen College graduate and Betania academy teacher,



Newly elected leaders. L. to R.: Luis Elier Rodriguez, Raul Rosado, Gilberto Hernandez, Carol Glick, Jose E. Rodriguez, Carlos Santiago, Enrique Ortiz.

directed the service, and Ramón Bermudez received credit for editing the daily newsheet at the assembly.

I mention these people because they are all in their 20s and 30s. One has the distinct impression that a second generation of Puerto Rican leadership is committed to building the church whose only foundation is Jesus Christ. They are affirming the life and mission of a Mennonite Puerto Rican Church. 



A Mennonite Puerto Rican

Sergio Mundo may not be typical of Puerto Rican Mennonite youth, but he is an example of a future generation of Mennonite thought and leadership. Sergio is a member of the Summit Hills Mennonite Church located in the suburbs of San Juan and is in his first year of law school at the University of Puerto Rico. He was raised in the Mennonite Church.

"I see the law career as a part of my Christian responsibility to society where I can deal with various issues and concerns," he says.

"A lot of pastors have legitimate social concerns but are unable to deal with them politically. Our values could help society but we do not relate to it meaningfully. I have the op-

portunity, and I like it," he concluded.


Sergio is a member of the Puerto Rico Mennonite Peace Committee and also active in the Campus' Inter-Varsity chapter which he credits with helping him "defend the Christian faith on an intellectual and philosophical level."

But Sergio's Christian commitment was put to the test when the university administration and students clashed last fall in a dispute over a tuition price hike from \$5 to \$15 per credit hour. Sergio and the Inter-Varsity chapter supported the strike in its call for a graduated tuition based on family income. During confrontations between the police and student marchers, he and the Christian groups formed a human line between them "We wanted to avoid violence," he said.

"In the marches individuals would throw rocks and we would ask them to desist. The police called these Christians anarchists and communists and shouted obscenities."

Sergio said he supported the strike for a given amount of time because he believed he has a social responsibility to create justice and improve institutions. The Mennonite Peace Committee also discussed the issue but could not reach an agreement.

If Sergio is somewhat more biblically articulate than many young law students, it may be because last summer he studied Hebrew at the Protestant Seminary in San Juan and this year he is studying Genesis in the original text.

And what is the Mennonite identity for this young Puerto Rican? "A Mennonite Puerto Rican is varied in worship forms. There are tendencies to the charismatic. The common denominator is that we believe in Christ as personal Savior and more emphatically believe in community living, the brotherhood." He concluded, "We emphasize reconciliation, peace, and non-violence. That has been fairly active." 

Brazilian churches plan ahead

Literature management, leadership training, new mission opportunities, and conference administration were the subjects of the third planning session of the Association of Mennonite churches (Associação Evangélica Menonita, AEM) in Brazil. The AEM was organized in 1957 and divided into regions in 1977.

Held from Mar. 12 to 14 in Campinas, São Paulo, the conference was sponsored by the AEM's national executive committee. Present were Brazilian pastors, North American missionaries, representatives of the youth, women, relief agencies, and German-speaking Mennonites of Paraná state. The meeting also included representatives from Mennonite Board of Missions (MBM), the Commission on Overseas Mission (COM) of the General Conference Mennonite Church and Mennonite Central Committee, Akron, Pa.

Participants came together to hear reports on the present situation of the 770-member association of Mennonites, and to determine long-range directions for the Brazilian church.

Their task was not easy. The Mennonites in Brazil are spread over 3,000 kilometers in five states and the federal district. They experience a wide diversity of social, cultural, and economic realities, from the frontier atmosphere of the Amazonian region to the staid German-Mennonite traditions of the south, from the impoverished Northeast, to the bustling, industrialized cities of São Paulo state.

During the planning conference, participants discussed four areas of concern shared by the Brazilian Mennonites. They outlined

objectives for each area and took several actions.

Literature. Participants sought to bring the various Brazilian literature projects into a closer relationship with the larger purposes of AEM. In a significant action of Mar. 12, the national executive committee brought into being the new Literature Commission as an executive branch of the AEM. The commission will oversee the functioning of the four Mennonite bookstores, the publication of *Intercâmbio Menonita* (the Brazilian Mennonite bimonthly periodical), and the writing, translation, and publication of books, pamphlets, and Sunday school materials. This, in addition to numerous titles published by the stores for the general market.

Church leaders are asking for more Portuguese materials related to Anabaptist and Mennonite themes. So far, the bookstores have produced two publications (a pamphlet and a children's book) which deal with Anabaptist history and faith. The Mennonites have no Sunday school curriculum in Portuguese.

Conference participants made a connection between the availability of such materials and the stronger sense of Mennonite identity which they hope to develop among church members.

AEM expressed interest in working on literature projects in cooperation with Mennonite Central Committee workers of the northeast Recife area, and with Paraná state mission churches which were established by German-speaking Mennonites. Neither of these regions are administratively responsible to AEM.



Church leaders discuss future plans for the Brazilian Mennonite Church.

Leadership training. AEM's vision is for training which promotes theological unity and better preparation of leaders, with a greater emphasis on Anabaptist/Mennonite teachings.

Because of the Brazilian Mennonites' lack of educational facilities and printed materials, pastors have received training at various evangelical centers. Consequently, the variety of outlooks and practices among pastors and churches.

Much of the discussion centered in what type of leaders the congregations want, need, and can support financially. The intensity of the discussion suggested that even the church leaders present did not have a clear understanding of an Anabaptist, biblically based, pattern of leadership. Conference participants listened intently as MBM guest Wilbert Shenk shared with them some significant tenets of the Anabaptist/Mennonite faith.

The group took action to conduct a study on leadership in the Mennonite Church in Brazil, and to compile a document on the subject to be used for teaching in the congregations. The group also called for the preparation of a theological curriculum that would more closely meet the needs of Mennonite youth and pastors, and suggested the appointment of a person to coordinate the ministry of leadership training in Brazil.

Expansion. The missionary vision has not been neglected in the Brazilian Mennonite Church, if one considers the 26 congregations founded in its 26-year history, and its membership growth rate of 6.5 percent each year.

The task of the conference was one of defining the nature of its future expansion: one that promotes mature, self-sufficient congregations, and one in which evangelism and social service function side by side.

Brazilian evangelistic team visits Uruguayan churches

Last October a Brazilian pastor asked in a letter about the possibility of visiting Mennonite churches in Uruguay with a group of young people. They wanted to spend their vacation doing a month of evangelism in another country.

The group arrived in Uruguay in mid-January under the leadership of Luiz Augusto Ziti, pastor of the Jesus Community in Rio de Janeiro, Brazil. On Jan. 20 the group joined young Uruguayan Mennonites for an evangelistic retreat in Montevideo.

For five days the Brazilian and Uruguayan youth were integrated into an evangelistic team. Through studies and sharing they grew in the love of the Lord and a desire to witness.

Then the new team spent seven days each at three congregations: Emanuel (formerly Timbues), La Paz, and Sauce. The group did house-to-house visitation during the day and preached and presented the Word through drama in the evening.

At each place, a soccer game was held between the evangelistic team and a local neighborhood team. During halftime, the soccer players heard testimonies and a short sermon. Many of the players attended a fireside service in the evening.

The Uruguayan youth have returned to their homes after this month of togetherness with youth from the north. The Brazilian youth returned to their work and studies.

The message of the gospel, shared in a simple way, remains in the hearts of hundreds of Uruguayans like a planted seed, ready to grow. The Lord has promised the fruit.

The Brazilian group has invited the Uruguayan youth to help in a similar evangelistic effort next year in Rio de Janeiro. Pastor Luiz has a clear vision for evangelizing Latin America and talks of going to Bolivia in 1984 with a Brazil-Uruguay team.

Uruguay Mennonite Church was founded in 1972. It has 150 members in six small congregations. Four Mennonite Board of Missions workers are currently assigned to the church.—H. James Martin, missionary in Uruguay

church news



gregations. The meetings were led by AEM president Teodoro Penner. (far table, center right)

"From the beginning, the Mennonite work in Brazil has suffered because of geographical distances," observed one participant. Conference goers called for local congregations and regional boards to assume responsibility for founding churches near existing ones, rather than asking AEM to randomly plant churches in new geographical areas.

The AEM executive committee requested that each region develop its expansion strategy for the next five years, which could be presented to the executive committee for counsel and financial and personnel support.

The group also invited the Recife area, where MCC has its work and personnel, to join the four AEM administrative regions as the new Region V, connected in a fraternal, but not administrative relationship to AEM. Some MCC volunteers have expressed interest in church planting in the Northeast, a region distant from other Mennonite congregations. MCC, MBM, and COM are planning a joint venture there.

Administration. The AEM executive secretary, COM missionary Erwin Rempel, reported on the 1982 AEM budget. Composed

predominantly of small churches that are struggling financially in a country of a 92 percent annual inflation rate, AEM relies on North American mission board subsidies (MBM and COM) for approximately 95 percent of its budget.

Visiting missions secretaries Lawrence Greaser (MBM) and Glendon Klaassen (COM) encouraged the Brazilian churches to assume more financial responsibility, especially in the areas of pastoral support and accounting services (an expensive item in the Brazilian bureaucratic system). They expressed the continued interest of their boards in supporting the training of national leaders.

In another action, the Brazilian church was granted its request that Erwin Rempel be allowed to continue in his role as AEM executive secretary until November. Rempel had recently been appointed to serve as executive secretary of COM in Newton, Kan. and was scheduled to leave Brazil in June 1982. His later departure date will aid in the carrying out of plans discussed in the conference.

Although bodies and minds were tired from the intense weekend of meetings, emotions were positive at the end of the conference. Several persons affirmed the quality of discussion and openness they saw among the participants, mentioning especially the contributions of the young Brazilian pastors. "This was a gentle meeting," was the comment of José Fernandes, one of the elders.

Conference goers realized that planning is only the first step. Rempel summed up their feelings, "We made some concrete decisions here. But the real test comes in their implementation." That will be the challenge for the Brazilian church in the coming years.—Virginia A. Hostetler

Council predicts upswing in refugee flow from Central America

In terms of refugee resettlement in North America, Central America will be to the 80s what Indochina was to the late 70s, according to participants at this year's Inter-Mennonite Home Ministries Council meeting, held Mar. 29-30 in Elkhart, Ind.

"Ministries Among New Immigrants" was the main topic of the Council's discussion as it studied recent trends in refugee resettlement in North America and drew conclusions about their implications for denominational outreach and assistance. Council representation includes representatives from the Mennonite Church, General Conference Mennonite Church, Brethren in Christ, Mennonite Brethren, Mennonite Central Committee, and the Conservative Mennonite Conference.

While immigration to Canada and the U.S. from Indochina appears to be dropping off, the flow of persons seeking a new life here from Central America is on the increase, despite the fact that official immigrant quotas are being held at low levels. For immigrants, the

gateway to Canada appears to be wider than that to the United States, especially for Salvadorans, Guatemalans, and Cubans.

In the U.S., total immigration for 1982 has been set at 140,000, of which 100,000 are to be Indochinese; 20,000 Russian (in actuality, most will be Russian Jews); 3,000 Poles, Romanians, and Ethiopians; and 5,000 from the Near East; two Salvadorans were given asylum in 1981.

The Canadian government apparently got more than it bargained for during 1980-81, when it promised to match the numbers of refugees from Indochina which Canadian church groups would support. Canadian churches sponsored the entry of 25,000 refugees during that time, far more than was anticipated by the government's Manpower and Immigration Department. Mennonite churches alone took in 4,500, or 18 percent of the national total.

IMHMC heard a number of reports and papers on the immigration question and the churches' response, including "Reaching

Chinese in North America," by David Chiu; "Chilean Immigrants in Alberta," by Nancy Hostetler; "Laotian Refugees at Slate Hill," by Lena Brown; "Relations with Haitian Churches," by James Sauder; "The Social Needs of Haitians in Miami," by Dan Schrock; and "Ministry to People in Resettlement," by Paul H. Martin.

Leadership is still the main problem facing refugee groups and the churches which assist them. Council members discussed questions such as: How long does one encourage the segregation of the new church from others beyond their group? How long should a refugee church be dependent on outside support? How Anabaptist should they be? How does one deal with ulterior motives when members request baptisms, wanting only to be accepted and accommodate the wishes of their sponsors?

Ray Horst of the Mennonite Church serves as council chairperson, while Arlene Miller of the Brethren in Christ is vice-chairperson.—Larry Cornies

Congregational ministries proposes cooperation with MBM home ministries

Movement toward a closer relationship between Mennonite Board of Congregational Ministries and the Mission Board's home ministries division may have been generated in the Mar. 19-20 meeting of MBCM board of directors in Elkhart, Ind. Following a day of review and visioning, the MBCM Board acted to propose "serious exploration of restructuring which could result in combining the ministries and mandates presently exercised by MBCM and MBM Home Ministries." The proposal is to be directed to MBM along with the Mennonite Church General Board and the committee to evaluate and update Mennonite Church structure.

Interest in this proposal grew from observing that MBM's home ministries division is increasingly working from a stance as consultant and resource to district conference leaders. This is similar to the working relationship which has been developed by MBCM. Point of contact for home ministries is primarily with conference missions committees while MBCM connects with conference nurture committees, family life committees, and staff persons such as conference ministers and conference youth secretaries.

After reviewing the first decade of MBCM's existence, board president Gloria Martin Eby, Kitchener, Ont., summarized the board discussion: "Generally we feel good about what we have been able to do. Unless other factors intervene we anticipate continuing to serve the church along the lines established thus far. If structural realignment can improve our serving, however, we are open to exploring new forms."

The MBCM board discussion included an hour of conversation with Paul M. Gingrich,

MBM president, and Rick Stiffney, MBM vice-president for home ministries. Paul and Rick described organizational changes being implemented within the Mission Board structure and reflected on conversations with MBCM executive secretary Gordon Zook, exploring best ways to complement each other's work in areas of similar concern. Illustrations include MBCM congregational evangelism and MBM church planting, or MBCM youth ministry and MBM student and young adult services.

The proposal for serious exploration of restructuring will be included in materials prepared for "in-depth review" of MBCM by the General Board on Apr. 16. President Eby and vice-president Dale Stoltzfus, Bronx, N.Y., will participate in the General Board review along with executive secretary Zook. A similar review of the Mission Board is planned for the same day.

In other action, the MBCM Board acted to reappoint Harold E. Bauman for another four-year term as staff person for congregational leadership and worship. Harold's ministry in the past four years was warmly affirmed. Major concern expressed by the personnel committee in its report to the board was that Harold has been overworked. Some suggestions for making Harold's load more manageable were discussed.

In the area of youth ministry, the board appointed Jo Bontrager of Hesston, Kan., as coordinator for the 1983 youth gathering in Bethlehem, Pa. Jo is presently director of advocacy for Hesston College. She will begin her half-time employment with MBCM in June. The board also confirmed the appointment of the following to the youth gathering planning

committee: Lavon Welty, MBCM youth ministries staff; Jesse Glick, Souderton, Pa.; Verbena Brown, Maranja Lake, Fla.; Ben Blanchard, Brownsville, Tex.; Ruth Boehm, St. Jacobs, Ont.; David B. Miller, Goshen, Ind.; and Mark Miller, Chenoa, Ill.

Another action approved the planning of a North American cross-cultural Mennonite youth convention in 1984 in close cooperation with the Black Council and the Concilio Nacional. To provide initial seed money for the event, the board authorized transfer of \$5,000 from the 1981 Bowling Green youth convention surplus.

The board reviewed funding for the half of Lavon Welty's youth ministry assignment devoted to developing the Life Planning Program. While Lavon moved to full-time employment with MBCM during the past year, only half of his work is included in the regular budget. The other half is to be raised from user fees by congregations involved in the Life Planning Program. Lavon reported that 35 congregations have adopted the program thus far with about 100 needed to make the program self-sustaining. He noted a number of indicators that the necessary level will be reached. Meanwhile board members expressed appreciation for more than \$13,000 contributed by the Mennonite Board of Education and the four Mennonite Church colleges and two seminaries to help get the program launched.

The board gave formal approval to working relationships with the General Conference Mennonite Church Commission on Education for joint sponsorship of Mennonite Marriage Encounter. The 1982 budget includes \$5,000 to share in support of Paul and Lois Unruh, General Conference staff persons who direct Mennonite Marriage Encounter from the Newton office.

The board also reviewed with interest the minutes of the first meeting of the joint (MC and GC) study committee on "Human Sexuality and the Christian Life." Although Mennonite Church members of the committee were appointed by the General Board, MBCM participated in their selection and provides a staff person to facilitate their work in the person of David Helmuth, MBCM secretary for family life education. The board asked David to keep them informed.

Gordon Zook reported conversations with MBM home ministries about cooperative staffing to assist congregations with evangelism and church planting. He suggested the possibility of a mutual agreement for MBM to take overall responsibility for churchwide initiative in this area, while MBCM in turn would accept overall initiative for in-service leadership development in mission congregations. While the board stopped short of endorsing this direction, they did approve continuing conversations to find the best solution and approved \$7,000 in the evangelism budget to help share a staff person(s) with MBM.

New household to open at Crooked River Ranch, Ore.

"A high desert wilderness" is how Doug Basinger of Mennonite Board of Missions describes the terrain surrounding Crooked River, Ore., where a new voluntary service household will open this summer. The household will be sponsored by Ranch Chapel in conjunction with MBM and Pacific Coast Conference of the Mennonite Church.

Crooked River is a relatively new town, having been founded about ten years ago when the 11,000-acre Crooked River Ranch was divided and sold. Its 900 inhabitants are spread out on about five acres of secluded desert land. The closest town is Bend, about 20 miles away. Portland is three hours by car to the west.

Lynford Hershey, pastor of the interdenominational Ranch Chapel, contacted MBM last

year about the possibility of a VS household in Crooked River. He felt that his 80-member congregation, the only church in town, simply could not meet the needs of the rapidly expanding population alone. Lyn is a former member of the MBM staff.

Since Crooked River is growing fast, and since many of the residents are retired elderly persons, there is much need for social services. The new household will provide short-term help—perhaps five to seven years—to Ranch Chapel in setting up new programs until the church can operate them on its own.

Henry and Esther Yoder of Grantsville, Md., will assume the household leadership position after orientation in July. They will be joined after that by two to four volunteers.



Vietnamese stand beside a solar food dryer near Ho Chi Minh City

Solar dryer sparks Vietnam interest in a simple, but useful, development project

The potential of solar food dryers, introduced by Stuart Clark during a January visit to Vietnam, has caught the imagination of scientists, government officials, and farmers there.

"Enthusiasm and commitment seemed to be running high on all sides," says Clark, a food technologist from Brockville, Ont., who helped develop simple village-level solar dryers during a Mennonite Central Committee term in Bangladesh. Clark and his wife, Susan, now serve as MCC country representatives in Nepal.

During his three-week visit, arranged for by the U.S. Committee for Scientific Cooperation with Vietnam, Clark also learned of concerns of the country's tiny Protestant minority and saw evidence of general economic hardship.

Clark helped construct two model solar dryers after assessing needs in Dong Thap Province, a delta area southwest of Ho Chi Minh City (formerly Saigon). Farmers there annually lose large quantities of rice, jute, soybeans, and tree fruits due to inadequate drying and lack of storage facilities.

"A small suitable dryer seems well suited to the shady homesites we visited," says Clark. "The farmers stated clearly that they want such a dryer and, if convinced of its effectiveness, would quickly adopt it."

Clark returned to the Ho Chi Minh City branch of the National Science Center to help construct a dryer made out of wood and rice husks. At a research field station outside the

city, he built a lighter and less expensive one out of bamboo and rice straw. Clark also gave a series of lectures to center scientists on food drying and the engineering of industrial dryers.

In coming months center staff will build and test additional dryers, and then begin demonstrations in Dong Thap Province. A follow-up visit by Clark or another food technologist in late 1982 may be arranged to assess progress and provide additional training

New Call targets nuclear challenge to faith

"Christians Confronting the Nuclear Arms Race" will be the theme of the third national conference of New Call to Peacemaking to be held June 17-20 on the campus of Elizabethtown College, Elizabethtown, Pa.

Evening speakers at the conference include Gordon Cosby, pastor of the Church of the Saviour in Washington, D.C., and Mary Cosby, speaker with World Peacemakers; *Sojourners* editor Jim Wallis and Catholic priest Daniel Berrigan on peacemaking and spirituality; and Myron Augsburger, pastor of a new congregation in Washington, D.C. All sessions are public.

Morning Bible lectures will be given by John H. Yoder, with study/worship groups following up the lectures. A wide variety of

Reaction to disarmament letter, Canada

Supportive reaction has come from a number of members of Parliament, to a letter from Mennonite Central Committee (Canada) addressed to the members of the Standing Committee on External Affairs and National Defence. The letter was written primarily to encourage the members in their task of preparing for the second U.N. Special Session on Disarmament.

The letter, signed by MCC (Canada) executive director, J. M. Klassen, suggested that disarmament efforts of the past have often ended in failure. "We do not propose a particular formula but we want to encourage you to work for disarmament with all possible diligence, imagination, and faith," he stated.

Letters from members of Parliament noted the fine work of the Mennonite Central Committee overseas, suggested that the question of world peace is now one of world survival, and noted that the concerns raised would contribute significantly to their work in preparing for the second Special Session on Disarmament. Letters of thanks and appreciation were also received from the Prime Minister and the leader of the opposition.

for the project.

Attendance at a Sunday morning evangelical church service in Ho Chi Minh City gave Clark the chance to meet with local Christians. About 200 persons, mostly young families, were present. The two-hour service included prayers for those in detention and that the government would permit the reopening of some churches which it had closed. In later conversations, Clark learned of instances of discrimination against members.

afternoon workshops will be offered, ranging from biblical studies to the World Peace Tax Fund, from worship and preaching for peace to organizing local peace witness, from teaching peace to children to the Soviet threat, from personal spiritual disciplines to legislative action for peace.

New Call to Peacemaking is a cooperative program of the historic peace churches—the Mennonites, Church of the Brethren, and Friends—which was begun in 1976 as a joint effort.

Registration forms and information on the conference, and about the work of New Call, are available by writing New Call to Peacemaking, Box 1245, Elkhart, IN 46515-1245, or calling (219) 294-7536.

New threats to nonregistrants

Attention is focusing in Washington, D.C., on plans to legally deny nonregistrants all federal benefits, including federal education assistance (student loans), federal jobs, welfare, and social security.

Rep. Gerald Solomon, R-NY, has introduced H. Con. Res. 263, urging the administration to take action that would eliminate all federal aid to any young man Selective Service confirmed as required to register who has not done so, even if he has not been indicted or convicted of nonregistration. This denial would last until the man registers.

As a concurrent resolution rather than a bill H. Con. Res. 263 is not legally binding, so would not actually deny nonregistrants benefits, but Solomon's action is a weighty threat of a policy the administration could likely adopt.

Reliable sources say the administration is keen on putting this policy into effect, perhaps even bypassing the legislative process. Many senators and representatives are eager to support the concept to appear tough on nonregistrants without advocating jail sentences.

Selective Service has also expressed interest in this proposal. Rep. Solomon has shared the resolution with SSS director General Turnage, and congressional sources say the draft agency seems very receptive.

Obviously Solomon's recommendation faces numerous legal barriers, and many think the concept is technically unconstitutional. H. Con. Res. 263 is currently in two House com-

mittees, which should greatly impede its progress through the House. However, if never passed by the House, the concept of the resolution could easily be picked up and pushed through Congress in some other form, such as an amendment to an authorizations bill.

Solomon's aides say even if the proposal is never put into law this resolution should "shake up" nonregistrants into seeing the seriousness of their situation and scare them into compliance. No doubt Selective Service also hopes for this effect. Young men will certainly be alarmed, especially if they interpret the measure as legally cutting off their benefits.

H. Con. Res. 263 reflects the punitive attitude toward nonregistrants which federal and state governments are adopting. A bill was recently attempted in the Virginia State Legislature to prohibit all nonregistrants from attending any Virginia state college or university. This measure was defeated, but similar attempts may occur in other states.

Fortunately there is much grass roots opposition. Increased awareness of these threats and support for nonregistrants will be needed in the coming months.

Selective Service has requested a supplemental of \$1,367,00 to their FY82 budget of more than \$18 million.

They claim they need the supplemental "for the development of plans, policies, and facilities to deliver inductees to Armed Forces Entrance and Examining Stations according to mobilization plans developed by the Department of Defense" and "to meet our commitment to Congress to have the induction system ready in 1982."

Students, faculty sign against nuclear war, GC

Members of the faculty, staff, and student body of Goshen (Ind.) College began on Apr. 5 to affix their signatures to a statement calling for a halt in the development of nuclear weapons and declaring faith in Jesus Christ.

The statement, which was prepared and sponsored by the Goshen College peace studies advisory committee, student central committee, and peace society, was endorsed by the college faculty at their Apr. 1 meeting.

Members of the Goshen College community are being encouraged to distribute copies of the statement to their friends and home congregations. Copies of the signed petition will be sent to members of Congress, President Reagan and Alexander Haig.

The text of the statement follows:

Affirming our faith in Jesus Christ as Lord and Savior and our belief that all war is sin, we, members of the faculty, staff, and student body of Goshen College, wish to state publicly our conviction that the use of nuclear weapons under any circumstances is contrary to the will of God. In light of our faith and in consideration of the potential destruction threatening the existence of life on this planet, we can no longer remain silent.

We urge our brothers and sisters in all congregations across the church to join with us in condemning nuclear war; in calling for an immediate world-wide freeze on the testing,

MBM newsgrams

An update on the nondenominational chapel in the mountains of the Colorado resort town of Aspen, a dream of E. M. Yost. The Aspen program committee, chaired by Laban Peachey of Hesston, Kan., met on Feb. 26 to review the 1981 ministry of the Prince of Peace Chapel. Director Carol Babb, an Episcopalian, and Chaplain Gregg Anderson, a Methodist, reported on the chapel's seven areas of ministry—Sunday worship services, weddings, counseling, education and theological dialogue, tourists and other visitors, music and the arts, and community outreach. Dedicated in 1969, the chapel is a local landmark noted for its beauty. The chapel itself is administered by a board headed by Lyle Yost of Hesston, Kan. E. M. Yost was overseer for Rocky Mountain Conference of the Mennonite Church when he decided to make his dream come true in Aspen.

An interdenominational congregation has emerged out of this year's winter voluntary service in Brownsville, Tex. The core group is the 24 or so winter volunteers who spend several weeks assisting local Hispanic Mennonites with home repair and other projects in their

low-income community. With a winter attendance of nearly 100 each Sunday, the congregation meets in a recreation hall at Paul's RV Park. Leonard Adams, a longer-term worker, serves the congregation as pastor. The winter volunteers also participate in the activities of Church of the Lamb, the local Spanish-speaking Mennonite congregation. Most are between the ages of 55 and 65. They work four days a week under the leadership of longer-term workers Paul and Helen Yoder. "It gets better every year," said Howard and Mildred Mellinger of Sterling, Ill. This was their eighth year.

A "do it yourself" manual for planning group-oriented biking and hiking experiences is now available from Out-Spokin'—the ministry which will be phased out this year. Entitled *Christian Community on the Move*, the 235-page manual is a summary of learnings from Out-Spokin's 15-year history. It was compiled by Rhea Zimmerman, Don Rittenhouse, and Jerry Miller. The manual includes suggestions on organizing hikes and choosing leaders as well as meal planning,

ideas for recreation, and resources for devotions. The manual can be obtained for \$18.50 from Out-Spokin', Box 370, Elkhart, IN 46515; phone (219) 294-7523.

The first two members of the Harman (W.Va.) discipleship household arrived on Jan. 25. The two are Mitzi Eck of Albany, Ore., and Tim Wyse of Goshen, Ind. The household is directed by Lester and Mary Beth Lind. "Mitzi and Tim are quickly learning how to build a fire that will last through the night and how to bake bread, butcher a pig, and mulch strawberries," Mary Beth reported. Mitzi and Tim are also helping support the household by working as a waiter and waitress at a nearby ski resort. Soon after the discipleship household opened, Linds invited local people to an open house and an introduction to MBM's Discipleship program. Several additional persons will join the household by summer.

Scattered young Mennonites in the Oakland-Berkeley area of California have begun meeting regularly for fellowship at the Oakland Church of the Brethren. The gathering is sponsored by student and young adult services.



Goshen College students sign up against possible use of nuclear weapons

production, and deployment of nuclear weapons; and in asking for a staged mutual reduction of existing nuclear arsenals leading to the eventual abolition of all nuclear weaponry.

We ask all Christians everywhere, as members of God's kingdom which knows no na-

tional boundaries, to join with us as we make this declaration of faith to the world. Our hope and security is in God, not in the weapons of war. In the name of God, let us speak out now, lest our silence make us accomplices to a possible worldwide holocaust, a horrendous sin against God and all humanity.

It usually includes a potluck meal. "We are pleased with the attendance," said Doug Basinger of the MBM western office in San Francisco. "There are approximately 50 people on our mailing list." The MBM office is located at 330 Ellis #206. The telephone number is (415) 928-0123.

Construction on Phase I of the new OrrVilla retirement community in Orrville, Ohio, has been completed. It includes 19 buildings on five acres, consisting of 50 subsidized rental apartments. They were designed by LeRoy Troyer and Associates of Mishawaka, Ind. Construction on Phase II has already begun. Francis Smucker is executive director of OrrVilla, and Peter Wiebe is president of the board of trustees. OrrVilla is sponsored by MBM.

The Richmond (Va.) discipleship household has moved across the city to a large old house behind First Mennonite Church. Members of the congregation and of the household spent several months replacing windows, repairing walls, removing wallpaper, painting, and fixing the plumbing. "We are really settled in now,

though," reported director Marty Kolb. "This old house has become our home." The new address is 2350A Staples Mill Rd., Richmond, VA 23230.

May 1 is the application deadline for the deaf ministries Ephphatha scholarship Fund. Deaf or hearing persons with financial need who plan to attend college, university, seminary, or Bible school this fall and who are interested in becoming involved in deaf ministries are encouraged to immediately request application forms. The scholarship grants range from \$100 to \$1,000. Ephphatha is the Greek word for "be opened," and was used by Jesus when he healed a deaf man. Interested persons may contact Pam Dintaman Gingrich at MBM.

Stan and Jane Freyenberger, workers in Ghana since 1976, completed their work and returned to North America on Apr. 4. They were agriculture and nutrition workers in Langbensi. Freyenbergers' new address is Moundridge, KS 67107.

Eugene and Louella Blosser, workers in Japan from 1953 to 1981, returned to that

Five hundred groups and individuals have contributed almost half the money needed to make this important film for youth.

Thanks for helping to raise
The Weight

\$86,400

60,000

40,000

20,000

0

THE WEIGHT



"The Weight will reach multitudes

of young people. It will help them to see WHY Christ's earnest disciples need to walk in holiness, obedience, love and nonresistance. Can you think of a better way to reach thousands of young people for Christ and his way of Peace?"

J.C. Wenger

The Weight, a film about Christian peacemaking, is being shot this Summer in consultation with Mennonite Board of Congregational Ministries.

The Weight

Box 1245

Elkhart, IN 46515

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON

Four *Jesus Is Lord* conferences will be held in Pa. this summer, May 28-30 at Lancaster Mennonite H.S., June 4-6 in Lebanon, June 11-13 in Harrisburg, and June 18-20 in York. Speakers will include Jim Delp, John I. Smucker, and Jim Hodges. For more information contact James R. Hess, 508 Willow Lane, Lancaster, PA 17601; (717) 393-7348.

Building Christian Community, June 11-13, is for people interested in, working at, and wanting to know more about building Christian community, such as in intentional communities, house churches, VS units, and congregations with an emphasis on community. Sponsored by Mennonite Community Association and the Institute of Mennonite Studies, at Associated Mennonite Biblical Seminaries, Elkhart, Ind. For registration information contact MCA, 414 W. Wolf Ave., Elkhart, IN 46516.

An *Evangelism Strategy Workshop* will be presented by the Billy Graham Center during June 21-25. A variety of leaders and speakers will help participants work at identifying community needs, defining their church's resources, equipping laypersons, and developing a strategy and goals. For information and registration contact the Billy Graham Center, Wheaton College, Wheaton, IL 60187; (312) 260-5157.

A *Mennonite Marriage Encounter* weekend will be held June 25-27 in Halifax, Pa. For more information contact the Family Life Commission, Salunga, PA 17538; (717) 898-6067 or 393-5426.

PRINT

The statement on *Leadership and Authority in the Life of the Church*, adopted by the 1981 General Assembly, is now in booklet form. The extensive statement looks at leadership and authority in the church's history, New Testament guidelines, and implications for the church and is intended as a resource for personal and

group study. Copies are 95¢ (U.S.) each or 85¢ each for a dozen or more, add 10 percent for postage. Available from Provident Bookstores and Mennonite Publishing House, Scottsdale, PA 15683.

A Resource Guide for the New Abolitionist Covenant provides support and suggestions for studying and living out each dimension of the *New Abolitionist Covenant*. It lists resources and ideas in six areas: prayer, education, spiritual examination, peace evangelism, public witness, and nuclear disarmament. Copies are 30¢ each, 10-99 copies are 20¢ each, 100 or more 10¢ each, postage included in prepaid orders. The *New Abolitionist Covenant* is available at the same prices. Order from New Call to Peacemaking, Box 1245, Elkhart, IN 46515; (219) 294-7536.

Reducing Energy Costs in Religious Buildings is an excellent handbook on energy stewardship. The 52-page booklet looks at how energy is used and emphasizes a wide range of helpful low and no cost approaches to reducing energy consumption. Developed by the Massachusetts Energy Office it is available from The Center for Information Sharing, 77 N. Washington St., Boston, MA 02114. Two copies is the minimum order at \$2.95 each, 5-9 copies are \$2.40 each, 10-49 are \$2.15 each, lower rates for larger orders, prices include shipping. Please prepay orders of less than 10 copies.

AUDIOVISUALS

Peachtree Parable is a powerful story of life, death, and resurrection. This gentle tale for all ages is about intergenerational friendships, relationships between teacher and learner, self-acceptance, immortality, affirmation, communication. The 14-min. filmstrip with activity/discussion guide is available for free loan from MCC (Canada), 201-1483 Pembina Highway, Winnipeg, MB R3T 2C8, (204) 475-3550; and MCC, 21 S. 12th St., Akron, PA 17501, (717) 859-1151.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515-1245.

country on Mar. 17 for a special one-year assignment as host and hostess at Japan Anabaptist Center in Tokyo. The center is a cooperative effort of various Mennonite churches and mission agencies in Japan, including MBM. It offers hospitality for travelers, seminars on Anabaptist-Mennonite topics, and the Friedmann-Sakakibara library. Blossers' new address is Japan Anabaptist Center, 1-17 Honan 2-chome, Suginami-ku, Tokyo 168, Japan.

Jonathan and Fyrne Yoder returned to their home in Goshen, Ind., Mar. 20 after a five-month special assignment in India. They had been asked by the Mennonite Church in India to assist in the major project to update Dhamtari Christian Hospital's equipment and facilities. Starting in 1937, Yoders have served a total of nearly 20 years as medical workers in India and Nepal.

Willard and Elizabeth Barge, workers in England, returned to that country in early April after a four-month furlough. They are host and hostess at London Mennonite Centre. Barges' address is 14, Shepherds Hill, Highgate, London N6 5AQ, England.

Robert and Lee Ellen Slabach, workers in Ghana since 1980, arrived in North America on Apr. 1 for furlough. They serve visually handicapped farmers in the northern part of Ghana, where eye diseases constitute a serious problem. Slabachs are workers with Christoffel-Blindenmission of West Germany and overseas mission associates. Their furlough address is c/o Fred Slabach, 54034 CR 43, Middlebury, IN 46540.

"Moving a Seminary in India" is the spring project of Associate in Mission (AIM) Partners. The group hopes to raise \$40,000 to help Union Biblical Seminary move from out-of-the-way Yavatmal to a new campus currently under construction in centrally located Pune. The relocation project is directed by longtime MBM missionaries Paul and Vesta Miller. AIM Partners gave \$34,000 this past winter for emerging Mennonite congregations in Pittsburgh, Washington, Omaha, and Corpus Christi.

"School Bells in Israel" is the summer Children's Caring Project sponsored by Mennonite Board of Missions. Recommended especially for summer Bible school, the project helps children learn about missions while giving their offerings to help pay school expenses for Kris, Kim, and Matthew Haines—children of MBM workers Joe and Elaine Haines in Israel. Project materials may be ordered from Michele Miller Sharp at MBM.

A secretary is needed immediately for the San Francisco office. The person would be part of MBM Voluntary Service and would be a member of the San Francisco VS household. Interested persons may contact Kathy Weaver at MBM.

New address for Genny Buckwalter, Mennonite Board of Missions worker in Japan: 9-27 Wakaba-cho, Furano, Hokkaido 076, Japan.

Muller speaks about fear of war in Europe at EMC

Europeans "have a concrete fear of war" because they have experienced it, a German who was involved in resistance to Hitler told Eastern Mennonite College students and faculty during a recent visit.

The next war in Europe "will be much more terrible than the last," Franz Muller said.

Muller, who is a member of the Social Democratic Party of Chancellor Helmut Schmidt, spoke to Peace Fellowship, a faculty meeting, and other campus groups and classes, Mar. 31 to Apr. 2.

More than one million Catholics and Protestants are active in West German groups that oppose nuclear weapons (out of a national population of 61 million), Muller told Peace Fellowship. And he noted that East Germans recently participated in a major peace demonstration that was not sponsored by their communist government.

Fear of war extends to the Soviet Union, he said. Russians remember that 20 million of their people were killed in World War II, Muller pointed out.

Muller said that in the U.S. he often hears "a complete misunderstanding" of the European situation. Disarmament for Europeans is a matter of survival, he said.

Muller noted that some 14 percent of West German youth now choose alternate service.



Ivan Magal makes a point with Melodie Davis during a discussion in Harrisonburg, Va., about the development of short spot-type radio programs to reach the upper-class Russian-speaking listener. Also sharing in the planning process were Lovina Troyer and Kenneth J. Weaver. The *Choice*-type programs will use sound effects, upbeat music, and simulated true-to-life illustrations to catch and hold the attention of the educated, nonreligious person. Ivan, a medical doctor by vocation, has proposed a pilot series of such programs, using medical-related problems like stress and alcoholism to suggest alternatives based on the teachings of Jesus. He is currently drafting script ideas for refinement and production by the Media Ministries staff of Mennonite Board of Missions.

mennoscope

Investment earnings of 10.7 percent were credited to the 3,281 participants in Mennonite Retirement Trust for 1981, according to Gary W. Brunson, retirement services manager for Mennonite Mutual Aid. "That income was 2 percent higher," Brunson noted in his report, "than was the rate of inflation for the same period." The earnings also made possible a 7.2 percent increase in current income payments going to 110 retired church workers. These payments, adjusted annually, are available from contributions made to MRT by the retirees' former employers. During the year, twenty-three additional organizations and congregations began contributions for their employees and pastors. A 22 percent growth in assets, bringing the total fund balance to \$12.8 million, was registered by MRT in 1981. This compares to \$10.5 million for 1980.

Camp Deerpark, Westbrookville, N.Y., needs a year-round staff couple to work in maintenance and food service, beginning in June or September. If interested, write Miriam Cruz, 2931 Mickle Ave., Bronx, N.Y. 10469.

Kim C. Miller, an Eastern Mennonite College junior from Sarasota, Fla., was critically injured on Mar. 31 in an early morning fall on campus. She suffered intensive head injuries and was taken to the University of Virginia Hospital in Charlottesville. As of Apr. 5,

she remained in a coma but was responding to some verbal instructions. Long-term prognosis remained uncertain. Miller spent two years as a staff member of the Out-Spokin' biking program sponsored by Mennonite Board of Missions, Elkhart, Ind. She will not be able to participate in the leadership of Out-Spokin'/TourMagination's final European tour as scheduled.

Because of the early terminations of three voluntary service workers and the shortage of qualified volunteer candidates, La Junta, Colo., for the first time in 31 years is without workers in the Mennonite Board of Missions VS household. For at least 20 of the past 31 years, nearly all the volunteers worked in the Mennonite hospital. The past ten years there has been a scattering into a variety of community agencies and into the organization of new projects to meet special needs. The next several months will tell whether La Junta Mennonites continue into their next phase of service to the community with or without the help of MBM volunteers. The VS household closed on Feb. 1.

The Mennonite Mental Health Services (MMHS) board has chosen Carl L. Good of Harrisburg, Pa., as its new director, beginning on July 1. Good, a psychologist and ordained minister, will succeed Vernon Neufeld of

Fresno, Calif., who has been MMHS director since 1967. MMHS is an arm of Mennonite Central Committee U.S. and a consortium of Mennonite mental health centers and hospitals. MMHS board chairman David L. Haarer suggests that Good's appointment will strengthen the link between MCC and MMHS, since Good will move the MMHS office to MCC's Akron headquarters.

Royce and Doris Engle of Spencerville, Ohio, have been named advocates for creative Christian living by Mennonite Board of Missions. They will serve Illinois Conference of the Mennonite Church under the year-old Illinois Elderly Service Program. Engles, who began a three-year term with MBM voluntary service in January, have also been asked to succeed Gerry Sieber this spring as Illinois area VS administrators. Sponsored by MBM, Maple Lawn Homes, and Illinois Conference, Illinois Elderly Service Program was begun last year to meet the needs of the elderly at Maple Lawn Homes in Eureka and the surrounding community. The appointment of Engles is the first attempt to expand aging ministries to Illinois Conference as a whole.

Allegheny Mennonite Conference is in urgent need of two male VS workers at Diakonia in Ocean City, Md. Diakonia is a VS unit that offers emergency housing for persons in crisis.

The workers are needed for a one-year term beginning the end of May. One volunteer is needed to fill a position as a food stamp interviewer with the local Social Services department. This requires a high school diploma and three years' work experience or two years of post high education. The second volunteer will work for Ocean City in the maintenance department. Both positions serve as a source of income to Diakonia in financing their work as a center for emergency housing and food. If interested contact Carmen Schrock, R. 1, Box 351, Ocean City, MD 21842. Phone: (301) 289-0923.

Approximately 35 persons gathered from Apr. 1 to 3 for a conference on "The Christian as Victim: A Non-Violent Response to Crime," sponsored by the Office of Criminal Justice of Mennonite Central Committee U.S. St. Paul's Theological Seminary hosted the event. Participants brought with them a variety of experience in the criminal justice field as well as some experience as victims. Many came with a concern about how Christians respond to crime and what that means practically in home communities.

Laurelville Mennonite Church Center, Mt. Pleasant, Pa., is again offering a weekend (June 18-20) for deaf and hard of hearing people. Family and friends are also invited. The theme for the weekend is: "The Psalms: Our Prayer to God." Carter Bearden, field consultant with deaf ministries in the Southern Baptist Convention, will be the resource person. Various workshops will be available on Saturday. This workshop is cosponsored by the deaf ministries office of Mennonite Board of Missions, Pam Dintaman Gingrich, director, and by Laurelville. For more information and details write to: Laurelville Mennonite Church Center, Route 5, Mt. Pleasant, PA 15666.

Frustration has characterized recent Mennonite Central Committee involvement in a well-intentioned resettlement scheme in Indonesia: frustration of MCC with the Indonesian government, of the government with MCC, and of many of the resettled Indonesians with the entire scheme itself. But with a new agreement with the government now in hand, and after a week-long planning seminar in January, MCC feels that its participation in the program—to which it is committing over \$600,000 during the next five years—is at last on the right track.

New members by baptism: Jenny Evans, Donald Kirkendall, Beth Ann Bame, Timothy Bame, Robert Brunk, Michael Brunk, and David Schmidt by baptism and Hiram and Gladys Brennenman, Pamela Rodabaugh, and Valerie Robbins by confession of faith at Salem, Elida, Ohio. Susan Horst, Kenton Martin, Jerry Musser, and Kenny Siegfried at Palo Alto Mennonite Chapel, Pottsville, Pa.

Change of address: Glendon L. Blosser from R. 5, Box 314 to 1610 Mt. Clinton Pike, Harrisonburg, VA 22801. Phone: (703) 434-0657.

obituaries

Beachy, Sarah, daughter of Joseph J. and Susanna (Yoder) Schlabach, was born in Union Co., Ohio Mar. 18, 1913; died in Phoenix, Ariz., Apr. 8, 1982; aged 69 y. On Oct. 11, 1970, she was married to Jonas Beachy, who survives. Also surviving are six sons, one daughter, grandchildren, and great-grandchildren, 2 brothers (Monroe and Abe), and 3 sisters (Martha Kauffman, Amanda Yoder, and Elizabeth Raber). She was preceded in death by one brother (Edwin) and 2 sisters (Edna and Jemima). Memorial services were held at the Sunnyslope Mennonite Church on April 9, in charge of David Mann and Ray and Clara Keim. Funeral services were held at the Canaan Mennonite Church, Plain City, Ohio, Apr. 11; interment in Amish Cemetery.

Boltz, Elvin C., son of David and Suvilla (Mease) Boltz, was born in Lebanon Co., Pa., Dec. 30, 1915; died of heart failure at Sarasota, Fla., Mar. 15, 1982; aged 66 y. On Aug. 10, 1974, he was married to Phebe Yoder Reed, who survives. Also surviving are 5 stepchildren (Kenneth, Clayton, Joseph, Herbert, and Sally Reed), 8 step grandchildren, 3 brothers (Albert, Ralph, and Harvey), and one sister (Violet—Mrs. William Gettle). He was a member of Meckville Mennonite Church. Funeral services were held on Mar. 17 at Weigand Brothers Funeral Home, in charge of Paul R. Yoder, Sr. Memorial services were held at Meckville Mennonite Church on Apr. 4, in charge of J. Donald Martin and James Hess; interment in Sarasota Memorial Park.

Gut, Lydia, daughter of Chris and Idella (Miller) Sutter, was born in Minier, Ill., July 25, 1913; died of leukemia at Porter Memorial Hospital, Valparaiso, Ind., Mar. 27, 1982; aged 68 y. On Apr. 17, 1935, she was married to Ora Gut, who survives. Also surviving are 3 daughters (Mary Lesicko, Nancy Good, and JoRuth Hiatt), 6 grandchildren, 5 great-grandchildren, 5 sisters (Fannie Litwiller, Carrie Hostetler, Bessie Oyer, Minnie Sutter, and Mary Demchak), and 2 brothers (Lawrence and Clayton). She was preceded in death by 2 sisters. She was a member of

Hopewell Mennonite Church, where funeral services were held on Mar. 30, in charge of Samuel S. Miller and John F. Murray; interment in Hopewell Cemetery.

Kulp, Lillian, daughter of Jacob and Leanna (Freed) Schueck, was born in Franconia Twp., Pa., Aug. 10, 1888; died at Hatfield (Pa.) Mennonite Home on Mar. 26, 1982; aged 93 y. She was married to Clayton K. Gotwals, who died on July 13, 1942. On June 30, 1946, she was married to Norman L. Kulp, who died on June 19, 1977. Surviving are 2 daughters (Lorraine—Mrs. Wilmer Landis and Beulah—Mrs. Howard Kulp), 3 sons (Jacob, Robert, and William Gotwals), one stepdaughter (Myrtle—Mrs. Stewart Heebner), one stepson (Floyd Kulp), 31 grandchildren, and 14 great-grandchildren. She was preceded in death by one daughter Helen (Mrs. Marcus Clemens) and 2 sisters (Elizabeth—Mrs. Laaden Clemmer and Alice Schueck). She was a member of the Franconia Mennonite Church, where funeral services were held on Mar. 29, in charge of Floyd Hackman and Curtis Bergey; interment in adjoining cemetery.

Scheufler, Wayne Allen, Sr., son of Karl and Anna (Hochstetler) Scheufler, was born in Winesburg, Ohio; died at Sarasota, Fla., Mar. 12, 1982; aged 56 y. On Jan. 9, 1949, he was married to Edna Mae Shetler, who survives. Also surviving are 3 sons (Wayne Allen, Jr., Steven, and Wesley), one daughter (Tamara), 2 grandchildren, 3 brothers (Delmar, Raymond, and Earl), and one sister (Bernetha Cline). He was a member of Bay Shore Mennonite Church, where funeral services were held on Mar. 16, in charge of Sherman Kauffman and Paul R. Yoder, Sr.; interment in Sarasota Memorial Park.

Selzer, Ada, daughter of Cornelius and Malissa (Fair) Weaver, was born in Canton, Kan., July 20, 1896; died at Schowalter Villa, Hesston, Kan., Mar. 31, 1982; aged 85 y. On Aug. 20, 1941, she was married to F. D. (Dick) King, who died on Apr. 5, 1953. On Aug. 8, 1956, she was married to Edward Selzer, who died on Apr. 5, 1979. Surviving are 7 stepchildren (Esther King Mulvary, Joe and Homer King, Wilbur, Merle, and Alice Selzer, and Elsie Selzer Miller), 23 stepgrandchildren and 2 sisters (Nettie Hunsberger and Lottie Selzer). She was a member of Spring Valley Mennonite Church, where funeral services were held on Apr. 4, in charge of Roy Bender; interment in Spring Valley Church Cemetery.

Correction: In the obituary of John V. Miller in the Jan. 5 Gospel Herald, it states that his wife (Letha Mae Helmuth) survives. This was in error. She preceded him in death.

P. 282 by the author; pp. 290, 291, 292, 293, by Jan Gleysteen; pp. 294, 295 by Mike Hostetler; p. 297 by Stuart Clark.

marriages

Deichert—Smith.—William Peter Deichert, Zurich, Ont., Lutheran Church, and Carol Ruth Smith, Zurich, Ont., Zurich cong., by Clayton Kueper, Mar. 20, 1982.

Kennedy—Chaffee.—Mark Kennedy, Defiance, Ohio, and Adele Chaffee, Wauseon, Ohio, West Clinton cong., by Olen Nofziger, Feb. 14, 1982.

Kennel—Dutton.—Paul C. Kennel, Lancaster, Pa., Mountville cong., and Mary F. Dutton, Pasadena, Calif., Christian and Missionary Alliance Church, by Gerald Keener and Herbert Clingen, Jan. 23, 1982.

Leichty—Yoder.—Bruce Leichty, Grabill, Ind., Leon cong., and Joan Yoder, Woodburn, Ind., South Scipio cong., by Earl Hartman, Apr. 3, 1982.

McCleary—Poynter.—Kent McCleary, Lima, Ohio, Salem cong., and Penny Poynter, Lima, Ohio, by Larry Rohrer, Feb. 20, 1982.

Plank—Bixler.—Curt Plank and Sandra Bixler, both of Orrville, Ohio, Martins cong., by Vincent Frey and Randy Murray, Apr. 3, 1982.

births

Kent, David and Karen (Fitzgerald), Guelph, Ont., first child, Ryan Fitzgerald, Mar. 29, 1982.

Kurtz, Larry and Elucie (Alize), Salem, Ohio, first child, Jocelyn Nicole, Mar. 26, 1982.

Nussbaum, Rod and Marla (Hostetler), Orrville, Ohio, fourth child, second daughter, Sarah Jean, Mar. 18, 1982.

Sowers, Floyd and Bonnie (Kauffman), Hesston, Kan., first child, Stephanie Lynne, Mar. 28, 1982.

Stephens, James, Jr., and Lori (Beitzel), Grantsville, Md., fourth child, third daughter, Kristen Sue, Mar. 28, 1982.

calendar

Franconia Mennonite Conference spring assembly, Doylestown Mennonite Church, Doylestown, Pa., Apr. 30-May 1.
Rocky Mountain Mennonite Conference annual meeting, Colorado Springs, Colo., Apr. 30-May 2.
Gulf States Mennonite Fellowship inspiration conference, Des Allemands, La., May 1-2.
Mennonite Board of Missions Board of Directors, Harrisonburg, Va., May 13-15.
Mennonite Mutual Aid Association Board/committee meetings, Goshen, Ind., May 13-15.
Mennonite Board of Education board of directors, Elkhart, Ind., May 14-15.
Mennonite Renewal Services annual meeting & CCRMC, Dayton, Ohio, May 18-20.
Goshen Biblical Seminary commencement, Elkhart, Ind., May 21.
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 21.
Eastern Mennonite College commencement, Harrisonburg, Va., May 23.
Hesston College commencement, Hesston, Kan., May 23.
Festival of Missions, Wooster College, Wooster, Ohio, July 16-18.
Indiana-Michigan Conference, Bayshore Campground, Sebawing, Mich., Aug. 1-3.
1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8.

Writer's 'martyr survey' shows that activist cost to Latin church is high

Penny Lernoux, an award-winning journalist who covers Roman Catholic developments in Latin America from Bogota, keeps a "martyr survey." It shows that nearly 1,500 bishops, priests, nuns, and brothers in Latin America have been killed, tortured, kidnapped, or exiled in the past decade or so. That, says Ms. Lernoux, is the price the church has paid for switching from the side of the rich to the side of the poor. And it doesn't begin to include the thousands of lay Catholic victims.

Amarillo antiwar furor pits United Way, diocese in possible court battle

Catholic Family Services may sue the local United Way which stopped its funding following the Antiwar stance of Amarillo's Catholic bishop. The Amarillo umbrella organization halted payments on its \$61,000 allocation after the Catholic agency refused to "publicly defer counseling" of workers at the nearby Pantex nuclear plant who might want to change jobs.

United Way's board voted to end funding after a growing number of Pantex workers cancelled their payroll deductions to the fund in protest of Catholic Bishop Leroy T. Matthiesen's opposition to their plant's scheduled production of the neutron bomb. Pantex and its employees furnish one tenth of United Way's annual budget.

At Catholic Family Services, Steve Bogus, associate director of community programs, confirmed reports that legal action was one of the avenues being investigated by the agency's board.

Church-related colleges, says

Methodist educator, face a financial crisis

Church-related colleges—caught by rising inflation, declining gifts, and federal cutbacks—must persuade parents and the church to assume a greater financial burden, a church educator says. Inflation must be brought under control, but students, parents, and churches must also take more financial responsibility if the schools are to survive, says Philip M. Phibbs, new chairman of the National Association of Independent Colleges and Universities and president of United Methodist-related University of Puget Sound.

The association represents more than 800 private and independent, including 106 United Methodist, schools. Dr. Phibbs said his denomination's association of schools and colleges plans to propose a quadrennial church emphasis on higher education for 1985-88.

It will call for establishment of a tuition aid program so that "every United Methodist

family that desires to do so can have access" to a denomination-related school.

Leader of world's faiths urge U.N. member nations to 'reverse the arms race'

Thirty-five leaders of the world's major faiths appealed to governments represented at the United Nations to "freeze and reverse the arms race as a first and crucial step toward disarmament." The U.N. has scheduled a special disarmament session, only the second on arms control in its history, from June through July 9.

The religious leaders meanwhile have designated May 28-31 as "choose life weekend" and invited "religious people all over the world to participate in intensive prayer, fasting, vigils, and other actions in their respective churches, mosques, pagodas, synagogues, temples, and holy places in the name of this sacred cause.

Religious coalition takes stockholder action against Honeywell missile contract

A coalition of eight religious organizations has filed a stockholder proposal asking that Honeywell, Inc., not accept MX missile contracts, and instead "seek nonmilitary uses for its facilities and personnel." The anti-MX missile proposal will be debated in April at Honeywell's annual stockholders' meeting.

Honeywell has been awarded a contract to produce electronic components for the missile, but has declined to disclose the contract's dollar value. One fifth, or \$1.1 billion, of Honeywell's overall revenues for 1981 were the result of defense-related contracts.

A restored death penalty opposed at House hearing by two church witnesses

Congressional efforts to reinstate the death penalty for federal crimes drew fire from the U.S. Catholic Conference and a coalition of other religious groups at a hearing in Washington.

Speaking for the conference, Msgr. Francis J. Lally, secretary for Social Development and World Peace, told a House Criminal Justice subcommittee that "in no circumstances is the death penalty an acceptable solution or response to violent crime. We must admit the stark truth that the application of the death penalty is unfair and discriminatory . . . those who have few financial resources or who are members of a racial or ethnic minority will be more likely to die," he added.

North Carolina evangelist mounts a one-man crusade against 'punk rock' music

A Durham evangelist is conducting a one-

man crusade against "punk rock," the music which started in Britain and spread to the United States. Said Albert Long, "I'm saying that the majority of young people today are hooked on this stuff and don't even realize what they're hooked on. This is a drug that's gotten completely out of hand."

Mr. Long has traveled to a number of rural communities in North Carolina, Mississippi, and Tennessee and has addressed more than 1,000 teenage groups. He recently recorded a cassette tape deploring the impact of punk rock music.

Mr. Long says record burnings are not his intent. But he says his message is getting across to many young people. There have been a number of record burnings in North Carolina recently, including one in Askewville, a rural community.

A-bomb developer tells church conference U.S. could end nuclear race

A scientist who helped develop the first atomic bomb says the United States still maintains a wide technological lead over the Soviet Union in nuclear weapons and is in a position to end the spiraling arms race.

Philip Morrison, a professor of physics at the Massachusetts Institute of Technology, also says he is personally more optimistic than at any time in the last 20 years that a bilateral freeze in nuclear weapons development can be attained, despite the Reagan administration's current opposition to that idea.

"I think there are many signs of action that represent hope," Mr. Morrison told 250 people recently. "There is substantial evidence that almost everywhere, on both sides of the ocean, people are becoming aware of the curious dangers into which they, partly knowingly and partly unwittingly, have been placed by this fool generation of weapons."

N.C. crime commission wants legal drinking age increased from 18 to 21

North Carolina Gov. Jim Hunt's Commission on Crime has formally recommended that the legal drinking age in the state be raised to 21. In addition, the commission has suggested a new approach to punishment for drunken driving.

The commission proposed that anyone arrested for driving with a blood-alcohol content of .02 or more, or anyone arrested two or more times for driving drunk, be referred to an alcohol-treatment center. "Rather than placing the emphasis on the crime, we want to let them address their alcohol problems," said Jim Van Camp, chairman of the Governor's Commission on crime.

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Paul Erb at 88

Paul Erb turned 88 on April 26 and they scheduled a song service in his honor. This, I think, is appropriate since although he was particularly known in our church as editor of *Gospel Herald*—from 1944 to 1962—he had a long and distinguished career as a church musician and was a member of the text committee for *The Mennonite Hymnal*. Paul Erb has lived in Scottsdale since his retirement from *Gospel Herald* in 1962. As a retired person he has been an encouragement to the staff. He always reads the *Gospel Herald* and seldom makes suggestions!

Reflecting on the fact of his approaching birthday, I decided to ask Paul a few questions about how he views the Mennonite Church from his perspective at the age of 88. His first words were words of criticism. (I think that at 88 one is permitted to be critical. No one can say this is a young upstart sounding off.) He observed that some people feel we are now in a negative phase of church life when we tend to say, "We no longer believe in . . ." instead of stressing what we do believe.

"Our practices can be given up rather easily it seems to an old man. We are in a place where we have to either fight to get some things back, to hold some things we are losing, or to get a philosophical or theological position which makes it possible to accept the new position with comfort. There are some things of yesterday which I am not ready to let go."

What are these things? I wondered.

"One thing is the devotional covering for women. I can't avoid in church looking around to see how many coverings are left. That is something I would have said we will never lose. With the outward symbol gone has something else gone that is more important than the mere symbol?" He also worries that we are turning over to our schools and seminaries too much of the leadership for developing our church positions rather than having them help the rest of us to arrive at them.

But being Paul Erb, he did not remain negative for long. "I'm glad for the church as I know it and as I live in it," he said. "I am happy to be a part of some of the living things that are happening at Hopewell, Pennsylvania, and Waynesboro, Virginia. I am glad to live in a church that can do these things. I

wouldn't want to lay any strictures on the program that would stop that kind of performance. If we were once a church—I don't think we were—dead in formalism, we can do some striking new things these days.

"I am impressed by the way we have combined the general assembly with a churchwide youth meeting. I might have once in my work with youth dreamed it could happen, but I couldn't have expected it."

His thought soon turned to the issue of total denominational growth. "Overall we're not growing as rapidly as we ought, but we are growing. I keep looking at the new *Yearbook* to see what they are saying. The Church of the Brethren is losing, but we are not."

Another aspect of church life that he noted is the Mennonite penchant to write and publish. "We are 'literary' in the sense of the number of publications—the stream of books coming from Herald Press doesn't stop. Once we were 'looking' for books to publish. Now one of Paul Schrock's jobs as book editor is to say 'no.' We are too productive. I don't write anything anymore because I feel enough is being said."

He wondered too about the number of magazines Mennonites are publishing. "I am not sure how many of these we need to bring into being. I spend a great deal of time just keeping up with my reading. I know there are a lot of people who do not have as much time as I. What are we doing to our people by making them choose among so many magazines?"

So the interview ended on a slightly acerbic note. But it was not a mean acerbic. There was just enough bite in his remarks to let all and sundry know that Paul Erb at 88 continues to discern the times.

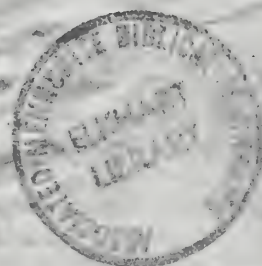
The 75th anniversary of the beginning of the *Gospel Herald* is due in April 1983. In recent months I have been giving some thought to the origins of the publication and what we may do to celebrate the past and prepare ourselves for the future. As a preliminary comment on this celebration, let me say it is a comfort to the current staff to have had Paul Erb before us and to have him yet behind us.—Daniel Hertzler

Gospel Herald

May 4, 1982

Spirituality reconsidered

Beginning a new series
about being serious with God



D. Mastroianni

God, what do you have in mind for me?

by Gene Herr

What we believe God intends for us depends on what we believe God is about in history, the world, our city, and congregation. The Lord may give us, as to some others, our request but send leanness of soul. We may get what we want and discover our devotion, though personal indeed, was poured out upon and to idols.

If I believe God cares mainly about my figure, then I may be praying and listening for which spa to join, or, if it is sweet breath, which brand of Certs. Or I may focus my driving time downtown on the Lord giving me a parking spot.

The biblical God seems to take the number of hairs into account. There is acknowledgment that physical exercise is of profit and the Father provided a donkey for the Son, although it was hardly what would be provided by an investment of \$5,000 in an 1981 subcompact car.

My wife, Mary, and I believe in personal devotion. We are drawn and pushed from within and without to prayer, time with Scripture, a pile of journals, days and weeks of retreat alone with The Alone. But the pursuit of God is scary, dangerous, perilous, and not to be pursued as a hobby. It is not something to be "into" as an option this year instead of organic gardening or reading Shakespeare. The Israelites of Deuteronomy 18 who said, "Let not God speak to us," were sound in their fears. Sermons, quarterlies, and devotional books are much safer. "It is a fearful thing to fall into the hands of the living God."

Recently, during a time of study of the discipline of simplicity, the word seemed to come, "Buy no books for a month." Jesus brings us today to freedom as he did to scores of persons in the Gospels: Do this . . . and you will live. It may seem to be "safer" to hear about the Christian way in general than to hear specifically.

The spirituality we consider to be necessary is one where the God of Abraham, Sarah, Rahab, and Jeremiah is worshiped, chosen, listened to, and released as us into the events, structures, and relationships of our world. Devotion is to step into this stream of history. Texts out of Daniel and Numbers, Galatians and John sum it up:

"The people who know their God shall stand firm and take action" (Dan. 11:32, RSV).

"The utterance of the man whose eye is true

The utterance of one who hears what God says,

and knows what the Most High knows, of one who sees what the Almighty sees, enraptured, and with eyes unveiled" (Num. 24:3, 4)

"I live now not with my own life but with the life of Christ

who lives in me" (Gal. 2:20, *The Jerusalem Bible*)

"The Father who dwells in me does his works" (Jn. 14:10, RSV).

There is a living with the domestic, congregational, vocational, national spheres that can be the reality witnessed to by these four periods of the biblical narrative. For us even more crucial are the words to others also in exile from the promised land: the promises and claims of Isaiah 40 to 53. To pray, to write, to listen, to have direction from another that we can hear the good news of comfort, of structural levelings, of seeing the Creator over against the enthronements that frighten so deeply, of believing that God is about creating servants again like 42:1-4.

The "Certs" of spiritual good breath are to come to that confidence, that knowing of God and from that we shall stand and do. The outbreathings of hope, love, and faith that come bit by bit to replace the anger, the bargaining, the bitterness against the Pentagon or Elkhart or Wall Street.

Praying the Scriptures. For us this means praying the Scriptures. This is not counter to studying and reading informed by the best supplemental resources. It is another step. It is what Jesus said after reading the jubilee passage, "Today this scripture has been fulfilled" (Lk. 4:21). That is a word of faith. The power of Rome, the collusion of religious leaders in not wanting another King than Caesar, economic inequities continued unabated—but Jesus and we are at one in viewpoint with Elijah and Jeremiah. We, by the Spirit, say today, "Now the word of Yahweh that calls light into being . . . that brings home exiles from Babylon"—that God in our life is fulfilling the Scripture.

This is to "drive around" your town with the mother of Jesus and say and see what she said, (Lk. 1:46-55), and to spend, as she did, 30 years and more pondering in her heart how in the

Editor: Daniel Hertzler

News Editor: David E. Hostetler

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Gene Herr is codirector, with his wife, Mary, of the Phoenix (Ariz.) Discipleship Program of Mennonite Board of Missions.

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world God was going to bring it off. But it is a "be it unto me" receptiveness, not grousing about how slow God is.

Mary and I have spent a lot of our church work in youth related ministries. It was a cause of Satanic assault that none of our own children seemed to be walking in the ways of the Savior. During a time of directed prayer on parts of Isaiah, a sense of faith came that the Lord was calling them to return to purposes. There have been scores of returns to that perspective and we are freed to just be parents and let the Lord God be Redeemer.

For, the weekly discipline, shared with our co-discipleship persons, of four texts that we seek to pray from and out of gives us a regular text to work with and keeps us off spiritual hobbies and in touch with the larger witness of God in history. *Seasons of the Gospel* (Abingdon) lists these texts.

There is always a psalm, a synoptic Gospel reading, and then one out of the remaining Old Testament and the Letters of the New Testament. Praying the psalms and the Gospel are a balance we need and want.

Praying these is letting the Spirit teach us how to let the Lord God be the Person witnessed to, responding as receivers and worshipers. It has nothing to do with insights that flash or feelings of devotional charm. There is a capacity to be peaceful about history and self and "things that aren't right in others."

The outcome is not the Lord meeting "our needs" but of being brought increasingly to say by faith that it is Christ and his reign that is living in me, and is at hand here and now. The Father is doing his works in us and others as was done in Nazareth and Galilee and outside Jerusalem.

The spirituality of which we speak has its times and seasons. The two of us for human relationship need regular, relaxed meals, an evening watching Shakespeare or a play, a lunch of Chimechangas. If we are to become more of the salt and light and less of the church and world's stumbling block, we will not have less than 30 to 60 minutes of unbroken one-to-one time with the personal disciplines which have a scriptural prayer core as well as recording the human/divine meeting that is or can be in process.

Give thanks for all. There are still 23 hours in the day beside this. An aspect of personal spirituality that is important for that period are those means of affirming what is true biblically but needing to be kept in consciousness. We will do well to have lines that bring us not just soothing spiritual ooze but that bring us again into the place of availability to God's purposes. The quest is not to have to be spiritual always. No, let us enjoy the beautiful countryside celebrate the beautiful bodies of persons without guilt or fantasy, love the chance to just relax as you walk or drive. Give thanks in all things.

Yes, all of this, but for us the spiritual battle is often most intense when the mind drops into neutral and bitterness or "their problems" catch us. What then? The combination of the words of the publican and Bartimaeus, the Jesus prayer, has been meaningfully used billions of times in our world, "Lord Jesus Christ, Son of God, have mercy on me." This invitation and affirmation brings us back to center again and again.

For Francis of Assisi it was "my God and my all." For Frances de Sales the word was, "Yes, Father, yes, always yes." A. W. Tozer capsuled his prayers and longings in the psalm phrase, "Be thou exalted, O God."

We would urge familiarity with the sayings of the cross and


the prayer of the Garden. The walk to Emmaus (Lk. 24:13-32) has the three components of growing dialogue with the Lord! (1) sharing with the Christ who walks with me/us how I feel; (2) listening to how Christ feels and sees things; (3) living out Christ's reaction by his life within.

A word on resources. If you want to learn to pray, pray. At least 90 percent of the books on prayer should be turned in at some used book auction, but then, horrors, someone else will read them. Pray out of understanding. *The Call to Conversion* by Jim Wallis. Jim is one of the most trusted Anabaptist writers today. *Call to Conversion* is not on prayer but written out of prayer and it equips with the mind of Christ. Pray according to the Song of Mary as John Howard Yoder writes of *The Original Revolution*, chapter 1. *The Testament of Devotion* and *The Eternal Promise* by Thomas Kelly will lead you into the reliable lanes of Quaker devotion. The writing of Thomas Merton in *Contemplative Prayer* and the Introduction by Douglas Steere illuminate faithful prayer. Worship with the hymns of George Herbert in *The Mennonite Hymnal* plus those of Bernard of Clairvaux. *Who Am I?* by Norman Grubb, may need to be reread to catch a profound but simple word on the union of the living God and us.

No books *about* can replace the discipline of simply (not easily or naively either) letting the prayers of Paul be the soil of standing with your friends in the fullness of Christ as you intercede. John 17 will become the Lord's Prayer in you, and can be prayed for family and teammates near or far.

Pray forth intercessors. A major need of the Mennonite Church is to pray forth intercessors who really see with God on behalf of congregations and cities and the issues of our time. These people dare not be manipulated into prayers for the program of the church, local or church-wide, as institutional captives. With prophetic tradition, they will stand with the purposes of God in history and so must be posited outside the control of the current dominant emphases. The gift of intercession is among us. We need not put persons on pedestals but recognition of this call will free an enabling that will bless and build us all.

There needs to be created a new educational retreat structure in our larger church life. We need a few simple but adequate places for research on *the experience* of the kingdom of God. There will be a library, but essentially it will be a place of encouragement, support, and above all, the promise of silence with direction for a day or a week. This is not escape time but a structure for revisioning.

The living God is inviting us to know, to see, to hear, to be the bearers of the beams of love. We can. 

Binding and loosing

Open wounds
Crying for anointment,
Caring confrontation
A brotherhood process.
Our pride erased
By Jesus' passion.
Forgiveness in community.

Untapped resources
Varied and multiple,
Gifts freely given
Opened and utilized.
Our fears displaced
By God's enabling power.
Discernment in community.

—Jim Bishop

The author wonders why mothers have not objected more to the destruction of their sons in warfare. A presentation with responses.

Mothers work for peace

by Donald D. Kaufman

Paying tribute to our mothers, annually, is probably a good thing—at least, if we back up our words and our gifts with appreciation during the other days of the year. Most mothers are doing a remarkable job at the demanding task of motherhood. But let us help them to relax by recognizing that a mother does not always have all the right answers or is not always endlessly patient or does not always have totally unruffled love or, most exasperating of all, does not always have unlimited time just to sit quietly and talk with her children.

Although Anna Jarvis is given the credit for establishing a Mother's Day in the United States, it was Julia Ward Howe who actually made the first known suggestion for such a day. In 1872, Miss Howe suggested that people observe a Mother's Day on June 2 as "a day dedicated to peace."

Here is a suggestion which I believe deserves to be explored even now. It might well contain the challenge to which women have not yet fully responded. It is not that I am opposed to Mother's Day, but I am, at least at times, troubled by it.

It has always surprised and baffled me that, throughout most of human history, women have not spoken out more vigorously against war. Although in their hearts they abhor it, millions of women seem to be supporting war by their silence. Considering that women have had the task of bringing up children to adulthood, with tremendous investments of time and energy, they have, nevertheless, not protested very strongly when governments demanded that they serve up their sons on the altar of war.

How can we understand such apparent apathy to suffering and loss? Is it, perhaps, because women in preceding centuries did not have the chance to really make their wishes known? In Sophocles' tragic play, *Antigone*, Ismene, the daughter of Oedipus, is heard to lament: "... I find myself too weak to war against the state."

Accepting the decisions of men. On the whole, no one can doubt that women have been more opposed to war than men, but they have tended to accept the decisions of men about it. The burden which war lays upon women is enormous. They are the life-givers and the homemakers. But their work is devastated by war. "Every man killed or mangled in war has been carried for months in his mother's body and has been tended and nourished for years of his life by women. He is the work of women" (Helena M. Swanwick, "Women and War," p. 2). Obviously, women have claims to make on men and what it is that men do with the life that women have given and sustained. Helen G. Jefferson rightly asks:

Donald D. Kaufman of Newton, Kan., is the author of *The Tax Dilemma: Praying for Peace, Paying for War* (Herald Press, 1978).

"What price for slaughtered music, what the cost
Of killing one who might have found new truth
To heal the body, lift the spirit's wing?"

Reflecting on women, the prophet Micah wrote:

"Semen into your womb you will take,
and not bring forth;
and the ones you bring forth,
I will give to the sword."

—(Mays' translation of Micah 6:14b.)

In these lines, the prophet Micah clearly touches on two of the most disappointing experiences in life, namely the inability to conceive a child and the experience of having a child killed in war. One woman expressed her feeling toward the military draft this way: "It's the greatest put-down a woman can have, to take eighteen years of her life work and treat it as cannon-fodder." (Dorothy Norvell Anderson, "The Draft: A Crime . . ." *The Peacemaker*, June 1981, p. 5.)

During the first three hundred years of the early church, Christians understood that warfare and Christian discipleship were incompatible. It was not permissible for followers of the Prince of Peace to take the life of another, either individually or collectively. Murder was forbidden and war was considered a sin.

Not until after AD 170-180 was there evidence of Christians ever having served in the army. It is possible, but hardly probable, that the early Christians misinterpreted the mind of Christ. Consequently, the fall of Christianity in AD 313 following which Christianity became a legally recognized religion of the state, marks one of the greatest, if not the greatest, tragedy in the church's long history. Unfortunately, it is a tragedy which is still with us today, even in the Mennonite church, which professes to understand the mind of Christ on this matter.

David Poling, author of *The Last Years of the Church*, insists that "if the Christian community is going to give the gospel a cutting edge in this turbulent world, it is going to have to raise the moral question—not in falsetto, tea-sipping tones, but in a ringing challenge to the presumptions of government."

"But," he adds, "when [the church] is bent on saving its own soul, lands, power, prestige, influence, skin, it has little yearning for new Calvaries or another testing by fire. And it is possible to surround so thoroughly the life of believers with religious activities, planned pietism, calendared holidays, unbelievable financial burden that the moral question need hardly be raised. Who has time to hear it?"

What can mothers do to fight effectively against the goals of a warfare state? I'm not asking this question because mothers don't have enough to do. I am asking it because it is of crucial importance! We have lived with violence and the threat of vio-

lence so long that it hardly disturbs us anymore. Children no longer worry about what they're going to be when they grow up. They know the truth: they may not get a chance to grow up at all! Therefore, unless women devote themselves to making peace they betray the children they have brought into the world.

Mothers for peace. During the Vietnam War there developed among women a new movement struggling against the god of war. This movement, called "Another Mother for Peace," began in a living room with fifteen close friends. Six and a half weeks later, nearly two hundred thousand Mother's Day cards were on their way to the president of the United States and legislators in Washington asking for peace talks. That was in 1967.

An exception to the complacency of many mothers about war is Evelyn J. Whitehorn of Palo Alto, California. She has been engaged in a truly historic action for peace. She has refused to permit her son, Erik, to register for the draft, claiming that he is not legally able to vote, marry, buy a drink, or sign a contract without parental consent and, therefore, should not be able to register or enter the Armed Forces without her consent. This decision has resulted in an unprecedented legal effort to free the boy of criminal charges until he has reached the age of twenty-one.

Mrs. Whitehorn says: "If my son's opinions are cause for punitive action, let it be directed at me who can be held legally responsible."

Regardless of the success of her action, she is acting for all of us who have brought up our sons to love others, and to create, rather than to destroy. Like Clytemnestra in Euripides' play, *Agaemnon*, we need to hear from the lips of women again and again the words of resolve and determination: "Enough of woe: Let no more blood be shed . . ." In such declarations we experience the truth that human beings have responsibilities to each other which transcend whatever governments might ask of them.

For many years, our women's groups have done a magnificent job of responding to the physical needs of persons around the world. This is a work of love for which they deserve our praise and encouragement. My guess, however, is that they have not done as well in those efforts which might have prevented some of the tragedies of war. Prior to 1970 Arnold J. Toynbee, the noted historian, said: "The mothers of America have still to go into action [against the militarism of the Pentagon], and I believe this is a battle that the Pentagon cannot win. In the mothers of America I do still see some hope for the world."

And what of our "peace church" women? Why have other groups of women become more involved in peace than our own Mennonite women? Is it because we have been spared those telegrams from the War Department, notifying us that our sons have been killed in far-off places? Has this special exemption from militarism kept us so placated that we have not bothered to raise our voices in protest against the horrors and murder we inflict upon others and invite upon ourselves? If this age needs a meaningful Mother's Day, what can we, along with our mothers, do to work in a positive way for a more peaceful world?

Some things to do. Of course, we need realism—we our-

selves will not stop war. Yet we must do all we can to build for peace. Just because we cannot put out *all* fires, is no reason for firemen to quit fighting fires. Here are some suggestions.

1. Train our children in such a way that they know where their supreme allegiance really belongs, namely, to God. He is to have first place in our lives, not the nation-state.

2. Discourage the purchase of war toys and let your department stores know it.

3. Adopt children and support refugee families who do not have the benefit of a home. Remember that "no one can give these children what they must have except the individuals who would be parents to them" (Clayton Hagen).

4. Begin a daily conscience-card campaign by writing short messages to Washington, D.C.: The first day send it to the president, the second day to your congressperson; then to each of your senators. On the fifth day, begin again—and repeat the cycle. This ritual can be very effective, because elected officials know it is only one step from the postal box to the ballot box. Let us not underestimate our influence for making peace.

Mothers could make a terrific impact by writing letters, expressing their Christian concerns on crucial matters such as support for a department of peace legislation and the rejection of nuclear missile systems. This year send the Mother's Day cards you receive to the president with a plea for peace and security through love.

War is the central fact of our time. It is a thorny problem, if not an overwhelming challenge, for most of us. But thanks be to God, in Jesus Christ, he has given us his definitive *word* on how we are to live in a world of violence and free choice. There is no loving way except to "overcome evil with good" (Rom. 12:21). Mothers, are you prepared to become another mother for peace? Every person is a child of the promise. It seems only right that you who have given life must be dedicated to preserving it!

Editor's note: The following mothers have responded to this proposal.

Caring not solely feminine

Donald Kaufman says mothers who ignore the challenge of peacemaking jeopardize the survival of their children. They have denied the largest threat in human history. I agree.

Women will be more deserving of a tribute on Mother's Day when their creative actions for peace can be celebrated; when they are willing to champion the primacy of persons; when they speak courageously or write movingly from their hearts; and when they lift prayers for peace instead of feeling hopeless.

Rather than merely embracing masculine models of power, violence, and oppression, women need to introduce a new way of thinking—the wisdom of being attuned to human need. Feelings, intuition, and gentleness deserve attention if life is to continue. In his latest book, *The Gift of Feeling*, Paul Tournier, asks women to "bring warmth back into our frozen world of objectivity, to give our mechanized society a soul."

This is not to say that women lack acquaintance with evil or that all men are unfeeling. It was the *man*, Jesus, who taught us how to live most humanly. Caring is not solely a feminine activity by the Christian vocation.

We as mothers need to be more vigorous in our opposition to violence and preparations for war. If we raise our voices in (continued on page 311)

The lengthened shadow of a godly mother

by Marcus Lind

After the death of Joshua there was an era when “every man did that which was right in his own eyes.” But when Israel became tired of the insecurity of being ruled by judges and clamored for a king, God warned that a turn in that direction was not desirable. Why? Because rugged character is often produced during times of adversity. And God is more concerned about the quality of people than with their living in smooth times.

So what seemed a weak form of government was for the overall benefit of the Lord’s chosen. Also it is possible to have an island of calm within a reign of tornadic terror. When that takes place, any tranquil area within the storm tends to seem all the more peaceful. There are individuals who thrive in a tempest environment, a contrast to the atmosphere surrounding them. The book of Ruth tells the story of one of them.

Sorrow fills a life. Elimelech with his wife, Naomi, and their sons Mahlon and Chilion “lived in the days when the judges ruled.” Not only was there constant danger from plundering tribes and from outlaws withing the land. But the flour barrel was empty, and the last trace of oil had been wiped from the cruse. Last year there had been only a sprinkling of rain. Again this harvest season there were but a few sheaves in payment for long days of tillage in barren fields.

To make payments at such a time was impossible. The precious land of their ancestry had been sold for only a pittance in hopes of tiding over the lean years. And now the landlord will knock at the door. He will come back and knock again. And again. Shall the two boys finally be taken as slaves to meet the family indebtedness?

Elimelech and Naomi tried to improve their chance for survival as a family by moving around the Dead Sea into Moabite territory. Was it from a pestilence, or was it because of undernourishment that Elimelech should then take sick and die? Now, like Job’s wife, Naomi was left destitute of home and husband. Yet, how very unlike Job’s wife, she was not one to rebel. But Satan had been divinely ordered to spare the life of Job, while not so the life of Elimelech. Mother Naomi was left alone in a strange land where she could not even speak the vernacular. Alone, to rear her sons without the love and help of a husband. They would enter the mating season without his fatherly direction. It was likely against the counsel of a lonely mother that “they took them wives of the women of Moab; the name of one was Orpah, and the name of the other was Ruth.” Then Mahlon died. Then Chilion died.

Seven severe blows of extreme sorrow for Naomi!

National anarchy in her native Israel.

Famine prevailing throughout the land.

The difficult adjustment of moving into a foreign country.

The death of her husband, Elimelech.

Her sons’ attraction to the women of the land, and marrying heathen girls.

The death of Mahlon.

The death of Chilion.

Where was God in all this?

With every blow of suffering one would expect that motherly soul to look inquiringly toward heaven. “Does God still love me through all this? Just how much more will he allow? Is he a God of love? Or where have I missed it? But Naomi was on the anvil with which the Master Craftsman was shaping a vessel for his own good purpose. You or I would inject better times and easier living into such a momentous story, but would surely spoil a precious plot in so doing. “For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth” (Heb. 12:6). That divine intelligence can discern at exactly what point the fires of adversity have done their best for his ultimate shaping, and previous to that he will not spare his loved ones. But the Lord must select great characters to shape and mold. Only such will endure without breaking.

For ten years Naomi sojourned in the land of Moab. Now the caravan trains brought reports that famine in Canaan had ended. She will return to her homeland. According to eastern protocol the widowed daughters-in-law should now return to their parental homes in Moab. “Go, return each to her mother’s house: the Lord deal kindly with you.” But to depart from their Israelite mother-in-law who had always loved them so warmly? “We will return with you to Bethlehem-Judah.” Three widows made one last weeping gesture to the mounds marked with crosses in the sacred plot reserved for burial.

Then again from mother Naomi, “Go back, my daughters, go back!” So Orpah kissed a farewell. But Ruth was adamant. She would go with Naomi in spite of persistent entreaty to turn back. “Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried.” This she fortified with a solemn oath, “The Lord do so to me, and more also, if ought but death part thee and me” (Ruth 1:16-17).

How different from the usual mother-in-law story. Here is a commitment to accompany her mother-in-law regardless of every trial along the way—to go with her to the very portals of eternity itself. Nothing short of death can stop the maker of such a pledge. Such firmness of purpose will break through every barrier. And break through it did! Ruth went with Naomi.

Why would Naomi be so insistent that her Moabite daughters-in-law should not return with her? Because a curse from the Lord rested upon the Ammonite and the Moabite. They had been inhospitable toward Israel in her wandering

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journey to Canaan. "An Ammonite or Moabite shall not enter into the congregation to the Lord . . . forever" (Deut. 23:3). But when Ruth said "thy people shall be my people," she was thereby declaring that to be with Naomi, she will give up her Moabite nationality to become a Jew. And with "thy God [shall be] my God" she was renouncing her heathen gods for worship of the one Jehovah God of Israel. Such a declaration will take one anywhere; even through the pearly gates. On this occasion it became legal passport into a forbidden country. She will not go as a Moabitess, but as a Jewish proselyte. The two pilgrims traveled to Bethlehem, where they were warmly received by Naomi's friends and kinfolk.

Sorrow meets with success. There lived near Bethlehem a man named Boaz, a kinsman of Naomi's deceased husband, the owner of vast herds of cattle and of lands. It seems strange that Elimelech should need to leave Canaan poverty-stricken while at the same time a near kinsman, Boaz, would stay there and become more wealthy. But so it was. Extreme poverty and extreme riches side by side.

Was Elimelech a poor manager? (If he was, you would never have learned it through his wife!) Or was Boaz an especially good manager? If he was he was surely unfortunate in not having a queenly lady to extol his efficiency. But surely there was a divine Manager who supervised every detail in this unusual setting during the stormy days of the Judges.

Now there is coming back to Bethlehem the widow of Elimelech after a ten-year sojourn in Moab. "Call me not Naomi [pleasantness], call me Mara [bitterness]: for the Almighty hath dealt very bitterly with me" (Ruth 1:20). How easily Naomi could have assumed the bitterness of Mara, and with justifiable self-pity would become just another of the thousand misfits who feel a benevolent God holds a grudge against them. But instead of that negative course, the suffering which was so painful would create a mellowness that becomes attractive to others who are also called to go through trials and hardships.


Sacrificial suffering has a strange drawing effect—an attrac-

tive love that begets a kindred spirit of love. So there is drawn to the side of Naomi another widow who walks with a lighter step. From Bethlehem with devoted love she will go into the barley fields to glean after the reapers, an attempt to keep away the wolf of starvation.

Sorrow is turned to joy. Boaz discovered a foreign young woman gleaning in his fields. The story books would have us believe he was attracted by her physical beauty, but I am not so sure. When he contacted her in the field she answered his Hebrew dialect with a broken Moabite accent. But she spoke with the pose and dignity of a queen, having learned from a great mother in Israel that strange goodness which attached her with fidelity to Naomi. To such a priceless ruby the wealthy Boaz was attracted. So now, the reapers "let fall also some of the handfuls of purpose for her." So Ruth did well in her gleaning, and romance too was busy. A love affair was maturing. This was skillfully supervised by wise old Naomi.

It followed that, sitting among the elders in the city gate, Boaz had no peace until he could challenge a closer kinsman to fulfill his Old Testament obligation to purchase the land that was Naomi's inheritance. With such a purchase he would need also to pay dowry to acquire Ruth, a rightful heir through her dead husband, Mahlon. But the kinsman said, "I cannot redeem it for myself, lest I mar my own inheritance." It is evident that Boaz' object was more to get Ruth than to acquire land. He did not buy land with a woman attached, but won a sweet woman with land attached.

So Boaz took Ruth to be his wife, and she bore him a son, "And the women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him."

So through the devotion of a daughter-in-law, Naomi became the ancestor of the great King David, and ultimately of the very Christ himself. 

(continued from page 309)

unison, our children will know that they are truly loved, and they may have the opportunity to reach maturity. **Sara Wengerd**, Salisbury, Pa.

What about fathers?

Donald Kaufman makes an excellent point backed with generous sprinklings from great literature. But in some ways I feel about it like I do about a lot of "Mother's Day Sermons": too bad a woman didn't write or preach it. And I hope that he is not in any way saying it should primarily be the mother's responsibility to speak out for peace. I'm not sure why, but Kaufman seems to largely ignore the father's role in making and rearing children!

I suppose he is merely taking the occasion of Mother's Day to make a timely point on a life-and-death issue. I had no idea Mother's Day was originally observed as a "day dedicated to peace." Enlightening!

As a relatively new mother, I am reminded of a personal experience. I often find myself in the company of those who

have a completely different understanding of what the best way is to work for peace: who feel security is best maintained by a strong defense. I usually don't say much, knowing from past experience that arguing does little good, and not wanting to make enemies.

But one night I was very much aware of the 8-month-old unborn child poking away at my insides. I thought about how I wanted my child to grow up hearing both sides of how Christians feel about peacemaking, and that if I didn't speak up, he/she would never hear my side of it. And I began to think that maybe it would be better for my son or daughter to hear a good heated discussion of the issues than to only hear one side, even if I seemed to come out the loser. And so that night I spoke up. They heard me out, and I hadn't felt better about myself in a long time!

So I cannot deny the special maternal pull Kaufman addresses. But heaven forbid if we say it is *only* a motherly instinct. Fathers are life givers and homemakers too. I don't think that fathers who allow their sons to be sent off to war have any (continued on page 319)

Rising health care costs of growing concern to church-related agencies

A group of people, sponsored by Mennonite Medical Association, Mennonite Mutual Aid, and Mennonite Health Association, met in Chicago to begin a study of rising health care costs on Feb. 19 and 20.

A steering committee consisting of H. Ernest Bennett (chairman), Erland Waltner, Jerry Troyer, William Dunn, and Clair Weaver has been designated by the above agencies to plan for and implement this study.

The study question: the ethical and stewardship dimensions of rising health care costs. The steering committee invited an additional group of fifteen knowledgeable persons representing health care and related professions to examine the many factors that influence health care and the costs of illness and health.

In opening the meeting chairman Bennett challenged the group of health care professionals "to reach deeply into the subject of health care, the costs, and to look at how the church can respond at a congregational level."

When there are unusual costs, such as in the Jeff Yoder case, should those expenses be shared by the local congregation or the larger Christian community through Mennonite Mutual Aid in the medical expense sharing plan (MESP)? If those expenses are paid by the insurance company, whether a mutual group such as MMA, or a commercial carrier, don't people still object to the high premiums?

Answers are not easy because giving or withholding treatment raises the question of responsibility for life or death. Should every person that is ill or in an accident be saved from dying regardless of the cost?

When the question of "heroic" measures on the part of the medical doctor was raised, Stan Reedy, MD, said, "The doctor knows his resources, and needs to keep his integrity as a physician." Almost instant decisions are often necessary that determine life or death.

Questions from the conference were focused into 12 specific topics. These will be carefully researched. Papers will be prepared by November 1982. The joint study conference will meet for the second time to hear a report of the twelve studies.

The final documents will be prepared both in scholarly detail and in language for lay persons. The study is to be used by congregations, discussion groups, and for individual study.



Mennonite Central Committee has received indication that supplies sent to Vietnam are appreciated and being used. In August 1981, Willard Krabill, a medical doctor from Goshen, Ind., visited Vietnam and was impressed with the need for supplies in Hanoi schools. Following Krabill's suggestion, MCC shipped paper, pencils, chalk, and other items to Krabill's host, Nguyen Quang Hoanh of the Ministry of Health's department of international relations, for distribution to several schools. In February, Krabill received a personal letter from Nguyen Quang Hoanh, thanking MCC and Krabill for the supplies. Photographs of the kindergarten children who received and are using the school supplies were enclosed in the letter.

Storms hit 17 states and MDS is active in all of them

Since Apr. 2, tornadoes, windstorms, sandstorms, fires, mudslides, and the threat of volcanic eruptions have hit various parts of the U.S. Mennonite Disaster Service (MDS) reports over 80 disasters in 17 states.

The most severe damage occurred in Paris, Tex., where a tornado swept through the area, leaving 443 families homeless and over 1,300 families with damaged property. Three MDS constituent churches located in the area responded rapidly to the need.

The Red River Mennonite Church in nearby Clarksville, Tex., was flattened on the afternoon of Apr. 2. By Apr. 6 church members had removed the debris from the church site and were setting rafters for the new church building.

Christian Disaster Relief of the Haldeman Mennonite Church assumed responsibility for cleanup in the rural areas surrounding Paris. Dean Schantz of Hydro, MDS Oklahoma director, has organized the cleanup in Paris, a city of 23,000.

Also in the Midwest, tornadoes damaged

areas of Oklahoma, Colorado, and Missouri. In the Southeast, windstorms and tornadoes whirled through Arkansas, Louisiana, Mississippi, and Georgia. Tornadoes struck 12 counties in Arkansas. In each state local and state MDS units assumed responsibility for cleanup.

Five central states, Illinois, Indiana, Ohio, Kentucky, and Tennessee, suffered tornado damage as well. Within days all MDS local crews were cleaning up and repairing the storm's damage.

During Apr. 2 to 7, floods and mudslides in the San Francisco Bay area caused additional destruction. MDS staff had come to the area responding to earlier natural disasters and, after this week's storms, persevere in a near emergency situation, according to Nelson Hostetter, MDS executive coordinator.

Windstorms and sandstorms have caused damage in eastern North Carolina, and brush and grass fires have damaged agricultural land as well as structures in Suffolk, Va. The local MDS units are responding there.

Matar hits Israeli abuses; Palestinians continue to take brunt of punishment

The dispossession of the Palestinian people which began in the 1930s is continuing today, said a Palestinian spokesman visiting Goshen College. And, he said, prospects for a peaceful solution to the problem grow dimmer every day.

Ibrahim Matar is the director of agricultural and rural development for the Mennonite Central Committee in Jerusalem. He is also an important source of information for Western journalists about the Palestinian situation on the West Bank. While at Goshen College, Matar, a recent guest on the ABC-TV news program "20-20," spoke to several classes and a convocation about the impact the Israeli occupation is having upon the 1.3 million Palestinians living on the West Bank.

"We are a people with no country, no identity. We are either in exile or living under the Israeli thumb," said Matar. Most of the Israelis are European Jews who have been emigrating to what was formerly called Palestine since the 1930s. Their attitude toward the Palestinian people is expressed, Matar says, by the graffiti seen throughout the region: "Arabs, get out. There is no Palestine."

Matar, a graduate of the American University of Beirut and Indiana University, listed a number of what he called "major violations of human rights" inflicted during the 15 years of Israeli occupation.

In the last 15 years, he said, 200,000 Palestinians, or nearly one sixth the population, have been held in Israeli prisons. Mass arrests of all the males in a village, arrests of hundreds of students after anti-Israeli demonstrations, and the imposition of "administrative detention," which allows the jailing of a person for an unlimited period without the necessity of bringing charges against him, have contributed to that figure. In that same period of time, Matar said, about 1,250 Palestinian homes have been destroyed by Israeli troops as punishment to the relatives and landlords of people accused of resisting the occupation. Over 1,000 prominent Palestinians have been expelled from their country, mostly for their outspoken but nonviolent criticism of the Israeli occupation.

Matar listed many other actions routinely taken against the Palestinians, including the closing of universities, denial of water rights to desert villages, and forced curfews and barricades that have brought Palestinian towns to the brink of starvation. But, said Matar, the greatest threat to the Palestinian people is the establishment of Jewish settlements on the West Bank.

"Many Jews are leaving Israel, disgusted with the Begin government," said Matar, adding that about 300,000 Israelis are now living in New York City alone. "The people who remain are the extremists, and it is they who

settle on the West Bank. For many of them it is their second or third home. They have houses in Tel Aviv, but the Israeli government subsidizes them to come to the West Bank.

"There are now thousands of 'landless farmers,' Palestinians who know only farming, who see their land seized and cultivated by these settlers."

Matar believes that the Israeli government ultimately intends to rid the land of its Palestinian population.

"They are accomplishing this by stripping us of our resources and our livelihood. The government used to claim that the Jewish settlements were for security purposes. You don't hear that anymore—now they say the land is biblically promised to them. I have heard a set-

tlar asked, 'What about this farmer, whose 400 fig trees and olive groves you've uprooted in order to live here?' The settler answered, 'Don't you read your Bible? He has no rights. He doesn't belong here.'"

Matar praised the work that MCC and other Christian organizations are doing with Palestinians on the West Bank. He called their efforts at land reclamation "the only positive things that have happened to the Palestinians since the occupation."

Looking ahead to the future of the Palestinians, Matar said, "We are determined to preserve our existence. We have a vision of eventual freedom, justice, and peace, of a land where Jews, Christians, and Muslims can dwell together."

Details on trial of Rocky Flats Five, Mennos involved

On Mar. 1, the case of U.S. vs. Zook, et al., came to trial in the courtroom of Judge Zita L. Weinshienk in Denver. The five defendants—Anna M. Zook, Jennifer Haines, Hedy Sawadsky, Kristina L. Selvig, and Peter Sprunger-Froese—were charged with criminal contempt of court for violation of a court order barring trespassing at Rocky Flats nuclear facility. The five were arrested on Christmas Day as they walked inside the plant to pray and deliver a Christmas message to the plant personnel.

Bill Durland of the Center on Law and Pacifism (Colorado Springs, Colo.) served as advisory counsel for the defendants. However, all five chose not to take part in the proceedings of the trial other than to make brief opening and closing statements.

For her opening statement, Jennifer Haines read from Ezekiel 33 about the sentry being responsible for the people's death if he does not warn the city of impending danger.

Anna Zook reflected on "another trial that took place 2,000 years ago." Those who condemned Jesus to die asked for his blood to be upon them and upon their children. "I feel that our government, the court system, and personnel of Rocky Flats are saying, 'Let the crime, let the destruction of this nuclear weapon be upon our children.' . . . I don't want my children destroyed, and I don't want yours."

Hedy Sawadsky declared that her prayer vigil at Rocky Flats "was an act of repentance, because it's a sin to build a nuclear weapon." Rocky Flats constitutes an integral part of the arms race by building plutonium triggers, and since 200 million precious lives could be killed in a single day during a nuclear war, "bombs destroy Christ."

Peter Sprunger-Froese, who chose only to make a closing statement, cited the Judeo-

Christian tradition as the basis for his witness at Rocky Flats. He pointed to the collective nature of both justice and discord. The "no trespassing" at Rocky Flats is itself an obstruction to societal justice today. "It keeps us from seeing the blood; and because we do not see the blood, we cannot make the connection between our lives, our obedience to business as usual, our obedience to our employers, and what goes on in . . . El Salvador."

The U.S. attorney, Nancy Rice, called eight witnesses from Rocky Flats to prove to the court that the defendants had indeed willfully violated an existing court order prohibiting trespassing on Rocky Flats property by unlawfully entering on the property without official authorization and refusing to leave when confronted with the court injunction and asked to do so.

After hearing the testimony, Judge Weinshienk stated in her judgment, "The United States is a country of laws. It is not a country of men and women. In other words . . . each individual does not have his right to just do as he pleases. Even though we disagree with the laws, we do obey the laws unless in our democratic society they are changed." The court found all five defendants guilty as charged.

The sentencing was set for two days later in an obvious move of compassion for the five who had been in jail since Christmas. Judge Weinshienk sentenced the three with no previous arrest records—Kristina, Jennifer and Anna—to four months, and those with prior arrests—Peter and Hedy—to six months. All sentences were suspended, and the defendants were given one year of probation with the stipulation that if any of them were arrested within that time they would serve the remainder of their sentences.—Christine Hamilton-Pennell

Sharing fund serves 1,200 during 1981, says Stoltzfus

Twelve hundred people were served through the Mutual Aid Sharing Fund during 1981, reports Dwight Stoltzfus, president of Mennonite Mutual Aid.

Now in its third year, Mutual Aid Sharing Fund expended \$459,147 for above-contract assistance to individuals and congregations. "Contracts are rigid, and must be administered equally and consistently," Stoltzfus noted. "Mutual Aid Sharing Fund allows us to respond flexibly to need. We at Mennonite Mutual Aid believe the assistance contract is only the beginning point in the mutual aid process."

Among the grants made possible by the sharing fund were 21 for adoptions, 113 for catastrophic medical aid, and twenty for emergency medical aid. Assistance with medical plan premiums included 273 members in fourteen low-income congregations or groups enrolled in the Congregational Health Improvement Program (CHIP). Premium assistance also was provided for ten single-parent dependents, 144 special-dependent adults, twenty-four widows and widowers, and 124 with other types of premium needs. In most cases the congregation, the member, and the

Mutual Aid Sharing Fund shared in paying the premium.

Also included in the Fund's 1981 services were 436 congregational and 35 denominational and inter-Mennonite project grants "to promote the concept and practice of mutual aid."

Major funding for the sharing fund came from 1.7 percent of premiums, plus a portion of investment income from medical and life plans. Mutual Aid Partners, a supporting but noncontractual membership, added \$7,743. Program members and others contributed \$35,099 directly to the Fund.

Image and credibility, bottom line in armaments

The fear of first-strike capability between the U.S. and the Soviet Union has led to an escalated armament movement that has everyone guessing. According to J. Richard Weaver, professor of physics at Bluffton (Ohio) College, the number of nuclear warheads on ICBM's, nuclear submarines, and strategic long-range bomber forces is irrelevant to establishing military power in the world today.

"My conclusion is that the image of power is all that is effective," said Weaver recently at Bluffton College's annual C. Henry Smith Peace Lecture Series. "It is a truism that a bomb ceases to have any value if it is used. It only has value as long as it is not used. This seems to be true for all large aggregates of weapons today. They have become obsolete!"

Weaver's research has led him to other conclusions about the U.S. and Russia's rhetoric on military might. Based on information gathered from scientific and public sources, Weaver believes that the U.S. does not expect a Soviet first-strike capability in this decade. He also stated that the administration's public postponement until 1984 of deciding about deploy-



Women from the Chambersburg, Pa., area got together to prepare a quilt on behalf of the restoration of the administration building at Eastern Mennonite College, Harrisonburg, Va. This effort falls within the capital improvement plan for the whole campus.

Pennsylvania Dutch heritage explored at Laurelville

Up to 100 persons attended sessions of the Pennsylvania Dutch Weekend at Laurelville Mennonite Church Center, Apr. 2-4. The seminar's director, Willard Martin, a native of Ontario, now an administrator with the McKeesport campus of Penn State University was pleased with the good interest and wide representation. Speakers of the dialect came from five states, with a large busload attending from St. Jacobs, Ont.

Morning and evening devotions were led in Pennsylvania Dutch by Ernest Gehman, with prayers by Noah Good. In tracing the development and usage of the language, Willard Martin urged a more positive acceptance of it as a fully authentic German dialect. Five distinct values from its art and literature were highlighted by Levi Miller. Merle and Phyllis Good showed and explained samples of arts and crafts from eastern Pennsylvania. The most popular session was Ed Berringer's presentation of stories and humor on Saturday night.

This program attracted those persons who wanted to learn the dialect as well as those who wanted to know more about its values and impact in our heritage. There were different points of view regarding its prospects for the future. The Ohio group felt that the dialect will be lost among the Mennonites in their area within their lifetime, while the Ontario people said that the Old Order communities in their areas were maintaining and strengthening its impact.—James E. Metzler

Director hired for summer shoot, *The Weight*

Bill Myers, a native of Newbury Park, Calif., has been hired to direct *The Weight*, a dramatic film to be shot in the Midwest this summer.

Based on a Herald Press novel by the same name, the film will challenge youth to follow in Christ's footsteps along the path of peace.

Myers has worked extensively in both Christian and secular film and television. His Christian media credits include *Where Eagles Fly*, a Gospel Films release; *Crossfire*, a Quadras Communication production voted best youth film of 1980; and work with the Billy Graham Crusade. Myers was involved in the ABC Television film *Eleanor and Franklin*, as well as the Dino de Laurentis production *Three Tough Guys*.

Myers views *The Weight* as a "coming of

age" film. He feels the message will reach well beyond the circles that traditionally accept the peace position. "For Jon, the main character, the dilemma is the decision to follow Christ or not," Myers said. "Choosing whether or not to become a conscientious objector is the pivotal point in that decision. The secular folks will root for Jon to follow his roots and tradition, other denominations will root for him because of the decision for Christ, and Mennonites should be challenged to greater understanding and appreciation of their own beliefs and heritage."

The film is being produced by Sisters and Brothers, Inc., Harrisonburg, Va., a Christian media group, in consultation with Mennonite Board of Congregational Ministries. Release of the film is expected early in 1983.

26 Mennonites to attend Crossroads 1982, an interdenominational happening

Twenty-six Mennonites, representing both the General Conference Mennonite Church and the Mennonite Church, will attend Crossroads 1982, an interdenominational training event in young adult ministry to be held in Lake Geneva, Wis., June 21-26.

These persons represent a wide range of interest in young adult ministry. They include church agency administrators, conference or district youth and young adult ministers, campus pastors, pastors with specialized young adult ministries, and laypersons representing various groups.

Ed Metzler, associate secretary for peace and social concerns of Mennonite Board of Congregational Ministries and national coordinator of New Call to Peacemaking, will attend Crossroads 1982 to give a workshop on peacemaking. Other Mennonites will also be volunteering to give workshops. Participants will be grouped into teams of three to six to work together during the event.

Student and young adult services of Mennonite Board of Missions of the Mennonite Church and department of higher education of Commission on Education of the General Conference Mennonite Church are cosponsoring two teams of three. One is from Colorado and Kansas, and another is from Iowa. After

Crossroads 1982, these teams will decide when and where to give a leadership training event for others.

SYAS has been coordinating the registration of Mennonites. SYAS director Myrna

Burkholder is a member of the planning committee for Crossroads 1982, which is sponsored by the Young Adult Ministries Project of the National Council of Churches. About 20 denominations are represented in the planning.

New life plan announced by Mutual Aid

The newest life plan (survivors' aid) available from Mennonite Mutual Aid Association may soon become the plan in greatest demand at MMAA, said Richard O. Miller, operations manager for MMAA's auto, life, and retirement services.

"This year the annually renewable term (ART) will probably become the largest single plan at MMAA," Miller said. ART, like all of MMAA's life plans, provides financial aid for survivors, whether for funeral costs, unpaid mortgages, or other expenses.

The package is characterized by: (1) low initial cost and (2) flexibility. Coverage can now be purchased for a one-year period to meet specific short-term and general needs. Because coverage extends for only one year, premiums are the lowest possible for each age-group.

Anyone between the ages of 19 and 64 can

enroll in the plan, and may continue until age 70. There is a minimum entry level: either \$25,000 coverage or a \$100 annual premium.

ART is different from one-year plans available at most insurance companies, Miller said. Structurally, ART resembles those plans. But because of how it is administered and used by Mennonites, the plan is different.

For example, a portion of the premiums are channeled to the mutual aid sharing fund, which assists people with needs not covered in an insurance agreement. Also, funds from the plan are invested—often with church programs—in a way consistent with the values Mennonites share.

Regular rates for ART assume that the participant is a nonsmoker. Higher rates are charged to smokers. This is the first time MMAA is applying different rates for smokers and nonsmokers.



The shape of the future isn't in our hands.

Mennonite Mutual Aid Association can help us meet the future needs we may not expect . . . the needs our survivors may face if we die.

MMAA's new Annually Renewable Term Plan can assist with these needs. It can provide for our survivors and share the same needs for others . . . all

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For information and registration forms, contact: Festival of Missions, Ohio Conference Office, P.O. Box 54, Kidron, Ohio 44636. Tel. 216-857-4081 or 216-682-4270.

Household leaders study servant leadership

Robert Greenleaf wrote about servant leadership in his book, *the Servant as Leader*.

And that's the topic in which some 50 voluntary service household leaders immersed themselves during a Mar. 1-4 seminar at Black Rock Retreat, Quarryville, Pa. Several VS administrators were also on hand.

The participants were from VS households in eastern U.S. operated by Mennonite Board of Missions and Eastern Mennonite Board of Missions and Charities.

In addition to Greenleaf's text, participants were led in reflection by Harold Reed, pastor of Charlotte Street Mennonite Church, Lancaster, Pa.; Don Yoder, Ohio Conference youth minister; and Tom Bishop, MBM administrator for VS households in Ohio and western Pennsylvania.

A rigorous schedule of Bible studies, communication exercises, and group discussions kept people hopping, or sitting, as many stiff bodies attested.

Harold drew on Philippians 1 and 2 as well as Ephesians 4 to illustrate the servant leader qualities found in Christ and the Apostle Paul. These qualities included affirmation, selflessness, empathy, and obedience.

Harold particularly noted Paul's affirmative attitude toward the Philippians. "Affirmation," Harold said, "is the touchstone in worthwhile communication. It is the most effective way to relate to people."

With Robert Greenleaf and some biblical

models as background, VS leaders plunged into exercise after exercise toward new awarenesses of themselves as servant leaders.

They did consensus building. Groups of seven imagined they were lost at sea on a life raft. Together they were required to list according to priority 15 items (anything from a shaving mirror to chocolate bars) to help them survive.

They did role playing. Pretend you're having a household meeting and Joe, the slob of the household, comes in late. People are irritated. They lash out at him. What is a loving, yet assertive, response in this situation?

The questions were probing.

Seminar participants discovered that servant leadership is essentially love in action, which seeks to unify people through responsive listening and empathizing.

Harold Reed's exposition of Ephesians 4 confirmed this. "Paul calls us," he said, "to exercise our gifts in love, to spread the truth in love, and to divide the work in love."

As the seminar rolled to a close, household leaders gathered on the parking lot for a group hug and farewell. All seemed to agree that it was a fitting conclusion to four days of intense group interaction.

It was also a fitting symbol of servant leadership, for in locking each other's arms, Harold Reed's insight that "people really do need each other" was physically (and warmly) realized.—Kirk L. Shisler

mennoscope

Paul M. Roth, aged 70, died of a heart attack at Harrisonburg, Va., Apr. 17. He served as the counseling minister and director for Home Bible Studies for Mennonite Broadcasts, Inc., from 1968-1976. Obituary will appear later.

A special recognition service will be held for Elsie Gehman, who has served for 40 years as a city mission worker in Reading, Pa., Sunday evening, May 30, at the Hampden Mennonite Church. A fellowship meal is being planned for 4:00 p.m. The church is located at Hampden and Windsor Streets in Reading.

Maranatha Mennonite Christian School, Watsonstown, Pa., has an opening for an administrator for the 1982-83 school year. There is a student body of approximately 160. For information, write Lester E. Miller, Turbotville, PA 17772, or call (717) 649-5464 or 649-5250.

Lois Buckwalter took care of some bookwork while on the road recently in a remote area of Argentina with her husband, Albert. Mennonite Board of Missions workers among the Argentine Indians, Albert and Lois distributed copies of the just-published Toba New Testament during this trip. They also made pastoral visits to scattered Indian Christians and continued the laborious work of Bible translation with their Toba, Pilaga, and Mocoví associates. Buckwalters have lived and worked among their Indian friends for 30 years. One of their first tasks was to put the Indian languages into writing.

The nuclear medicine department of the La Junta (Colo.) Medical Center, upgraded its services with the recent installation of a computerized gamma camera. Used in conjunction with radioactive isotopes, this ultramodern equipment provides images of selected body organs which enable the radiologist and patients' physician to diagnose many disease processes. While its foremost application is in the diagnosis and management of cancer, it is also a valuable tool in dealing with strokes, thyroid disease, blood clots, bone disease, hidden abscess or infection, and diseases of the liver and lungs. La Junta Medical Center is managed under contract with the Mennonite Board of Missions, and is affiliated with Mennonite Health Resources.

Fredericksville Mennonite Church's

\$286,905

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$286,905.82 as of Friday, April 23, 1982. This is 38.2% of the total needed. Contributions have been received from 348 congregations and 167 individuals. Individual gifts represent \$58,561.62 of the total.

Goal: \$750,000

Gateway Christian School needs staff for the ACE curriculum for the 1982-83 school year. Administrator and high school staff are sought. Write the school at R. 1, Mertztown, PA 19539, or call (215) 682-2748.

Goshen College has an opening for a librarian, head of technical services. Work includes all cataloging with some reference and collection development duties. Position open on Sept. 1. Search closed on May 21. Send résumé with letter of application to Victor Stoltzfus, dean of the college, Goshen College, Goshen, IN 46526.

Correction: In the 1982 *Mennonite Yearbook*, inside back cover, the correct telephone number of the office of field-worker for the Allegheny Mennonite Conference should be (814) 288-1241 and on page 184 the telephone number of Paul M. Gingrich should be (219) 533-9761. New addresses include, on page 195 J. Donald Martin to R. 6, Box 525, Lebanon, PA 17042; on page 196 Darrell McVay to R. 2, Bx 96, St. Clairsville, OH 43950; on page 196 James Maust to 421 Linfield Rd., Royersford, PA 19468; on page 207 Guillermo Tijerina to 703 W. San Patricio Ave., Mathis, TX 78368; on page 212 Steven Zannetti to 32 Cayuga St.,

Forty Fort, PA 18704.

Penn View Christian School is in need of a physical education teacher for the 1982-83 term. The assignment includes instructing grades 1-4 (5-8 boys) and coaching. Interested qualified applicants should contact: Kay Predmore, Principal, Penn View Christian School, 420 Cowpath Road, Souderton, PA 18964.

New Gospel Herald Every Home Plan churches: Yoder Mennonite Church, Haven, Kan.; Anderson Mennonite Church, Anderson, S.C.; Marion Mennonite Church, Shipshewana, Ind.

The Mennonite Your Way III Directory, published spring 1981 until 1983, lists more than 2100 North American host families willing to accommodate overnight visitors. Included are extended write-ups on 25 Mennonite communities, a foldout map showing 50 Mennonite, Brethren, and Brethren in Christ agencies and institutions, and special full-page write-ups with photos and tour maps of Germantown, Pa., Souderton, Pa., and Lancaster, Pa. *Mennonite Your Way Directory III* 1981-83 is available for \$6.00/single copy (Pa. residents include 6% tax). Mennonite Your Way, Box 1525, Salunga, PA 17538.

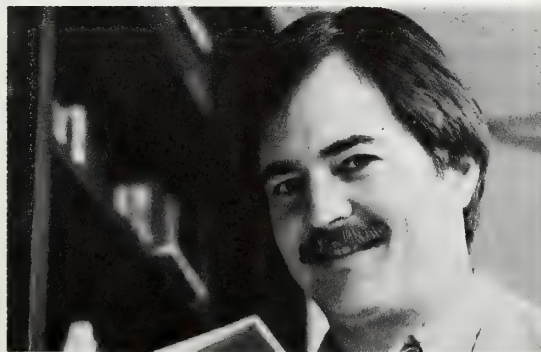
New members by baptism: Julie Basinger, Richard Basinger, Kara Kaiser, Stephen Schlossnagle, Michele Swope, Connie Witmer and Michelle Witmer by baptism and Roy and Judy Schlossnagle by confession of faith at **North Lima**, Ohio. Khoanh and Hong Tran at **Martins**, Orrville, Ohio. Marsha Childress by baptism and John Childress, Steve Barrett, Lynn Barrett, William Hatter, and Becky Hatter by confession of faith at **Mountain View**, Lyndhurst, Va. Lisa Mullett, Tonya Raber, Rane Ropp, Heidi Nussbaum, Hanz Nussbaum, John O'Neil, Edward Detweiler, and Stan Adams by baptism and Fern, Cindy, and Brian Rupp by confession of faith at **Bay Shore**, Sarasota, Fla. Helen Allison, Bobby and Michael Kerns, Dan Zeigler, Douglas Derstein, and Sandy Burckhart by baptism and Mildred Gerhart and Doug Bergey by confession of faith at **Souderton**, Pa. Janet Campbell, LaRee Miller, and Becky Rittenhouse at **Lindale**, Harrisonburg, Va. Scott Bratton, Teretha Kanagy, Kent Peachey, Carolyn Yoder, Cindy French, Todd Kauffman, Allison Yoder, and Darrin Yoder at **Maple Grove**, Belleville, Pa.

Change of address: Edmond Miller from R. 5 to R. 2, Box 144B, Wayland, IA 52654.

Phil Rediscovered His Mennonite Heritage at EMS.

“I grew up in a typical Mennonite church but, as years went on, I gravitated to a more mainline evangelical view. So when I came to Eastern Mennonite Seminary, I was surprised to discover the very crucial differences to be found in Anabaptist theology — peace and community emphasis, simple lifestyle, service.

“EMS has also allowed me to practice what I've learned in various ministry settings in local congregations. For the past



several years, I've been part of a leadership team at Harrisonburg Mennonite Church. The experience has been invaluable and I'm excited to see EMS providing even more

in the way of 'equipping experiences' for its students.”

Phil Ebersole is a senior in the master of divinity program at EMS and plans to pastor the Bancroft Mennonite Church in Toledo, Ohio.

To find out more about Eastern Mennonite Seminary's programs in biblical and theological studies, write Richard C. Detweiler, president of Eastern Mennonite College and Seminary.

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births

Arney, Rodney and Mary Jean (Hofstetter), Dalton, Ohio, first child, Michelle Leigh, Apr. 15, 1982.

Birkey, Lowell and Dianne (Sprunger), Belmopen, Belize, first child, Melisa Ann, Mar. 24, 1982.

Birkey, Marlin and Cherie (Smith), Manson, Iowa, second child, first son, Jesse Michael, Apr. 8, 1982.

Blough, Dwayne and Pamela (Beachy), Hartville, Ohio, first child, Faith Marie, Apr. 9, 1982.

Cooney, Terry and Deborah (Marshall), Springfield, Ohio, second child, first son, Nathaniel John, Apr. 13, 1982.

Dorsch, Jim and Doretta (Hostetler), Jerome, Pa., second daughter, Michelle Renee, Mar. 28, 1982.

Eberly, Wendell and Carol (Weaver), Harrisonburg, Va., second daughter, Jennifer Ann, Apr. 13, 1982.

Eigsti, Eldon and Marilyn (Steiner), Buda, Ill., second child, first son, Steven Mark, Apr. 12, 1982.

Erb, Gerald and Cheryl (Groff), Lancaster, Pa., second child, first son, Jared Michael, Apr. 10, 1982.

Gingerich, Charles and Sheryl (Freeman), Hubbard, Ore., second child, first son, Adam Joel, Apr. 12, 1982 (daughter is deceased).

Hertzler, Gene and Patricia (Heatwole), Powhatan, Va., fourth child, second son, Greg Alan, Mar. 28, 1982.

Hill, John and Alice (Albrecht), Portland, Ore., first child, Andrew James, Apr. 9, 1982.

Kratz, Clyde and Eunice (Kolb), Telford, Pa., third child, second daughter, Rebekah Joy, Mar. 30, 1982.

Lambright, Mike and Penny (Clanton), Goshen, Ind., first child, Chadrick Michael, Apr. 13, 1982.

Liechty, Daniel and Mary (Rich), Goshen, Ind., second child, first daughter, Anne Christine, Mar. 19, 1982.

Mast, Glenn and Maggie (Mullet), Brooksville, Miss., fourth child, second daughter, Susanna Grace, Mar. 14, 1982.

Miller, Mark and Martha (Holsopple), Boswell, Pa., third child, second daughter, Julie Lynne, Apr. 5, 1982.

Nofsinger, Loren and Karen, Washington, Ill., first child, Nathan Benjamin, Apr. 1, 1982.

Reber, Mike and Barbara (Bollacker), Harper, Kan., first child, Gregory Alan, Mar. 30, 1982.

Shue, Terry and Kay (Nussbaum), Harper, Kan., first child, Bethany Kaye, Apr. 10, 1982.

Stewart, Ron and Christine (Yoder), Combs, Ky., first child, Shadron Leslie, Mar. 25, 1982.

Stoltzfus, Stephen R. and Lorraine (High), Lancaster, Pa., third child, first son, Todd Randall, Feb. 26, 1982.

Troyer, Ray and Marty (Sommers), Brooksville, Miss., third child, first daughter, Lisa Michelle, Jan. 14, 1982.

Unzicker, Dale and Jeanette (Kandel), Fisher, Ill., first child, Amanda Rose, Apr. 4, 1982.

obituaries

Albrecht, Kathryn, daughter of Jacob and Annie (Guengerich) Shetler, was born at Kalona, Iowa, May 21, 1901; died of cancer at Kalona, Iowa, Apr. 10, 1982; aged 80 y. On Nov. 25, 1920, she was married to Emanuel Albrecht, who survives. Also surviving are 4 sons (Roy A., Nevin, Erlis, and E. J.), 2 daughters (Norma and Verda), 3 brothers (George, Marion, and Jacob), and 2 sisters (Mrs. Lydia Albrecht and Mrs. Anna Marie Steckley). She was a member of Pigeon River Mennonite Church, where funeral services were held on Apr. 14, in charge of Luke Yoder and Donald Patterson; interment in church cemetery.

Beck, Mary, daughter of John G. and Regina (Riegsecker) Beck, was born in Henry Co., Ohio, Oct. 25, 1897; died at Fairlawn Haven Nursing Home, Archbold, Ohio, Apr. 11, 1982; aged 84 y. Surviving are one sister (Anna) and one brother (John). She was a member of Central Mennonite Church, where funeral services were held on Apr. 14, in charge of Charles H. Gautsche; interment in Pettisville Cemetery.

Groff, Clayton B., son of Elias and Susan (Brubaker) Groff, was born in Bird-in-Hand, Pa., Aug. 12, 1894; died on Mar. 9, 1982; aged 87 y. He was married to Annie Kreider, who died in 1920. Later he was married to Mary L. Rohrer, who died in 1975. Surviving are 7 children (Elsie—Mrs. Allan Shirk, Mary—Mrs. Lester Hershey, Martha—Mrs. Elmer Weaver, Jr., Aaron R., John C., Jacob R., and Elias R.). He was a member of Rawlinsville Mennonite Church, where funeral services were held on Mar. 13, in charge of David Thomas, Harold Hess, and Paul Hess; interment in Mellinger Mennonite Cemetery.

Handrich, Jacob Ervin, son of Henry and Elizabeth (Lowenburger) Handrich, was born in Iowa, Feb. 27, 1904; died of acute leukemia at Mercy Hospital, Grayling, Mich., Mar. 31, 1982; aged 78 y. On Apr. 5, 1935, he was married to Ruth L. Yoder, who died on Oct. 23, 1963. On Sept. 18, 1971, he was married to Ruth's twin sister (Ruby L. Yoder), who survives. Also surviving are 3 sons (Dwight, Dean, and Lyle), 3 daughters (Dorothy—Mrs. Okie Kauffman, Shirley—Mrs. Lowell Miller, and Sharon—Mrs. John Holberton), 15 grandchildren, 3 brothers (Harvey, Edwin, and Reuben), and 5 sisters (Mrs. Katie Esh, Mrs. Mary Oaks, Lizzie—Mrs. Henry Troyer, Laura—Mrs. Levi Swartz, and Alma—Mrs. Dan Gingerich). He was a member of Fairview Mennonite Church, where funeral services were held on Apr. 3, 1982; in charge of Ellsworth Handrich and Cleo Yoder; interment in Fairview Cemetery.

Hunsberger, A. Nelson, son of Monroe N. and Mabel (Gehman) Hunsberger, was born in Bedminster Twp., Pa.; died at his home in Perkasia, Pa., Mar. 23, 1982; aged 49 y. He was married to Louise A. Yeager, who survives. Also surviving are 4 children (Sharon L.—Mrs. David Olszewski, Eugene N., Rodney L., and Sandra L.), one grandson, 6 brothers (Millard J., Lester G., Monroe, Jr., J. Glenn, David G., and J. Mark), and 5 sisters (Emma J.—Mrs. Peter Andersen, Lorraine—Mrs. Robert Christophel, Mabel—Mrs. Norman Myers, Pearl—Mrs. Marcus Yoder, and Edith—Mrs. Edward Randolph). He was a member of the Salem Mennonite Church, where funeral services were held on Mar. 27, in charge of Paul Rush, Warren Wenger, and Lester Moyer; interment in Swamp Mennonite Cemetery.

Miller, Andrew Michael, son of Anthony and Anna (Beck) Miller, was born at Montpelier, Ohio, Mar. 8, 1977; died at Toledo Medical College of Ohio, Apr. 15, 1982; aged 5 y. Surviving are his mother, one sister (Angela), grandparents (Gaylord and Esther Beck), and great-grandparents (Nelson Beck, and Mr. and Mrs. Jonas Liechty). Funeral services were held at the Lockport Mennonite Church on Apr. 18, in charge of Keith L. Leinbach; interment in Lockport Cemetery.

Poole, Ruby, daughter of John G. and Catherine (Jantzi) Kipfer, was born in Perth Co., Ont., June 17, 1907; died at Victoria Hospital, London, Ont., Mar. 15, 1982; aged 74 y. On Jan. 22, 1929, she was married to Norman Poole, who survives. Also surviving are one son (Arthur), one brother (Herman Kipfer), and 2 sisters (Mrs. Mary Lichty and Mrs. Irene Schleuter). One daughter (Florence Poole) died in 1952. She was a member of Poole Mennonite Church, where funeral services were held on Mar. 18, in charge of Amsey Martin; interment in the Poole Mennonite Church cemetery.

Spory, Dora Grace, daughter of Fannie Eash Miller, was born in Somerset Co., Pa., Dec. 10, 1895; died at her home in Hollsopple, Pa., Mar. 22, 1982; aged 86 y. She was married to Charles W. Spory, who survives. Also surviving are one daughter (Carrie—Mrs. Paul J. Wingard), one son (A. J.), 7 grandchildren, 9 great-grandchildren, one sister (Mildred Faulkner), and one brother (Harry Miller). She was preceded in death by one son (Walter J.), 3 sisters, and 3 brothers. She was a member of Blough Mennonite Church, where funeral services were held on Mar. 26, in charge of Stanley Freed, Sanford Shetler, Elvin Holsopple, and Loren Johns; interment in the church cemetery.

Stalter, Aaron J., son of John and Magdalena (Teuscher) Stalter, was born at Gridley, Ill., June 9, 1906; died at his home in Gibson City, Ill., Apr. 4, 1982; aged 75 y. On Feb. 24, 1929, he was married to Ruth Heiser, who survives. Also surviving are 5 sons (Roger, Ronald, Richard, Robert, and David), 2 daughters (Marilyn Earley and Minerva Birkey), 18 grandchildren, 7 great-grandchildren, and 2 sisters (Sadie Ingold and Mattie Cender). He was a member of East Bend Mennonite Church, where funeral services were held on Apr. 7, in charge of Paul O. King; interment in East Bend Memorial Gardens.

marriages

Holsopple—Eby.—John Holsopple, Boswell, Pa., Blough cong., and Cindy Eby, Elizabethtown, Pa., by Loren Johns, Mar. 6, 1982.

Miller—Miller.—Ellis Miller, Millersburg, Ohio, Bethel Fellowship, and Rita Miller, Upper Deer Creek cong., Wellman, Iowa, by Yost H. Miller, father of the groom, Dec. 25, 1981.

Weinhold—Martin.—Dean M. Weinhold, Denver, Pa., and Linda J. Martin, Ephrata, Pa., both of Metzler cong., by Amos H. Sauder, Apr. 10, 1982.

Cover: "Moses Destroys the Tablets" by Mastroianni. Religious News Service photo, p. 312, Nguyen Quang Hoanh.

calendar

Mennonite Board of Education board of directors, Elkhart, Ind., May 6-8

Mennonite Board of Missions Board of Directors, Harrisonburg, Va., May 13-15

Mennonite Mutual Aid Association Board/committee meetings, Goshen, Ind., May 13-15

Mennonite Renewal Services annual meeting and CCRMC, Dayton, Ohio, May 18-20

Goshen Biblical Seminar commencement, Elkhart, Ind., May 21

Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 21

Eastern Mennonite college commencement, Harrisonburg, Va., May 23

Hesston College commencement, Hesston, Kan., May 23

North Central Conference annual meeting, Cooperstown, N.D., June 11-13

Churchwide Youth Council, Hesston College, Hesston, Kan., June 15-19

New Call to Peacemaking Third National Conference, Elizabethtown College, Elizabethtown, Pa., June 17-20

Mennonite Board of Congregational Ministries, Kitchener, Ont., June 18-19

Pacific Coast Conference annual meeting, Western Mennonite School, Salem, Ore., June 18-20

Mennonite Publication Board, Scottdale, Pa., June 24-26

Festival of Missions, Wooster College, Wooster, Ohio, July 16-18

1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8

readers say

Thanks for giving us that wonderful Easter message by Bob Detweiler. It helped to fill my Easter celebration with the joy of Christ arisen!—Nathan Showalter, Salunga, Pa.

• • •

Gospel Herald keeps getting better and better at dealing with issues, not just semantics. Issues are where we stand right now. God will take care of the "rapture, pre and post, etc." What I need to know is how to best serve him today. So keep 'em rolling!—Lorie C. Gooding, Killbuck, Ohio.

(continued from page 311)

less feeling, less love, less attachment for their sons. But it is because they have a completely different perspective on how to act on that love. And it's a perspective we of Mennonite background can scarcely understand because our fathers (God bless them) spent World War II in CPS camps instead of POW camps. Although they may have suffered ridicule and even imprisonment (during World War I,) most of them did not come home with blown off legs or lives. So I appreciate the point that perhaps Mennonites' special exemption from militarism has maybe kept us less touched by its tragedies.

I believe it is idealistic to work for peace. But I am hopelessly idealistic. Therefore if more people are motivated by this article to do something concrete, I can forgive the implied message that fathers don't feel as close to their offspring as mothers, and that it is primarily the mother's task to "bring up the children."—**Melodie M. Davis**, Harrisonburg, Va.

Called another way

I react to this article with much ambivalence. On the one hand, I feel we ought to give support to any brother or sister who is acting out of a conviction that he is expressing obedience to the Lord Jesus. On the other hand, I am troubled when anyone attempts to define faithfulness for all the rest of us, delineating exactly what shape that faithfulness must take in order to deserve the name. In our zeal to respond to our particular calling, let us not lose sight of the Lord's plan that the body contain much diversity: that different members are called to serve different needs in different ways.

There was a time when I felt much as does this brother. In the late 60s and early 70s, I too was a member of "Another Mother for Peace." I spent many hours on their letter-writing campaigns; attended a few peace rallies; even agreed that there was something wrong with anyone who did not share an activist orientation. But as the "peace movement" in southern California where we were living became identified with a host of annexed causes with which I could *not* identify in good conscience (gay rights, women's lib, legalized pot, "free" love, etc.) I had to ask if there were not some better way. After all, as a follower of the Lord Jesus, I do not take my cues from Antigone, but from the New Testament. The Lord Jesus had answers that the Greeks did not: and he spent His time ministering to needy people, not attacking institutions. There was confrontation, of course: but not at his initiative. It resulted from his service.

This is not intended to put down those who may be called to more institutional approaches. If you are doing so in obedience to the Lord, he will bless it and make it fruitful. At present, though, we have been called another way.

I am the mother of four boys. I do not want them sacrificed on the altar of the gods of war. But neither do I presume to have a "claim" to possess the sons I have borne and reared. Since before they were born, we have prayed that they will choose to devote their lives, at the Lord's direction, to some aspect of the healing of our torn world. I *expect* them to leave me: I dare not call that "loss." As I watched "anti-war" mothers consuming all their time in activist efforts, and saw the sad results to their children's lives, I heard the Lord's call to prepare for him sons eager to follow his ways.

We have also come to believe—because of the Lord's

specific calling to us—that the most effective place to start is within the church. There, common commitment gives us the right—the responsibility—to challenge each other to obedience. We have no such common ground with the rest of society. If all the Lord's people could be moved to help and heal instead of destroying those they fear, rulers would have a hard time raising an army: indeed, there would be little need.

So yes, let's get involved—but not all in the same place, not all after the same mold. If the Lord's work is to be done, it will need *all* the beautiful diversity he has put into his body. We need to help each other to find the particular calling of each one, and then offer the support of our encouragement, counsel, and prayers as we seek to be faithful in it.—**Ruth Martin**, Ephrata, Pa.

A way of life

The suggestion of focusing on peace for Mother's Day theme is an exciting idea and I would encourage every congregation to make it a central theme for a worship experience. My initial response to Donald Kaufman was "how can you accuse women of not speaking against war" when two of my four sons have recently gone through the agony of deciding whether they should register with the government. This mother spent time listening, counseling, and praying with them. This could only happen because of the past eighteen years of growing, developing, and molding of mother-father-son relationships. His article does not address the all importance of the equality of father-mother role in the development of peace concepts.

When considering women as part of the work for peace the ultimate goal is not a creation of peace that is simply the absence of conflict. Not all peace activism focuses on war and military involvement. Whenever there is conflict, the call to peacemaking prevails. Through the centuries millions of women have been among the unnamed and the unacclaimed who have given themselves unselfishly to the cause of peace.

The home, the church, the shop, the neighborhood have provided the laboratory for teaching and practicing those nonviolent and cooperative interactions which have led and are leading our young persons to take a stand for peace. The mother is the unsung heroine—gently molding her child's sensitivities and character. Here is the foundation, the inspiration for peace of a genuine community—where there is equality, justice, and harmony with God.

How do we as Mennonite women express "peaceful power"? We have done well in accepting the ideal of servanthood—servants in function as well as in attitude. In the Gospels we see Jesus possessing an extraordinary amount of individual power claiming God as his source of strength—often supported by believers that followed him.

Can our Lord work through us as Mennonite women by our exercising power as a gift from God? It takes enormous strength for a woman to hear and do the Word of God in making peace a way of life when the biblical message of equality and wholeness of persons created in God's image is unacceptable. If women and men are willing to share a genuine common commitment to Christ's message of peace, we do have power enough to confront the rest of our community or greater world with the message. By faith, biblical women modeled persistence, determined a stance and so have women to this day. Peace is a way of life!—**Mary Jane Eby**, Millersburg, Ohio.

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Spirituality reconsidered

Are Mennonites a "spiritual" people? A statement of "The Mennonite Dream" written by David Augsburger and published in *Gospel Herald* on November 15, 1977, certainly assumes a high level of ethical performance. The Mennonite dream, he writes, is:

"A dream that it is reasonable to follow Jesus Christ daily, radically, totally in life.

"A dream that it is practical to obey the Sermon on the Mount, and the whole New Testament, literally, honestly, sacrificially.

"A dream that it is thinkable to practice the way of reconciling love in human conflicts and warfare, nondefensively and nonresistantly . . . to confess Jesus as Lord above all nationalism, racism, or materialism . . . to build a brotherhood church that is voluntary, disciplined, and mutually committed to each other in Christ."

If Mennonites have such a dream (some people would call it a nightmare) it is not something they dreamed last night or last week. David Augsburger has used dream as a code word for the Anabaptist-Mennonite heritage/vision, a tradition passed from an original group of high-level performers in the 16th century.

A persistent problem in a group with a long tradition is what to do with it after the third and fourth and following generations. Can such a high-level dream prevail or must it fade away as dreams do? In *Mennonite Piety Through the Centuries*, Robert Friedmann notes two temptations facing the Swiss Mennonites as they came to North America and left the hot breath of the persecutor behind them.

"The one problem was, and still is, what can be best described as . . . 'formalism,' the tendency to retain stiffly and with little thought the traditional heritage, unquestioned, untested, and without any inner dynamic power" (p. 225).

The other temptation, he says, was to move toward Pietism because of "a thirst for emotional warmth, or as they called it, 'spiritual fire,' and they opened eagerly heart and mind to the influence from outside" (p. 226).

Indeed, Friedmann adds a third problem, the tendency to modify the dream through reinterpretation. He finds an example of this in a book called *Useful and Edifying Address to the Young on True Repentance, Saving Faith in Christ Jesus, Pure Love, etc.* published in the nineteenth century by Christian Burkholder. "On the one hand," says Friedmann, "it reveals the old Anabaptist spirit of primitive Christianity, on the other hand, it discloses a tendency to tone down the interpretation toward a godly respectability" (p. 241).

Friedmann was a Jew who converted to Christianity as an adult and became a Mennonite late in life. He also had become

an Anabaptist scholar and he had a well-honed sensitivity to the need to keep our dream in view. I believe his concern is valid and that vigilance is required on our part in order that we seek to avoid the temptation to formalism on the one hand and the pull of "godly respectability" on the other.

I hope the *Gospel Herald* series "spirituality reconsidered" which begins in this issue may help us with these problems. As I reflect on the planning for these articles, I am suddenly aware that the series is not beginning in the most systematic fashion. There is no introductory article on "The Spirituality of Anabaptism." Instead, there is an account made up of personal reflections from one who has sought to be serious with God. "Serious with God" thus becomes the tacit definition of "spirituality" for the purpose of the series.

I confess also that I vacillated in planning for these articles between the need to stress spirituality in the sense of personal devotion on the one hand and on the other hand to emphasize the spirituality of community of people who seek not only to take God seriously, but also one another. But at least we are beginning. In a conversation, we cannot expect that everything definitive must be said in the first paragraph or by only one person. So in this series, we will publish observations and testimonies from a number of people. These are partial "for we know in part, and we prophesy in part" (1 Cor. 13:9).

There will be opportunities as the series progresses for correctives and clarifications. It is my understanding that the Mennonite dream is a spiritual dream. That is, it must be sustained by the Spirit of God. For it seeks to fashion a view of reality based on the teachings of Jesus and out of touch with the secular system in which we live.

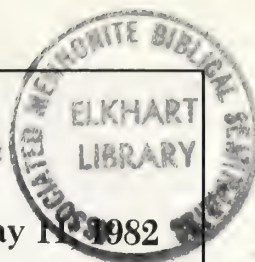
If it is true to its heritage, Mennonite spirituality cannot be separated from life. Thus it must be updated every generation. If the series can help us test prevailing understandings of spirituality by the Scriptures and the Anabaptist heritage, this should be enough. It cannot be expected to solve forever the question of who is ultimately a spiritual person. This will always be a topic for discernment and possible controversy. Friedmann, a Mennonite by late choice, concluded that "Mennonitism . . . has sometimes followed a path of self-deception and estrangement. Yet, on the whole, it has followed the way of loyalty and courage. . . . And so Mennonitism had come to be in all the centuries of its existence a great model of true obedience to the Word of the Lord Jesus Christ" (p. 268).

This 30-year-old assessment sounds much too exalted to represent us. Yet surely it is our privilege to aid and abet such a calling. Or as David Augsburger put it, to cherish the Mennonite dream.—Daniel Hertzler

Gospel Herald

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May 1982



The paralytic of Mark 2:1-10, by Barbara Sahli

Spirituality reconsidered: Christian perseverance

Working out our salvation

by Joseph P. Shenk

Some years ago I was pastor of a small congregation several miles back in the bush from the mission station at Musoma, Tanzania, where I lived. A car could not get into the place, so I went on Sundays by motorcycle. One year the catechism class numbered about a dozen. They were about half the worshipers. After the Sunday morning service the catechists would stay at the church for our weekly lesson. There was a grandmother, a grandfather, several mothers, and a number of teenage boys and girls. I enjoyed that class very much and put off for as long as I could the day of baptism.

"I don't want to baptize you," I told them. "After you are baptized, you won't come to church anymore."

Sure enough, after the big celebration of baptism and their first communion service most of them stopped attending Sunday worship on a regular basis. I've thought a lot about that since then and I've come to see that **Christian perseverance** is not just doing religious things. In our personal lives, our families, and our churches things go wrong and we get depressed. We lose our vitality. This happens to people and it also happens to institutions. When things get stuck, that's when we need to work out our salvation and that is

when Christian perseverance pays off.

There are a number of ways that we could think about that. The story of the paralytic in Mark 2 is a favorite of mine. So I often turn to that account for perspective.

Someone is paralyzed. In Mark's story it is a man who is paralyzed, but it might just as well have been a woman or even a family or a church or institution. Someone or something can't function. Things have gotten gummed up, stuck. This brother is paralyzed; his ministry is ineffectual, his testimony stilled, his usefulness nil—paralyzed. There he lies in a corner while around him the activity of the home continues, people coming and going, conversations, plans, meals, cleaning. He isn't part of all that. He is paralyzed, impotent; he has nothing to contribute.

Nothing can be done to help the paralytic until both he and others have agreed that there is a problem. The paralysis has to be identified: our youth are leaving this congregation; this family is falling apart; this brother doesn't have employment; this sister's concern is not heard; this child is battered and thus disruptive in class. The paralysis needs to be identified.

The sick man would never have gotten to Jesus if four other men hadn't carried him. All five of these participants had to agree about the problem and about a course of action. The Bible says, "When Jesus saw their faith . . ." I can see Jesus looking up into the rafters of that house and studying the faces of those four men up there looking down on him through the hole in the roof. Jesus saw their faith and only then did he turn his attention to the man lying on the floor.

Those five men identified the problem, each agreeing to call a spade a spade, "This man is paralyzed." They also agreed on a course of action. Crusading about problems individually perceived, working at solutions individually devised, these are futile efforts. Not all problems should be worked at by the whole church. Each paralysis has its appropriate community of faith. Jesus once indicated that two or three constitutes a community of faith. Problems need to be addressed within community, faith community. In the particular instance of our story the faith community was all male and five in number. Both the gender and number was appropriate to that specific paralysis.

Perseverance in the face of a problem. So they went off to find Jesus with an easy step and joyous hearts, spirits filled with euphoria at having struck on the right solution to a difficult problem. But reaching their goal turned out to be not so simple as they had thought. They couldn't even get near the door. The Bible says, "Because of the crowd, they could not get him near." People kept this man from reaching Jesus. People are bringing him to Jesus, other people, also Jesus seekers, bar the way. Something usually bars the way—people, circumstances, events.

Often we give up when we find the way barred. Thus much paralysis never gets cured. But we could do worse than giving up. We could go underground. Covert activities and movements usually cause more paralysis than they cure. We could become bitter against the people or circumstances which barred our way. Bitterness too is always destructive. If a person harbors bitterness, it destroys him. If bitterness mounts a campaign,

everyone is hurt. These things are destructive. They cause the paralysis to get worse.

The five brothers in our story sat down (you can't think well standing up) under the shade of a tree or under the lee of a building and talked about the unforeseen development, the fact that their way was barred. From that discussion came a plan to mobilize resources they hadn't even thought about earlier in the day.

Someone went for rope, another or two for ladders, someone for tools. Were these resources borrowed, bought, brought from home? We don't know. What had seemed simple and straightforward became a day-long project. What was begun on a cool morning was accomplished in the sweltering midafternoon heat. (True, not all that detail is in the Bible, but surely that is how it must have been.)

Up to this point Mark's story is just logical problem-solving technique. It takes Mark only four verses to lay that out. The big question then and now is the Christological one. What about Christ? Mark takes eight verses for the central issue. He makes it clear that in order for our perseverance to get us anywhere Christ must be the enabler.

Jesus begins his involvement with us by addressing the problem of sin. Spiritual lethargy, personal or institutional paralysis are byproducts of sin. "When Jesus saw their faith, he said to the paralytic, 'Son, your sins are forgiven'" (NIV). What sort of sins would a paralytic be doing? Hardly would he have been doing overt sins. More likely his sin was bitterness, self-pity, fear, depression, guilt, confusion, anger . . . Jesus called him "son." That's God saying, "Son, all that hurt and negativity in your heart I take away; I set you free, for I accept you as my son." Paralysis cannot be healed, our creativity cannot be unleashed, unless we have that affirmation of absolution.

Who has authority to give absolution? I don't think those teachers of the law sitting in that crowded room thought absolution should ever be pronounced. God does that up in heaven but here on earth sin is to be identified and announced, guilt assigned. No forgiveness of sins here, oh no! No freedom from paralysis on this earth. That's the position of the teachers of the law.

In the Old Testament the test for the authenticity of a prophet was whether or not that prophet's word was fulfilled. In that Old Testament tradition Jesus said to the teachers of the law, and here I paraphrase, "You will know whether or not I have forgiven this man's sin by seeing whether or not his paralysis is cured." The implication is that if the paralysis persists then the sin has not been forgiven. Jesus frees us from

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Joseph C. Shenk grew up in Tanzania and served for a number of years as a missionary there. He is now student pastor at Eastern Mennonite College.

our paralysis by the act of freeing us of our sin.

After the sick man had picked up his stretcher and threaded his way through the crowd to the outside, those present gave witness, and I paraphrase again, "We have seen instances where in one way or another efforts have been made to set people free from paralysis but none of these efforts worked so well as Jesus' simple declaration of forgiveness. Never before," they said, "have we seen the like."

For many people today Jesus seems far away, just an abstract idea. This is why the community of believers is important. We see Jesus in each other. That forgiveness and acceptance which we extend to each other becomes the model through which we see and experience Jesus' forgiveness.

Perseverance results in salvation. Mark shows us that Christ is the source of salvation but it is also clear that this salvation is

achieved through the focused effort of the community of believers, an effort which persists despite difficulties. We see too that we may think of salvation as a freeing from despair or depression, from hostility or bitterness, as a freeing from that which has paralyzed us. Central to Mark's witness is the truth that this freeing salvation is found only in Christ Jesus.

Mark's witness of what happened that day in Capernaum doesn't tell us everything about Christian perseverance in achieving salvation. It tells us nothing of that eternal reward which is the ultimate hope of faithful Christians. Nor does it speak to the maturity which comes through years of walking in faith. The significance of what happened there by the Sea of Galilee is that through the faithful perseverance of God's people those problems which sap our vitality may be addressed so that the miracle of God's power may be released to heal and to free.

SV

Reflections of a premedical student who planned to go to India, but who changed to biblical studies and has been a teacher for more than 40 years.

Reading, writing, and teaching

by Sam Steiner

J. C. Wenger has been professor of historical theology at Goshen Biblical Seminary since 1938, a minister in the Mennonite Church since 1944, and has more published books than any other living Mennonite. In this interview with Sam Steiner, J. C. reflects on his call to serve the church, the role of the seminary in the church today, and the problem of affluence as it confronts the church. This interview was first published in *The Window*, a publication of the Associated Mennonite Biblical Seminaries. It is adapted and expanded slightly from the original transcript.

Sam Steiner: I have wondered how you got into the world of scholarship. I assume you were a Franconia Mennonite Conference farm boy. Why did you go to college and then seminary?

J. C. Wenger: I saw no possibility of ever going to college. We were poor; my father was a renter. Many farmers lost their farms even when they got all of it; my father was supposed to make a living on half the income—he couldn't do it. He sold a herd of cattle, about eight milking and fifteen young head for a total of \$565, which indicates something of the severity of the Depression. And I would not have been able to go to college had it not been that A. D. Wenger, the president of Eastern Mennonite came around and heard about me; he had a heart for poor young men because he had been poor, and he said, "If you're willing to work in my house, I'll take you into my house and give you board and room for \$2.25 a week." We agreed



J. C. Wenger: I have aimed my writing at the church rather than at the learned societies. I felt a great need for our people to get deeper roots."

that this was a good thing; this was after a year of being out of school. I had rationalized my way from a clear inner awareness that I would someday be a minister to medicine, which attracted me so much, that I felt I could go to India as a medical missionary, and then I'd have my own way and give God a sop too, which was ridiculous, but it shows how human we are. So I

Sam Steiner is librarian and archivist at Conrad Grebel College, Waterloo, Ont. He has been on leave for study at Associated Mennonite Biblical Seminaries during the current school year.

took two years of premedical work at Eastern Mennonite. I suffered there a great deal, because by disposition I was very conscientious and I had always had warm appreciation of the Rockhill congregation in the Franconia Conference where I was baptized, and nobody made any fuss about wearing the plain coat! It was not expected, and down at EMC I sat through three votes on "are you willing to be totally surrendered to the Lord?" and what that meant was, "put on a plain coat." It was hard on the liver.

Because EMC had only two years of college, I took my third year of premedical training at Goshen. And during that third year I had somewhat of an intellectual and spiritual awakening. The last day of February 1933, Dean Harold S. Bender called me into his office and asked whether I didn't feel that God wanted me to go to seminary. This was a traumatic experience; I turned shades of calico and said, "What guarantee do you have that I'd ever be ordained?" And he just grinned from ear to ear and said, "None at all."

Oh I struggled that spring. When you've had a sort of facade between yourself and God it's hard to pull that thing down. I kept telling myself, if I only knew what God wanted me to do, I would do it. The plain fact was I didn't want to know. I had enough sense that May to go to John E. Coffman, who's now in London, and had him teach me how to pronounce the Greek letters and the diphthongs, so that I could work out elementary Greek that summer, just in case I would decide on seminary.

Steiner: You taught yourself Greek?

Wenger: That's right. I came back that fall and took an examination in first year Greek and passed it, then during Thanksgiving vacation worked out the second semester of first-year Greek, reading the Gospel of John. I decided late that summer to enter the new seminary course at Goshen College which began in 1933. Under Harold Bender I got a tremendous appreciation of our church. He simply turned me around from a critical stance, wondering why the church had to be so out of date, and helped me to see what Anabaptism *was*. I became an enthusiastic and very happy Christian. I've been the same ever since. Later I studied at Westminster Seminary in Philadelphia and at the University of Zurich.

Steiner: Your books have spanned the whole spectrum of religious writing—church history, biography, theology, ethics, even Bible translation with the *New International Version*. If you were to be known for just one or two of these projects, what stands out in your mind? Or might it even be something other than writing?

Wenger: I've enjoyed several things. I enjoy teaching. I hate giving grades like mad, but I enjoy teaching. To see eager students lighting up as they seem to get a little notion as they discuss things, that has been a very rewarding thing. Second, I've held many Bible conferences and preached many sermons, from the Atlantic to the Pacific. I enjoy preaching. I really do. I do not enjoy preaching in the sense of a dull sermon on a verse, but in the sense of being a teacher, of trying to share the riches of God's Word with congregations.

As far as writing is concerned, I have aimed basically at the church rather than at learned societies. That is to say, I felt that in my generation the need was so great for our people to get deeper roots in their heritage; they didn't even know what their heritage was. When I was a young man I don't believe one minister in a hundred had ever heard of Conrad Grebel, whereas when you go to a school now, everybody knows about

him. As far as books that I've written, I think *Introduction to Theology* would probably be my first choice. I tried to have there a God-centered theology, rather than a Jesus-only, and yet I tried to illuminate the character and will of God by looking at Jesus. Then I think also my book, *God's Word Written*, may have a little value. Ross Bender, the dean of Goshen Biblical Seminary, for 15 years, was very gracious when that came out, he said, "This is the position of the seminary."

Steiner: If you were to rewrite one of your books, say *Separated unto God*, what kinds of things would you emphasize today that you didn't when you wrote it in the early 1950s?

Wenger: As I see it, the greatest need today is to get the eyes of many Christians, particularly the members of our own church, off materialism and then to promote a simple lifestyle. I think we have failed miserably in that area. I'm so terribly afraid of what wealth is going to do to us. And we have had unparalleled wealth since World War II. There's just an occasional person like Art Gish who goes around and says, "Don't you think we should call a halt to this and return to a more simple lifestyle?" And so far nobody's listening. That's the reason I think people like Ron Sider are the prophets that God needs right now. That is ten times as important as anything in *Separated unto God*.

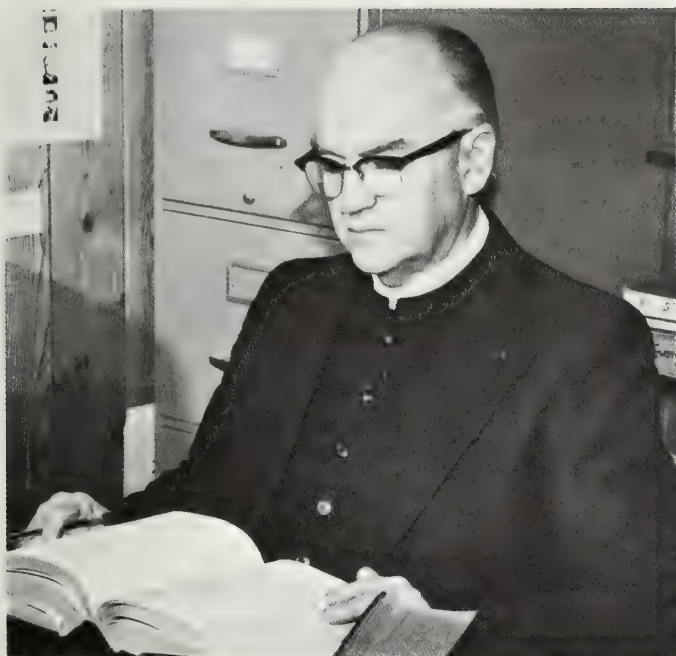
Steiner: Has the materialism meant an accommodation theologically too?

Wenger: There's probably something to that. But the bitter truth is that the persons we think of as outstanding evangelicals have very little concern for simple lifestyle. I saw it in my own colleagues on the *New International Version* committee. I remember when we were in Scotland one of the men bought an old car, which I'm sure was a valuable antique, but he paid \$4500 for it and he could have gotten much better transportation for the same amount of money, even if it wasn't an antique. It didn't seem to bother this man to sink \$4500 into an antique! I see this kind of thing going on all the time. People will put a lot of money into a boat to sail around a lake. I don't see any live movement in the Mennonite Church to counteract this aside from some of the groups such as the Fellowship of Hope in Elkhart and The Assemblies in Goshen. One Assembly is meeting in the Newcomer Center, and the other Assembly took an old warehouse building and have very little invested in it. I say three cheers for that type of thing. On the other hand I know of a place in eastern Pennsylvania, where hundreds of dollars were spent in renovating the meetinghouse. It's a beautiful job but now they tell me that the new pastor is not satisfied, and would like to tear that whole thing down and start over again with a new edifice. I'm sure it would cost half a million to three quarters. This alarms me in light of the needs in our cities.

Steiner: When you talk to the people in the churches, what are some of the fears they have about the seminary?

Wenger: I think there's tremendous appreciation for the seminary in terms of scholarship. Bible study, principles of interpretation—the more formal side of things. There is inadequate emphasis in the seminary, in the minds of some people, on things like evangelism. I wish we would have not only a strong conviction against war—which I'm all for. I've written on that at length—but I wish we'd have an equal concern to help the blacks in Elkhart, Indiana.

I wish so much that some men could get some money together and set up a factory and employ only minority people.



The bitter truth is that the persons we think of as outstanding evangelicals have very little concern for the simple lifestyle.

I don't find this in the constituency—the constituency is more concerned with: "Is the school theologically sound; does it have a right doctrine of Scripture," and so on. It shows that our people have been reading literature from sources like Jerry Falwell. I would give a nickel to know how many hundred thousand dollars Jerry Falwell pulls out of the Mennonite Church because our people sense, "Now there's a man who believes what he preaches; here's a man who has a clear-cut gospel." I'm not denying that, but I'm saying he's stone-blind when it comes to the deeper teachings of Jesus that a man like Clarence Bauman sees. Falwell doesn't see it at all. Doesn't understand it.

Steiner: Is there a way the seminary can work on this kind of problem, or by the nature of the education process is there a gap we have to live with?

Wenger: I think C. J. Dyck deserves a medal (I'm saying that figuratively) for his concern when this school was first started, and Goshen was still in Goshen. They deliberately put a lot up for sale over here that they thought a black man ought to buy. And the KKK or persons of that mentality came and burned three crosses on this campus in protest. C. J. Dyck went to some church meetings here, where they were furious over the seminary's action, and he tried to explain why, as Christians, we had to do what we did. I'm a little bit proud of that. I just wish we could do more in that area.

I'm all for as effective a witness as we can give on nonresistance, but I'd like to add to it a social concern not merely on a book level, but coming down to the needs of the minorities right on our doorstep, and particularly the blacks of this city. I wish we could have young people going in, maybe teaching Sunday school classes, holding seminars with black young people; ideally, maybe we could get some kind of a gymnasium and have a social program for the black young people. This is what I wish so much could be done.

Steiner: Are there other kinds of ways to work at the relation-

ship between the seminary and the wider church? What does theological leadership mean for the seminary in the church?

Wenger: We have a good record, I think, of faculty members from the Associated Mennonite Biblical Seminaries serving in the committee work of the two denominations that sponsor this seminary. We've also been active as writers in producing literature. Willard Swartley's book on Mark has made a tremendous impression on the constituency. All that's fine, but we're still doing almost nothing for the local situation. I haven't answered the question yet: How can those with the concern for a simple lifestyle and for doing something about the needs of minorities sell this idea to congregations that may not feel much concern beyond the Jerry Falwell program? That's a tremendous challenge. We've got to be absolutely as evangelical, in the best sense of the word, as Jerry Falwell and then go beyond that and show that's not enough.

What we need are a hundred John Woolmans. Now John Woolman struck a lot of his contemporaries as a crank; he wouldn't wear linen that had been dyed, because he found out that slave labor was used to make the dye. So he walked around with a different colored garment than everybody else because he was making a protest! What we need are people with unquestioned evangelical faith, but social concern to match.

Steiner: What kinds of shifts have you observed over the years in the nature of seminary education? And how would you evaluate those shifts?

Wenger: The first thing that would need to be said is that the founders of our seminary program had no model to follow. They just had to follow a Presbyterian model or a Baptist model or something else. So we tended at first just to go down the same classical emphases. Now we are gradually coming around to becoming more self-conscious about who we are and what the Anabaptist/Mennonite tradition really means.

We have much more today on counseling than we had years ago. Years ago it was just assumed that if you could teach the Word of God right, that people would all jump and follow.

Steiner: What are some of the strengths you have seen come out of the combination of MBS and GBS?

Wenger: It has helped us to make a distinction between what might be called traditional forms, clothing regulations, and so on, and the essence of the Anabaptist/Mennonite faith. We had some growing pains when we first came over here. That has been thoroughly overcome. . . . There's another thing I'm so glad about. You asked earlier about changes in the church. The biggest change in the church is the Voluntary Service program. When I was young, how many VSers did we have? Not one. Not one! I was on the Presidium of the Mennonite World Conference for quite a while, and I got into major areas of the world. Everywhere I went I found young people in service. I tell you, it made my heart burst with pride.

So I think when people come to me and complain that our young people are not dressing right or are wearing their hair too long or something, I say, "You're looking at the wrong things." I'm impressed with the service motivation of the young people now. This is incomprehensible to some of the old financiers in the church; they can't understand why a man who could go into a profession and make a lot of money, or go into business and make still more, insists on a service motivation. All I can say is, "Thank God, thank God, thank God." I hope I've communicated some of the optimism I feel about the way Christ is leading.



The new building at Duchess Mennonite. Not all were in favor of all that money.

Four preachers for a congregation of 100 members. How do they do it?

The Duchess Mennonite Church

by Sanford and Orpha Eash

In 1917 Henry Ramer from Pennsylvania put his family on a homesteader's train and moved them to Duchess, Alberta. Henry was a deacon and he was soon ordained as minister for the small young Mennonite church already located at Duchess. Duchess is still a small town, but back in 1917 it included only a few buildings.

Twelve years later Henry's son Clarence was ordained a minister. He was twenty-two at the time and he is still there as the bishop. In 1967 Clarence's son Charles was ordained a minister and at the same time Sam V. Martin, Ethel Ramer's brother was also ordained.

What is this congregation like? The first question that comes to mind, "Is this a church run by the Ramers and the Martins?" (Mennonite churches run by old family lines often aren't very progressive.) But there is still another minister, George Hansen. He is a young man and his parents came into the church when he was just a boy. Therefore he is a second-generation Mennonite and by all indications he is of the "now" generation. But what is this? Four men in the ministry? That used to be called "the bench" and was also often not seen as a progressive pattern. Do they operate the same way? Hardly. The Duchess Church is alive and well, reaching out to people of various kinds.

Clarence and Ethel Ramer spent their early life in pioneering with all the hardships and the hard work. They raised and educated their children at the same time he was traveling as an evangelist and a Bible teacher. It's not hard to see why he

doesn't favor fully supported pastors that come and go by their own whims or the whims of the people.

The Duchess ministerial pattern is not so different from the board of elders found in many congregations. Some call it "team ministry." Charles Ramer is a farmer with lots of work in the summertime, but he is more available during the winter. Charles is considered the pastor. Sam Martin owned and operated a John Deere implement business in nearby Brooks. His son is taking over that business, Sam is also the conference minister of the Northwest Conference. George Hansen is also a part-time farmer. He has a college degree in agriculture and spent three years in Voluntary Service in India. Both he and his wife are active in young people's and children's work.

There are a number of enthusiastic charismatic people in the Duchess congregation. One member is chairman of the Full Gospel Businessmen's Association in Brooks. Charles Ramer feels the movement has helped bring people into the congregation. He feels they have been able to avoid some of the radical teaching associated with this movement. Charles himself had a Pentecostal experience about five years ago. He had been a dedicated Christian but he felt something was missing. Of this experience he says, "Jesus told his disciples to wait till they receive the baptism with power. But I have no problem accepting Christians if they don't understand it that way." His father Clarence says: "I just can't understand that baptism of the Spirit." He refers instead to stages of growth in the Christian life. But the ministry has accepted these differences of opinion. It apparently has not kept the church from moving ahead and reaching people.

Mrs. Helen Barg lives in a neat small house in a new section

Sanford and Orpha Eash are a Mennonite free-lance writing team from Goshen, Indiana.



Duchess leadership team. Left to right: the Clarence Ramers, the Sam Martins, the Charles Ramers, the George Hansens.

of Duchess. Mrs. Barg was born in Russia and came to Canada as a girl. After she grew up and was married, she and her husband lived on a farm and raised a family. A few years after her husband died she moved into town and discovered she has a talent to be a friend to people and they trust her. There are people in the Duchess Church because of her witness. One of these, a lady who had a drinking problem and whose husband had threatened to leave her, was advised by Mrs. Barg to see one of the ministers. She had a glorious experience of sins forgiven. Her husband and daughter are now also coming into the church.

There are many people with names not familiar to Mennonites coming into the church, names such as Tucker, McClelland, Sinclair, McCaig, Ruel, Fukuda, DeJong, Larochella, Adams, and many more. Most have joined the church, some


are attending and still searching, and some come even if their spouses don't.

To the visitor at the Duchess Church there was nothing very different from other Mennonite churches. But there was something about the atmosphere that excludes no one. Hardly anyone gets away from there without a lot of friendly handshakes. Some might give credit to the plural ministry inasmuch as surely one of the four can keep in close contact with everyone. It certainly has not hurt their witness.

The Duchess congregation isn't highly organized. The senior bishop apparently doesn't make all the decisions, but instead they are reached by a consensus of the ministers. It is commendable that Clarence, as an older man and the bishop, with ideas of his own, can be happy in a situation like that.

The Duchess congregation has a new building. Clarence hinted he was not in favor of spending all that money for it, but most of the money was available before they started building. It has complete facilities for worship, Christian education, and fellowship and will no doubt contribute to the growth of the church.

Western Canada is enjoying prosperity such as they never saw before. What is it doing to Mennonite Christians? There is evidence some can't take it. Corny Siemans, a retired man and a Duchess church member, also came from Russia. He remembers how the Russian Mennonites enjoyed extreme prosperity for a time, then the severe hardships came. He sees the same danger in the Alberta Mennonites. He is not sure what God thinks of all their wealth.

Still one cannot but be impressed by the Duchess Church. It had a rich traditional history. The people of 50 and 60 years ago went through physical hardships to settle on the new prairie land. But they persevered and now they see the possibilities for church extension all around them. They are reaching out to all people with the gospel. 

Review

For parents and teachers

Peace Be with You, by Cornelia Lehn. Faith and Life Press, 1981. 126 pages, \$9.95.

How can parents help children value peace when the heroes of our society are mostly violent? Cornelia Lehn affirms the peacemaking tradition of her Mennonite heritage by gathering into one volume the stories of many peace heroes. Her stories about courageous peacemakers span the whole earth and the last nineteen centuries. They include both the famous and the unknown—both King Asoka of India and a female priest of Japan. The diverse backgrounds of the protagonists is a real asset of this book.

Lehn's tales are not all sweetness and light; they demonstrate that peacemaking is a difficult, dangerous business, with many of its heroes suffering and dying for the cause. Children often conclude that those who are

punished, jailed, or ridiculed must be bad people, so Lehn wisely ends such stories with an affirmation of the protagonist as someone very brave who accomplished something very good.

This collection is not perfect, though. Women are underrepresented, and while the score is evened toward the end of the book, one gets the impression that there were few women in the reconciliation business until this century. There are also some serious distortions. We are told in one story that the black nationalists of Kenya's Mau Mau uprising conducted a "reign of terror" against whites. In fact, the British killed over 11,000 Kenyans and jailed another 15,000 suspected nationalists. How many whites died at the hands of nationalists? 35. Other nationalists and revolutionaries received similar treatment elsewhere in this book.

Similarly, the terror and oppression dished up by the czars are glossed over while the horrors of the Russian Revolution are vividly portrayed. There is not a single mention of any kindness, compassion, or gesture toward peace by any communist anywhere. Perhaps this is understandable. Russian Mennonites suffered mightily during and after the Revolution, but it does not serve the cause of peace to vilify those whom others are telling us to arm ourselves against. We may not support the goals or methods of communists, revolutionaries, and nationalists, but if we are to build peace we must learn to work with those whom others have labeled our enemies.

Nonetheless, *Peace Be with You*, if used selectively, is a valuable resource for parents and teachers.—Tom Goodhue

Pastures are not green for the General Board

Prior to each meeting of the General Board, the staff prepares a docket for the delegates' orientation. Among the items are reports from various conferences, boards, and agencies.

"Reading the reports," said Ross Bender, chairman, in the first open session on Thursday at 2:00 p.m. "was like a devotional. It was like reading in the book of Acts."

The setting, the Cabrini Retreat Center, was also propitious to meaningful sessions. Myron Augsburg, moderator elect of General Assembly, led the group in a series of reflections from the book of Revelation. It was not a surprise that he referred to the possibility of nuclear war in the context of the apocalyptic. But he called the church to faithfulness to the New Testament Christ and to a sovereign God.

But times are hard, and the board felt it necessary to discuss the more serious financial questions in executive session just as they did

personnel matters. The plain fact is that the General Board is not getting the financial support it needs.

In another area, minority representatives Jose Ortiz and Dwight McFadden, Jr., gave their final reports. Both are leaving their posts as associate secretaries under the General Board. Ortiz pointed out that the effort by the church to employ minority persons has weakened. Such persons are being replaced by ex-missionaries and other Anglos.

The board enthusiastically affirmed the work of these two brethren.

Paul Kraybill, general secretary of Mennonite World Conference, was in town to meet with the board and for other business. The open discussion that followed his report had to do, again, with support, moral and financial.

Kraybill charged that the Mennonite Church has been among the weakest of sup-

porters of World Conference on a percentage basis. Board members responded they were willing to include MWC askings of 25¢ per member, but they could not guarantee delivery of the total amount unless it came.

In that respect, MWC would have to take it just like the other boards and agencies do, said one member, just as it comes in.

Generally, the spirit seemed to be of support for MWC, but board members want to be sure they will be heard with reference to the operation and directions of that body. One board member, James Longacre of Franconia, commented that the asking was too small. People don't know what to do with such a small request, he said.

In-depth reviews were conducted with the Board of Congregational Ministries and the Board of Missions. Subsequent reporting will cover some of these.—David E. Hostettler.

Violence and barbarism preoccupy Canadians

The increase of violence in society and "human barbarism" generally dominated much of the discussion of the first quarterly 1982 meeting of Mennonite Central Committee (Canada) executive committee held in Winnipeg, Man., Mar. 26-27.

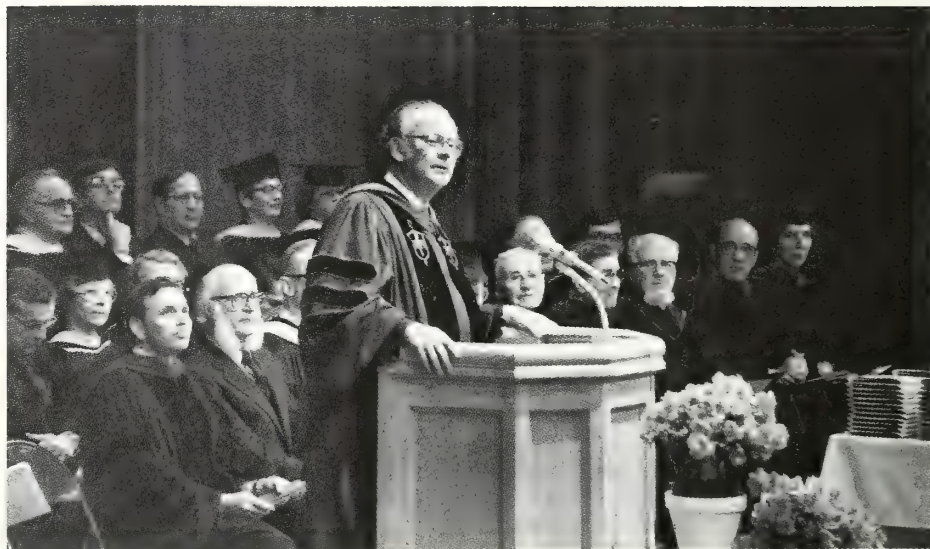
At the center of it all was the Central America report of executive director J. M. Klassen, who traveled in February with his wife, Katherine, to Nicaragua, Guatemala, El Salvador, Honduras, and Belize.

"Our hearts ache for the people," said Klassen, "particularly the people in El Salvador and Guatemala, who are displaced from their homes because of violence or the fear of violence but who cannot be helped or are not being helped because of the fear of reprisals from whichever side would be offended."

The Committee, in anticipation of the United Nations second special session on disarmament, reviewed a letter which had been sent by the executive director to the Standing Committee (of the House of Commons) on External Affairs and Defence and Members of Parliament. Numerous favorable responses have been received, including letters from the office of Prime Minister Trudeau and Opposition Leader Joe Clark.

The Committee also agreed to protest Canadian cooperation in the testing of the cruise missile and requested its peace and social concerns committee to prepare a draft policy statement on defense policy for later consideration by the executive committee and by the annual meeting of MCC (Canada).

church news



Bishop James Armstrong addressing the graduating class at Goshen College

Armstrong warns instead of soothes at commencement

"In a Dark Time" was the title of the commencement address presented on Sunday afternoon to the 285 graduates of Goshen College by James Armstrong, bishop of the Indiana district of the Methodist Church.

"Commencement addresses are usually a combination of pathos, humor, encouragement for the future with some appropriate scriptural references," said Armstrong, who was recently elected president of the National Council of Churches of Christ. Instead of following that formula, Armstrong spoke to the graduates and a capacity crowd of their families and friends about the threat posed by the nuclear arms race, which he called "the one issue that has the potential to make all others irrelevant."

Following the address by Bishop Armstrong,

the candidates for graduation were presented by Goshen College provost John Lapp and dean Victor Stoltzfus. Goshen College president J. Lawrence Burkholder, registrar John Nyce, and Stoltzfus then presented diplomas to the graduates.

Special certificates of recognition were given to the nine Chinese teachers of English who have spent this academic year as exchange scholars at Goshen College.

Other participants in the ceremony included Truman H. Brunk, Jr., pastor of the Akron Mennonite Church, Akron, Pa., who presented the invocation, and Edwin Alderfer, pastor of Kingview Mennonite Church, Scottdale, Pa., who gave the benediction. Both Brunk and Alderfer have children in the graduating class.



Sylvia Alexander (center) of Spencer, Okla., has a new house, thanks to North East Concerned Christians—an organization sponsored by six local churches. Celebrating with her recently were voluntary service worker Gloria Beachey and her daughter Sarah. Sylvia's former house had burned down and she had been living in her daughter's garage. Gloria and her husband, Duane, who directs NECC's housing ministry, have been members of the Mennonite Board of Missions VS household in Spencer since 1977.

Choice Books Canada challenged by needs

A spirit of humility and purpose pervaded the 1982 sessions of the Choice Book Canada meetings in Calgary, Mar. 17-19. Choice Books as a mode of evangelism places Christian paperbacks in retail stores where they are made available to be purchased by the public.

Several new proposals were formulated by the five supervisors of the Canadian programs. The hiring of a part-time sales person to approach chain stores was one of the three proposals under consideration. Steps to a more formal structure for the Choice Books Canada committee were also discussed as was the possibility of a staff person to do promotional work to stores and churches in Western Canada.

In order to reach some of the many thousands of people in the metropolitan areas, Christian books need to be made available in those large stores where people shop. Successful attempts have been made through a part-time sales person contacting chain stores in the U.S. The Canadian programs requested that the head office at Harrisonburg, Va., pursue the possibility of this person spending time in acquiring chain stores and other outlets in Canada.

Supervisors of the five Canadian programs have met informally for the past seven years for sharing joys and concerns. However, lack of a formal structure has made recommendations from this body difficult to enact.

Formerly married explore values, Laurelville

Ninety-seven divorced, separated, and widowed persons bring together a heap of broken hopes and shattered dreams. But they gathered at Laurelville on Easter weekend to share also how God and friends are enabling them to put life together once more. Retreat leader, Nancy Williams, created a spirit of warmth and openness by sharing her own growth through suffering.

This year's program focused on "values clarification." Through presentations, exercises, and small group interactions, Nancy led each person to discern values, identify priorities, and set goals. "The ABCs of helpful goals," she pointed out, "are goals that are achievable, believable, and controllable." And she told of finding two new positions of ministry in fulfillment of goals she set at last year's gathering.

Singing was a highlight of the weekend, including a folk songfest around the piano at the Saturday night pizza party. More than half the group had not attended the retreat before. But most of them came with friends who are regular participants from Lancaster, Pa.; Wayne (Ohio) and Elkhart (Ind.) counties. Formerly married persons in these areas meet regularly for sharing and support.

Laurelville Mennonite Church Center is planning a new event this summer for persons who are raising children without spouses.

Canada agency committee tackles abortion, disarmament, C. American issues

The executive committee of MCC (Canada), at its first quarterly meeting in Winnipeg, Mar. 26-27, dealt with a wide-ranging agenda covering such items as disarmament, abortion, Central America, Mexico, China, SELFHELP Crafts, and finances.

Prodded by a letter from the moderator of the Canadian Conference of Mennonite Brethren Churches, the executive committee agreed to "do everything possible about the abortion problem in this land, especially through a multi-faceted service approach . . . to witness against the reinstatement of capital punishment . . . to oppose war, and to unequivocally denounce the current nuclear proliferation." It agreed to stand increasingly "for life in all its fullness for all humanity."

Staff was instructed to collect position and discussion papers already current in the constituency and to bring them to the committee for further consideration.

An invitation to visit the People's Hospital in Swatow, China, has been received by MCC (Canada) through its board member, Stephen Lee. Stephen Lee is the pastor of the Chinese Mennonite Church in Vancouver. He visited China, his native country, last summer, and had been led to expect an invitation. The committee agreed to send a delegation consisting of Stephen Lee, a physician, and an MCC (Canada) administrator to assess the needs and opportunities, and to recommend a response.

The group home in St. John's, Newfoundland, begun in 1975 by MCC (Canada), to serve emotionally disturbed boys, is being turned over to a local interdenominational committee, Shalom Incorporated. The executive committee approved the sale of the building to this organization, which intends to carry on the work with the assistance of some volunteers from MCC (Canada).

Radio program ends, offspring continue

The Way to Life, a 15-minute weekly radio program produced by Mennonite Board of Missions, will go off the air on May 2, according to Kenneth J. Weaver, director of MBM Media Ministries, Harrisonburg, Va.

"This represents the passing of an era," Ken told the staffs of MBM Harrisonburg and the Virginia Mennonite Conference Center during a special recognition of Paul Kratz's ten years of service as a speaker of the broadcast.

Ken noted that the program began in October 1956 "as an offshoot of *The Mennonite Hour*," whose denominational slant and 30-minute length "didn't fit the overseas setting."



Kenneth J. Weaver, director of media ministries/Mennonite Board of Missions, gives a certificate to Paul Kratz for his ten years' service as speaker on *The Way to Life* broadcast.

Although the program was initially heard in a variety of places around the world, in recent years it served as a church-building tool in Jamaica, Belize, and Trinidad, Ken noted.

Addona Nissley, secretary of missions for the Virginia Mennonite Board of Missions, reviewed how release of the program in Trinidad made known who the Mennonites are, sowed the seed of God's Word, helped establish a positive image of the Mennonites, and ministered to many persons. As an example he named Julian Marshall, a prisoner on death row in Trinidad who has turned to Christ in faith.

During its 25½-year history, the program went through numerous changes, with Paul Kratz providing major focus and direction during the past ten years. In recent years he served as speaker for the broadcast, and his messages provided a sound biblical base, anecdotes that fit the cultural setting, and practical insights for daily living.

On an upbeat note, Ken highlighted that the program has fostered two "children": a locally produced *Way to Life* in Jamaica, which began in January 1979, and now a second local program being started by the Belize Mennonite Church.

Glencroft expands, Glendale, Arizona

The health care center at Glencroft in Glendale, Ariz., is scheduled for completion in June 1982. What was part of the planning from the beginning in 1970 is now becoming a reality. After working with federal and state officials for nearly five years, approval was finally obtained this past summer so that contracts could be let and construction begin.

The two-story health care building will have 28 nursing beds for intermediate nursing care, twelve for skilled care, and 24 for personal care. Included are a kitchen, dining room, activities area, and the service areas. Nursing care will be available to Glencroft residents and to community persons as beds are available.

There are now 150 Garden apartments occupied, thirty under construction, and the last 60 on the drawing board. Also now operating is the Glencroft Villa, a complex of six buildings housing 120 apartments with dining room, kitchen, recreation, craft, social, education areas, chapel facilities, and central offices. Now under construction is the Towers, a three-story building with 103 apartments. This will be operated under HUD's Section 8 program.

The original plan for the retirement community includes a central building for a chapel, offices, and recreation, social, and education facilities. A final area in the 35-acre tract is

designated for about 100 additional apartments. The health care center building is designed so another building housing approximately 100 more nursing beds may be constructed as an annex in the future. When completed, the Glencroft retirement community will accommodate approximately 900 residents.

The Friendship Retirement Corporation was organized as a nonprofit, Arizona corporation in 1970 by eight Mennonite and Apostolic Christian congregations in the greater Phoenix area. A Friends congregation has joined the group in operating the retirement community.

New editor appointed at Mennonite Publishing House

The congregational literature division of Mennonite Publishing House announces the appointment of John Rogers to the editorial staff. The assignment, which began on May 3, includes editorial responsibilities for *Builder* magazine and *The Foundation Series/Youth* and *Adult*. A significant portion of his work will be to be available to the Black Council of the Mennonite Church in developing educational philosophy and curriculum for inner-city congregations.

Rogers, who is a graduate from Yale Divinity School, was employed at Union Gospel Press, Cleveland, Ohio, before coming to the Mennonite Publishing House. In addition he has counseled with the Associated Mennonite Biblical Seminaries, Eastern Mennonite College, and Mennonite Publishing House in the areas of minority interracial concerns. John and his wife, Barbara, and daughter Deborah will live in Scottsdale for the present.

Levi Miller, whose place Rogers is filling at MPH, will begin a two-year leave of absence in



The John Rogers family

July. Miller has been employed at MPH since 1971. His most recent editorial assignments include *Builder* magazine and *The Foundation Series/Youth* and *Adult*. Levi, his wife, Gloria, and children, Jacob, Hannah, and Elizabeth, will serve in Venezuela under the auspices of the Eastern Mennonite Board of Missions and Charities. His assignment will include teaching at a Bible institute and church development.

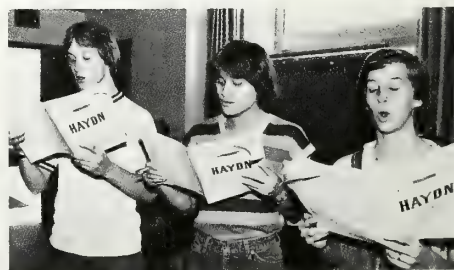
Good Music — A Summer Tradition At Goshen College

Great music-making doesn't end with the school year at Goshen College. During High School Music Week, singers and instrumentalists make the campus ring with the sound of music.

From June 13-18, high school musicians will study daily with professors of music Doyle Preheim and Lon Sherer; sing or play in small ensembles; and top off the week with a concert for the public. They will get a taste of college life, too, as they live in GC dormitories and enjoy recreational activities on and off campus.

The cost for Music Week 1982 will be \$100. For more information, call or write Marilyn Graber, Admissions Office, Goshen College, Goshen, Ind. 46526, telephone (219) 533-3161.

The GC Workshop For Piano Teachers And Students will also be held June 13-18. Send inquiries to "Piano Workshop" at Goshen College.



**Music Week
June 13-18**

Christian camping convention '82 generates cooperation and enthusiasm

"Toward a peaceable kingdom: the role of the church and camp as partners in peace living" was the theme of the Christian Camping Convention '82. The three-day meeting drew 124 persons to Camp Amigo, a camp in southern Michigan operated by Indiana-Michigan Mennonite Camping Association. This was the first conjoint meeting of the Mennonite Camping Association and the Outdoor Ministries Association of the Church of the Brethren.

"This is a gathering of some of the best in the church" was the way Jess Kauffman put it with a smile. Jess says he's trying to retire after over 40 years in Mennonite camping, though he still is editing the MCA newsletter, which serves the 75 camps and retreat centers of the Mennonite groups in the U.S. and Canada. He is also writing a history of the Mennonite camping movement in North America.

The convention offered 15 different workshop selections. These covered the usual nitty-gritty of camp operations and programming. But, in keeping with the theme, there were two-hour sessions also on stress management, conflict resolutions, peace education, and lifestyle concerns.

Donald Miller, a Brethren educator and professor at Bethany Theological Seminary, was the main speaker with three full-morning presentations and discussions. Upholding *shalom* as a more "positive interaction" with conflict resolution than former concepts of peace, Don outlined how our camps can serve as settings in which to model and teach the ways of peace. He emphasized the need for each person to find his or her own peace rhythms, utilizing both passive meditation and active peace activities involvement.

"We're on the upbeat now!" affirmed Ozzie Goering, after recounting some of the ups and downs in the past decades of both Mennonite and Brethren camping ministries. As the current president of MCA and a professor of outdoor education, Ozzie has spent years in camping ministry with both the MCA and the OMA. And the cross-fertilization and mutual support fostered by the conjoint meeting was a fitting symbol of his concerns.

The interest and intensity of 124 camping enthusiasts is something exciting to feel. "This is one big swap-shop for camping ideas," said one director. Buzz groups emerged everywhere during free time, sharing equally about prob-

lem areas and exchanging success stories.

And, with all the commitment to the cause of Christian camping, there was some sharing of pain and difficulty. Insufficient staff, rising costs, decreasing attendance among youth, un-supportive churches, indifferent boards, burnt-out leaders were all mentioned as challenges to the movement. Most common was the budget squeeze due to the economy. "It's a matter of survival for church camps in my area" was how one leader described it.

Yet, the optimism kept shining through. Nine students from Eastern Mennonite College's camping curriculum, symbolized the growing concern for outdoor ministries. Many of the convention participants were young trained staff with great potential for even more effective camping.

Although it was difficult to leave the many newly made friends, participants felt it was a profitable time together. They had gained support to return to their respective ministries refreshed and challenged.

—James Metzler



The shape of the future isn't in our hands.

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with low-cost yearly-renewable participation now. **We can't shape the future. But we can plan now to share its unexpected needs.**

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Post Office Box 483 • Goshen, Indiana 46526 • 800-348-7468/(219) 533-9511 collect within Indiana

readers say

Thank you for "Fulfillment Through Submission," by Simon Schrock (Mar. 2). Not naturally a follower, but a questioner, even now—well into fifty—I am working to learn submission. However, I would underline *fulfillment* in the article noted; security and peace come with giving up one's own way, even when/if that authority misuses its position—whether it be "elders, church, governments" (or men, which the writer interestingly and instructively, omits).

Thanks too for challenges in "Thanksgiving by Faith," "The God of All Comfort," and "Why Not Celebrate Your Baptism?" to mention only a few. (Of course, I don't agree with everything in *GH*, but who does?)

Looking at differences within the brotherhood I sometimes wonder: Could God purposely reveal his plans for us in such a way that diverse meanings are received? What better way to test—or develop—the spirit of submission? After all, to get along with when I agree, understand, appreciate, is hardly submission. (And please, don't label me as an anything-goes person!)

May our Father keep us "speaking the truth" (as I perceive it) "in love" (not in self-righteous superiority). After all, who of us will really feel short-changed if the brilliance of heaven sparkles with some doctrinal surprises?—Dorcas S. Miller, Greenwood, Del.

It would be sad if there were not several answers to Katie Funk Wiebe's question (Apr. 13, p. 254): "Can a congregation lead in providing guidelines for better nutrition?"

As physicians we have good medical evidence to agree with all she has said. It has been shown that 500 Americans under age 65 die prematurely each day of heart attacks, all of which are preventable if proper nutrition and exercise are followed (From Farquhar, *The American Way of Life Need Not Be Hazardous to Your Health*). From the standpoint of responsible Christianity, we must take Paul's words in 1 Corinthians 6:20 seriously, "For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." We cannot make exceptions for our church fellowship meals.

How dare we sit down and stuff ourselves with food that she describes so well as "a rich concoction of sweet, rich, fluffy goo interspersed with undistinguishable bits of sweetened something," all of which will eventually destroy our bodies prematurely? And at the same time we pray that the Lord will come to the aid of those who are not blessed as we are! Little did we realize that these foods as described which we've thought were a blessing have been our curse.

I think that Isaiah's words are appropriate for all these expensive, sugary foods which add only calories to our intake and fat to our bodies leaving us with short-lived energy: "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?"

God help us to raise the care of our bodies, i.e., the foods we eat and the exercise we get, to a moral issue and recognize that it *does* matter; for many of us, it is a matter of life or death.—A. Richard Weaver, MD, Ephrata, Pa.

\$288,958

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$288,958.65 as of Friday, April 30, 1982. This is 38.5% of the total needed. Contributions have been received from 349 congregations and 169 individuals. Individual gifts represent \$59,033.62 of the total.

Goal: \$750,000

mennoscope

Charles Edwin, assistant director of the Mennonite Central Committee India program, and his wife, Lalitha, have begun a 3½-month stay in the U.S. and Canada. The purpose of the trip, sponsored by MCC, is to enable the Edwins to gain more understanding of MCC and its constituency in order to better represent MCC in the India program. Says Charles Edwin, "We are here on a study tour to learn as much as we can about MCC and North American Mennonites." Charles Edwin has served as assistant director at the MCC India office in Calcutta for the past 5½ years. Prior to that he was chief administrator of Shymnagar Christian Hospital, a project of the Mennonite Christian Fellowship of India. His wife, Lalitha, has served for several years as president of the Ladies' Circle in Emmanuel Chapel, Calcutta, where they worship.

David P. Neufeld, the man who dreamed the dream which became MCC (Canada) as we know it today, died on Apr. 7, after several months' battle with cancer. The man who had the vision may be gone, but his dream lives on. David Neufeld was the first chairman of MCC (Canada), a position he held from its inception on Dec. 12-14, 1963, to Jan. 14-15, 1972, when he became vice-chairman. Out of a total of 59 meetings he attended 57, and chaired 46 of them. Recalling those early years after the formation of MCC (Canada), J. M. Klassen,

executive director of MCC (Canada) stated, "Dave was a constant source of inspiration."

The northern Indiana chapter of the Mennonite Nurses' Association had its annual meeting on Apr. 6. Around 70 persons enjoyed a salad luncheon in the Fellowship Rooms of the College Mennonite Church, Goshen. Most of the program was given by a group of student nurses and their instructor, Ida Gross, from Goshen College. They led an inspirational worship experience of music and Scripture under the direction of Marcella Eberly, a recent graduate of Goshen College. Dottie Kauffmann, treasurer of the National Mennonite Nurses' Association reported on the local and national projects. The local chapter is purchasing bandage scissors for the student nurses at two schools of nursing in India and helping in public health projects in Zaire.

Reprints are still available of "The War Machine," by Michael J. Misiaszek (*Gospel Herald*, Dec. 29, 1981). Prices, in U.S. funds, are 25¢ each; 10 or more copies, 15¢ each; 50 or more copies, 10¢ each; and \$7.50 per hundred. Send order to *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683. Please send check with order.

A retreat for singles of all ages, those who have never married, will be held at the Laurelville Mennonite Church Center on May 21-23. The theme of "respectfully single" will



Haitian women, 118 strong, came together in Mombin Crochu during January in a seminar "for women only." Wearing their best clothes and excited faces, they were helped to be aware of their own worth. Mennonite Central Committee workers and local promoters planned the event. "Neither men nor women

seem to be aware of what a woman's potential can be," said one reporter. "For example, when there's not enough money to send all the children to school, it's more likely the girls who will stay home." The women are now requesting a second seminar. The next one may include a segment on marital relations.



George Martin in his shop

George's Woodcrafts of Elizabethtown, Pa., uses *Your Time* as a part of his mission, says speaker Margaret Foth. George Martin sponsors the program on WPDC at 10:00 a.m. The store handles solid walnut furniture that George and three other craftsmen make, a trade George picked up during his voluntary service work in Honduras.

be explored by resource leaders Elsie Miller and Alvin Kanagy. Miller, who is single, is associate pastor of the Oak Grove Mennonite Church, Smithville, Ohio. Kanagy, father of eight children, is pastor of the Walnut Creek Mennonite Church, Walnut Creek, Ohio, and is trained in the field of counseling. For program flyers, write to Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666, or call (412) 423-2056.

The Bethel Mennonite Church located near Wadsworth, Ohio, will be observing the 150th anniversary of the coming of the Mennonites to Medina County. There are three Mennonite churches in Medina County. They are Bethel (MC), First Mennonite (GC), and Maple Hill (Wisler). A book of the history of the Mennonites in Medina County, written by Anna Lois Rohrer, is being printed and a quilt is being made by the WMSC which also tells this story. The church will be commemorating the event at Bethel on July 3 and 4. The church will be open on Saturday afternoon on July 3 for display of the quilt and other things connected with the history of the church. On Saturday evening, pictures taken by Don Kreider about 40 years ago will be shown by him. Former pastor Robert Kreider will bring the Sunday morning message on July 4. He served the church from 1943 to 1956. On Sunday afternoon the former pastors and others will give short talks on their recollections of the church.

The Mennonite Foundation of Canada held its tenth annual membership meeting in Winnipeg, Man., on Apr. 3. Archie Kinsie, chairman of the foundation was replaced by the vice-chairman, Jacob Redekop. Jacob Retzlaff, chartered accountant from Calgary, Alta., was elected to the board of directors and treasurer of the foundation. Former chairman of the foundation, Myron Stevanus from Bloomingdale, Ont., was also elected to the board of directors. The membership accepted some major changes in restructuring the membership and the board of directors. With the Evangelical Mennonite Conference planning to join the foundation in July of this year it was felt the membership should not be increased but a realignment should be made of the present membership to include the Evangelical Mennonite Conference when it joins.

This year Doreen Harms of MCC's Visitor Exchange Program is seeking placements for 80 international trainees, the highest number of exchange visitors ever to come in one year. The young people, ages 19 to 30 years, will arrive in August from about 28 countries in Latin America, Europe, Asia, and Africa. They will stay for one year, usually made up of two six-month terms. Finding young people ready to enter the program is an easy task. "The short ingredient in the program is having enough sponsors and hosts to go around," Harms says. The young visitors need sponsors for full-time work in a variety of career areas.

New members by baptism: Cindie Eichman, Joy Schmoyer, and Jonathan

Kopishke by baptism and Kim Eichman by confession of faith at Allentown, Pa. Denise Kiser, Krystal Knarr, Vicki Moyer, Brian Kiser, Todd Kiser, and Kenton Knarr at Rockhill, Telford, Pa. Lena Humphries and Lambert and Mary Plummer at Waynesboro, Va. Harlan and Rhonda Light at Bethany, Smith, Alta. Karen Brenneman, Bonnie Gerber, Laurie Ramseyer, Sharon Schumm, Dawn Schumm, Lee Ann Schwartzenruber, Kristine Swartzenruber, Grace Yantzi, Sherri Zehr, Robert Bender, Darryl Schumm, and Mark Schumm at East Zorra, Tavistock, Ont. Lynn Baker, John Hill, Nita Higdon, Kent Hamilton, Philip Kym, Wendy Miller, and Lisa Slater by baptism and Esther Bagley, Mel Davies, Linda Davies, Ruth Nisly, Hal Slater, Frans van der Horst, and Kathy van der Horst by confession of faith at Portland, Ore. Shawn Blosser, Ted Cobb, and Brad Sauder at Central, Archbold, Ohio. Amy, Sherri, and Robert Slagell, Krista Whitford, Teresa Brubacher, Becky Summer, and Judy Stevens by baptism and Krista Ely and Roxanne Reed by confession of faith at Bethel, Ashley, Mich.

Change of address: Genny Buckwalter, from 6-25 Sakae Machi to 9-27 Wakaba Cho, Furano, Japan. Weyburn Groff from Albany, Ore., to 1407 S. 9th St., Goshen, IN 46526. Milton Brackbill from Sarasota, Fla., to P.O. Box 515, Paoli, Pa. 19301.

New Gospel Herald Every Home Plan churches: Brussels Mennonite Fellowship, Brussels, Ont., and Waynesboro (Va.) Mennonite Church.

births

Allison, Don and Helen (Haas), Souderton, Pa., first child, Stephanie Ann, Apr. 18, 1982.

Bauman, Richard and Mary (Baer), Elmira, Ont., first child, Jaclyn Rose, Feb. 17, 1982.

Bender, Paul and Doreen (Alderfer), Somerville, Mass., first child, Jessica Alderfer, Mar. 15, 1982.

Bleay, David and Bev (Yantzi), New Hamburg, Ont., first child, Adam David, Apr. 15, 1982.

Eby, Don and Dianne (Huber), Alma, Ont., second child, first son, Benjamin James, Nov. 8, 1981.

Ernst, Paul and Linda (Schultz), Princeton, Ill., first child, Sasha Catherine, Apr. 17, 1982.

Gee, Robert W. and Cynthia L. (Ashby), Cayuga, Ont., second child, first son, Andrew Robert, Apr. 5, 1982.

Guagnocavo, Clark and Sherrill (Roth), New Hamburg, Ont., second child, first daughter, Kristy Ellen, Apr. 9, 1982.

Hertzler, Ron and Laurel (Schmidt), Hatfield, Pa., first child, Brenden Lee, Apr. 22, 1982.

Hummel, Mike and Penny (Stephens), Millersburg, Ohio, first child, Clifton John, Apr. 22, 1982.

Jackson, Bruce and Marcia (Ebersole), Sterling, Ill., second child, first son, Brian Miles, Mar. 2, 1982.

Keppeler, William H. and Debra L. (Martin), Granville Summit, Pa., Allison Leah, Feb. 17, 1982.

King, Sanford and Phyllis (Shenk), Harrisonburg, Va., first child, Derek Abraham, Mar. 21, 1982.

Landis, Mark and Sally (Kropf), Sterling, Ill., third child, second son, Andrew Jordan, Feb. 5, 1982.

Lebold, Clair and Gloria (Yantzi), Fort Erie, Ont.,

second child, first son, Chad Andrew, Apr. 4, 1982.

Long, Steve and Jane, Sterling, Ill., first child, Sara Marie, Dec. 12, 1981.

Miller, Calvin and Jan (Huston), Santa Cruz, Bolivia, first child, Raquel Renee, Apr. 13, 1982.

Pearce, Bill and Elaine (Martin), Elmira, Ont., third child, first daughter, Angela Gladys, Apr. 11, 1982.

Rozon, David H., and Diane F. (Yager), Fisherville, Ont., second child, first daughter, Ashlee Diane, Apr. 8, 1982.

Shirk, Eric and Karen (Hochstetler), Harrisonburg, Va., first child, Kendra Renee, Jan. 17, 1982.

Shoemaker, Harvey and Carolyn (Frey), Elora, Ont., first child, Jennifer Lyn, Nov. 25, 1981.

Snyder, David and Lisa (Elswyk), Moorefield, Ont., second child, first son, Joshua David, Feb. 24, 1982.

Stuckey, Mike and Linda (Aschliman), Archbold, Ohio, first child, Anthony Lee, Mar. 28, 1982.

Trotter, Harold and Mildred (Ziegler), Lisbon, Ohio, third child, second son, Jonathan Harold, Mar. 9, 1982.

Weaver, Duane and Donna (Longacre), Lederach, Pa., first child, Matthew Ryan, Nov. 25, 1981.

Weber, Cameron and Gail, Alma, Ont., second child, first son, Anson James Murray, Feb. 5, 1982.

Yager, Allen L. and Marilyn Anne (Fernihough), Selkirk, Ont., third son, Michael James, Apr. 7, 1982.

Yates, David and Merla, Kitchener, Ont., second child, first daughter, Jennifer Leigh, Apr. 9, 1982.

obituaries

Beck, Violet E., daughter of Clarence and Sarah (Neuhoiser) Thimlar, was born at Ft. Wayne, Ind., Nov. 30, 1916; died of cancer at Wauseon, Ohio, Apr. 19, 1982; aged 65 y. On Jan. 1, 1936, she was married to Glen E. Roth, who died on Mar. 28, 1977. On Apr. 5, 1980, she was married to Delmar D. Beck, who survives. Also surviving are one son (Roger W. Roth), 2 stepsons (Curtis and Keith Beck), one step-daughter (Andrea—Mrs. Joe Young), 4 grandchildren, 5 step-grandchildren, her stepmother (Irene Nafziger), and 2 brothers (Robert and Marvin Nafziger). She was a member of Lockport Mennonite Church, where funeral services were held on Apr. 22, in charge of Walter Stuckey and Keith Leinbach; interment in the Lockport Cemetery.

Helmuth, William John, son of William E. and Mary E. (Miller) Helmuth, was born at Garden City, Mo., Aug. 7, 1912; died of a heart attack at Peoria, Ill., Apr. 12, 1982; aged 69 y. On Aug. 13, 1938, he was married to Nellie Wagner, who survives. Also surviving are one son (Duane William Helmuth), one daughter (Ardith Marie—Mrs. Myrl Nofziger), 4 grandchildren, 3 brothers (Daniel, George, and Lawrence), and 2 sisters (Mrs. Esther King and Mrs. Ada White). He was preceded in death by 2 brothers. He was a member of Roanoke Mennonite Church, where funeral services were held on Apr. 15, in charge of Kenneth Good and Robert Harnish; interment in Roanoke Mennonite Cemetery.

Kauffman, Mary Oswald, daughter of Christian and Elizabeth (Birky) Oswald, was born at Beemer, Neb., June 23, 1910; died at Ochiltree General Hospital on Apr. 17, 1982; aged 71 y. On Aug. 19, 1931, she was married to Emery Otto Kauffman, who survives. Also surviving are 5 sons (Clifford, Joseph, Paul, James, and Daniel), 13 grandchildren, 2 great-grandchildren, 4 sisters (Kathryn, Dorothy, Sadie, and Rhoda), and 4 brothers (Alvin, Paul, Emanuel, and Leland). She was preceded in death by one son (Floyd), in 1969. She was a member of the Perryton Mennonite Church, where funeral services were held on Apr. 20, in charge of Chryston Harms and Sidney Martin.

Meck, I. Rohrer, son of Jacob A. and Mary (Rohrer) Meck, was born in East Lampeter Twp.,

Pa.; died at the Lancaster General Hospital, Lancaster, Pa., Apr. 16, 1982; aged 85 y. He was married to Lizzie G. Lefever, who died in 1979. Surviving are 3 sons (Carl R., Earl L., and Jay A.), 8 grandchildren, and 22 great-grandchildren. He was a member of Mellingers Mennonite Church. Funeral services were held in the chapel of the Mennonite Home on Apr. 20, in charge of Ralph Ginder, Paul Leaman, and B. Charles Hostetter; interment in Mellingers Cemetery.

Reinford, Mary Ella, daughter of Daniel L. and Lizzie (Stover) Johnson, was born in Montgomery Co., Pa., Jan. 27, 1900; died at Grand View Hospital, Sellersville, Pa., Apr. 8, 1982; aged 82 y. On June 6, 1925, she was married to Claude F. Reinford, who died on Nov. 1, 1975. Surviving are one son (Daniel J. Reinford), one daughter (Betty Anne Reinford), 5 grandchildren, 6 great-grandchildren, and one sister (Annie R. Johnson). One daughter (Ruth J. Reinford) preceded her in death. She was a member of Upper Skippack Mennonite Church, where funeral services were held on Apr. 12, in charge of Charles A. Ness and Norman Kolb; interment in Upper Skippack Mennonite Cemetery.

Roth, Paul M., son of Christian and Melinda (Esh) Roth, was born in Allensville, Pa., Apr. 2, 1912; died at Rockingham Memorial Hospital, Harrisonburg, Va., Apr. 17, 1982; aged 70 y. On June 21, 1936, he was married to Beatrice Hartzler, who survives. Also surviving are 4 sons (Paul S., Nelson R., Dwight L., and Philip M. Roth), one daughter (Priscilla—Mrs. Donald Ziegler), 10 grandchildren, and one sister (Mrs. Gladys Payne). On Jan. 17, 1937, he was ordained to the ministry and served the congregation at Masontown, Pa., for 31 years. He also served in pastorates at Ridgeway Mennonite Church, where he was a member, and at Huntington Avenue Mennonite Church in Newport News, Va. Funeral services were held at Weavers Mennonite Church on Apr. 19, in charge of Clair Hollinger, Samuel Janzen, and Harold Eshleman; interment in Weavers Cemetery.

Stoltzfus, Jacob R., son of Isaac and Leah (Glick) Stoltzfus, was born in Morgantown, Pa., died at the Lancaster General Hospital, Lancaster, Pa., Mar. 18, 1982; aged 82 y. He was married to Sarah Mada Troyer, who died in August 1979. Surviving are 3 sons (J. Harold, Warren G., and Russell D.), 2 daughters (Leah Beth—Mrs. Robert Shetler and Velma L.—Mrs. Ronald Peachey), 18 grandchildren, one great-grandchild, 2 brothers (Elam and Reuben), and one sister (Lydia Smucker). He was preceded in death by one grandchild and one great-grandchild. He was a member of Ridgeview Mennonite Church, where funeral services were held on Mar. 21, in charge of Charles Good and Reuben Stoltzfus; interment in adjoining cemetery.

Swartzendruber, Florence B., daughter of George and Louise (Golden) Erisman, was born at Rohrerstown, Pa., Mar. 25, 1892; died at her home in Los Angeles, Calif., Apr. 20, 1982; aged 90 y. On June 27, 1923, she was married to Jesse Mahlon Swartzendruber, who died on Oct. 20, 1979. Surviving are 3 daughters (Louise, Mrs. Alta Chambers, and Mrs. Ruth Miller), one son (Paul), 10 grandchildren, and 7 great-grandchildren. She was a member of Faith Mennonite Church. Funeral services were held at the Pierce Brothers Mortuary Chapel on Apr. 23, in charge of Donald King, Hubert Brown, and Arthur Cash; interment in Inglewood Park Cemetery.

Tyson, Mae, daughter of Isaac and Katie (Swartley) Kulp, was born at Harleysville, Pa., Nov. 11, 1904; died of a heart attack at Grand View Hospital, Sellersville, Pa., Apr. 3, 1982; aged 77 y. On Mar. 20, 1926, she was married to Harry W. Tyson, who died on Nov. 29, 1980. Surviving are one daughter (Catherine—Mrs. Harvey B. Clemmer), 5 sons (Paul, Willard, Henry, Laverne, and Jacob), 16 grandchildren, 9 great-grandchildren, one sister (Kathryn—Mrs. Robert Benner), and 2 brothers

(Harry S. and Willard S. Kulp). She was preceded in death by one daughter (Margaret). She was a member of Upper Skippack Mennonite Church, where funeral services were held on Apr. 7, in charge of Charles A. Ness; interment in Upper Skippack Mennonite Cemetery.

Wade, Ralph Esrom, son of Clark and Mary (Conrad) Wade, was born near Sterling, Ill., Nov. 23, 1925; died of complications of hepatitis at Mt. Sinai Hospital, New York City, Mar. 10, 1982; aged 56 y. Surviving are his mother, (Mary W. Good), one brother (Harold), 2 sisters (Doris Rupe and Helen Alderfer), one stepbrother (Lloyd Good), and 2 stepsisters (Esther Lapp and Edna Zehr). Memorial services were held at the Newcomer Center at Goshen College, under the direction of Dorsa Mishler; at the Abraham Goodman House Center arranged by Charles Burkhardt; and at Science Ridge Mennonite Church, where he was a member, in charge of Edwin and Helen Alderfer; interment in the church cemetery.

White, Edna, daughter of Jacob S. and Anna G. (Beck) Horst, was born at Peabody, Kan., Dec. 1, 1910; died at Axtell Hospital, Newton, Kan., Apr. 10, 1982; aged 71 y. On Sept. 27, 1936, she was married to Allan A. White, who survives. Also surviving are 5 sons (Donald E., Ivan L., Roger A., Darwin E., and Virgil D.), one daughter (Anna Colleen Hoffman), 15 grandchildren, 3 brothers (Melvin J., Frank K., and Laurence L.), and one sister (Dorothy Diener). She was preceded in death by one sister (Helen). She was a member of the Catlin Mennonite Church. Funeral services were held at the Whitestone Mennonite Church, in charge of Paul Brunner and Kerwin Thiessen; interment in the Catlin Community Cemetery in charge of Paul Friesen and Laurence Horst.

Yoder, Marjorie Kathryn, daughter of Frank and Alice Arnett, was born on Jan. 8, 1917; died of cancer on Mar. 17, 1982; aged 65 y. On Dec. 21, 1940, she was married to Wilmer H. Yoder, who survives. Also surviving are one daughter (Sharon—Mrs. Eugene Troyer), one son (Roger F.), two grandsons, and 3 sisters (Cleta Roach, Zella Hailey, and Ava Banta). She was a member of Glenwood Springs Mennonite Church, where funeral services were held on Mar. 19, in charge of John Otto and Ted Magnuson; interment in Rosebud Cemetery.

Cover by Barbara Sahli, pp. 326, 327 by Sanford and Orpha Eash, p. 329 by Bruce Johnson; p. 332 by Joy Sawatzky

marriages

Baker—Landis.—Kenyon Baker, Protection, Kan., Protection cong., and Julie Landis, Orrville, Ohio, Chestnut Ridge cong., by Glenn Steiner, Apr. 10, 1982.

Boone—Zehr.—David Boone, Kitchener, Ont., and Sharon Zehr, New Hamburg, Ont., First Mennonite cong., by Glenn Brubacker, Apr. 3, 1982.

Frisbie—Graber.—Bill Frisbie and Carol Graber, both of Goshen, Ind., East Goshen cong., by Noah Hochstetler, Apr. 17, 1982.

Gold—Martin.—Dwight D. Gold, Rohrerstown, Pa., United Church of Christ, and Amy Louise Martin, Lancaster, Pa., Ephrata cong., by Roger L. Koehler and Wilbert Lind, Apr. 17, 1982.

Good—Byers.—Henry Nathaniel Good, Grand View, Idaho, First Mennonite cong., and LaVonne Kay Byers, Salem, Ore., Salem cong., by John Willems, Apr. 16, 1982.

Huebert—Diener.—Roderick Huebert, Galva, Kan., and Ida Diener, Canton, Kan., both of Spring Valley cong., by Roy Bender, Apr. 17, 1982.

Kuepfer—Ferguson.—Dennis Kuepfer, New Hamburg, Ont., and Sandra Ferguson, both of Cassel cong., by Dan Nighswander, Apr. 10, 1982.

Landis—Hostetter.—Steven Landis, Goshen, Ind., Holdeman cong., and Beverly Hostetter, Parkesburg, Pa., Maple Grove cong., by John R. Martin (uncle of the groom), Apr. 17, 1982.

Storrier—King.—Daniel Storrier, Archbold, Ohio, Catholic Church, and Cheryl King, Archbold, Ohio, Zion cong., by Ellis B. Croyle, Apr. 3, 1982.

calendar

Mennonite Board of Missions Board of Directors, Harrisonburg, Va., May 13-15
Mennonite Mutual Aid Association Board/committee meetings, Goshen, Ind., May 13-15
Mennonite Renewal Services annual meeting & CCRMC, Dayton, Ohio, May 18-20
Goshen Biblical Seminar commencement, Elkhart, Ind., May 21
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 21
Eastern Mennonite College commencement, Harrisonburg, Va., May 23
Hesston College commencement, Hesston, Kan., May 23
North Central Conference annual meeting, Cooperstown, N.D., June 11-13
Churchwide Youth Council, Hesston College, Hesston, Kan., June 15-19
New Call to Peacemaking Third National Conference, Elizabethtown College, Elizabethtown, Pa., June 17-20
Mennonite Board of Congregational Ministries, Kitchener, Ont., June 18-19
Pacific Coast Conference annual meeting, Western Mennonite School, Salem, Ore., June 18-20
Mennonite Publication Board, Scottsdale, Pa., June 24-26
Northwest Conference annual sessions, Tofield, Alta., July 1-4
Festival of Missions, Wooster College, Wooster, Ohio, July 16-18
1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8
Overseas Seminar and Missions Rally, eastern Ohio, July 10-18
Indiana-Michigan Conference, Pigeon, Mich., July 18-20
Mennonite Board of Missions, board of directors, July 22-24
Iowa-Nebraska annual conference, West Union, Parnell, Iowa, July 30-Aug. 1
Virginia Conference, Highland Retreat Camp, Aug. 1-3

items and comments

Poverty in Canada: 12 percent

According to governmental estimates on poverty, there are about three million poor people in Canada, that is 12 percent of the total population. These estimates describe people as poor if more than 62 percent of their income is used for food, clothing, and shelter. Details of the report indicate that more of the people in the Atlantic region are poor than in other regions, that cities with populations of over 100,000 have a lower percentage of poor people than cities with smaller populations, that female-led families are more prone to poverty than others, that a higher proportion of single Canadians are poor than married ones, and that Ontario and British Columbia have the lowest percentages of poor people. The report did not include people living on Indian reserves.

Evangelist Alan Walker says Christianity must win the world's cities

"Christianity must win the cities of the world or it won't win the world," the Rev. Alan Walker declared in Detroit, one of America's most depressed cities. The pilot project in urban evangelism which attracted the well-known Australian preacher was a first-of-its-kind World Methodist Evangelism weekend. It included four rallies and a day of "visioning," and drew black and white members of six Methodist denominations in the Detroit area.

"Christ belongs in the city," Mr. Walker told a Saturday evening rally at Metropolitan United Methodist Church, host for the three-day event. "Many people don't have that picture because Jesus lived in the countryside and all his metaphors were of sheep and flowers and of the rural life. God belongs to the city. He's not just out among the valleys and the mountains. Wherever people are, he is there."

Since becoming director of evangelism in 1978 for the World Methodist Council (WMC), which draws on some 50 million Methodists in 92 nations, Mr. Walker has preached in 43 countries. The Australian pastor is only the second clergyman outside of England to be knighted by Queen Elizabeth II.

Global Mormon numbers now exceed five million says church records arm

World membership of the Church of Jesus Christ of Latter-day Saints (Mormon) has passed the 5 million mark, an increase of 150 percent since 1963, church estimates show. Founded in 1830 with six members, the Mormon Church took 117 years to reach the first million mark in 1947, increasing to 2 million by 1963 and 4 million by 1978. The church passed the 5 million-member mark by April 1, 1982, the denomination's member and statistical records division estimated. A

geographical breakdown of membership shows: United States, 3.5 million; South America, 431,000; Mexico, 276,000; South Pacific, 215,000; Asia, 155,000; Great Britain, 128,000; Europe and Scandinavia, 114,000; Canada, 103,000; Central America, 63,000 and Africa, 12,000.

Church aides have mostly good things to say about immigration reform bill

Church spokesmen said they are generally pleased with the amnesty provisions of the recently proposed immigration reform bill—which could legalize the status of some 2 million of the estimated 3-6 million illegal aliens in the United States.

However, some expressed concern about other major provisions including penalties for employees who knowingly hire illegals and a controversial national identification system for all legal U.S. workers. Another concern was the dropping of preferential immigration status for siblings of U.S. citizens.

The Reagan administration says it is open to discussions on the bill, which is more generous on amnesty and stricter on controls than the administration's earlier proposal. However, it isn't known whether Congress will pass such complex legislation this election year.

Hunthausen plans a role in Puget Sound blockade of Trident nuclear sub

Taking another step toward civil disobedience in his opposition to the nuclear arms race, Archbishop Raymond G. Hunthausen says he will join a boat blockade when a Trident submarine arrives in Puget Sound this summer. The Seattle Catholic leader, speaking to 2,200 delegates to a peace conference at Pacific Lutheran University, called the nuclear arms race "the greatest spiritual crisis in history."

Archbishop Hunthausen attracted wide notice when he urged the country last June to begin unilaterally reducing its nuclear weapons arsenal, suggesting that citizens might consider withholding taxes if that didn't happen. Later, he announced that he planned to withhold 50 percent of his income taxes as an arms protest.

Action taken against profanity in Pawtucket

The Pawtucket, R.I., city council voted unanimously to declare Easter week "anti-profanity awareness week."

"As legislators, I know we can't legislate morality, but we can set outstanding examples," said state Rep. Gaetano D. Parella, who sponsored an anti-profanity resolution in the Rhode Island House of Representatives that

urged the state's 39 city and town councils to take such action. "Many people, especially parents, have complained to me about the use of vulgar language in the presence of young children in public places," Rep. Parella said.

The Pawtucket Council was the first to respond to the resolution, which Rep. Parella said would focus public opinion "on the widespread and sickening use of profane language."

Church lobbyist says cuts in aid to needy eventually will cost the country more

Efforts by the Reagan administration to curtail government support for the poor and the needy represent a tragic reversal in U.S. policy, and probably will end up costing Americans more in the long run, a Washington-based lobbyist told an Episcopal Church congregation in Providence, R.I.

Barbara Smith Howell, an issues analyst for Bread for the World, said cuts in the federal Food Stamp program would be especially harmful because they will lead to health care problems that eventually will be more costly. An analysis of the cuts in supplemental nutritional assistance for pregnant women shows that for every dollar saved, the government will spend \$1 to \$3 more in medical care for undernourished infants, she said.

Mrs. Howell said the conditions in the rest of the world, where one child dies of hunger every two seconds, also demand that the United States do more.

She said that, compared to the Gross National Product, the United States spends only one quarter of 1 percent of its income on feeding the hungry of the world, less than most other developed nations. She also complained that more than half of the American foreign aid is in the form of military assistance.

U.S. church backing asked for Mexican effort to find peaceful Latin settlement

A Nicaraguan government official, a Methodist bishop from Mexico, and the former president of Methodist churches in Uruguay came to Rhode Island asking the help of Christians in moving the U.S. government toward a peaceful settlement of the problems in the Caribbean.

"We have come to help Christians in the United States perceive the realities as we see these realities," said Bishop Ulises Hernandez, Mexico's Methodist bishop.

"We, the Protestant church leaders of Latin America, are very frustrated by what is going on. We have always understood the United States to be a Christian nation, which had been on the vanguard of freedom, democracy, and justice. How come you are not operating that way?"

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The gully

The gully arose in our back field, a 20-acre enclave on the hill, surrounded on three sides by woodland. This field included more than one type of soil. On the north it was what my father called "gravelly" and considered some of the best soil on the farm. Though it tended to grind off the points of plowshares, this soil dried promptly in the spring, but also held its water well during the summer.

But in the southwest corner was another soil type, less fertile and less desirable. For want of a precise description I will call it "stones-and-clay." It was hard to plow, difficult to till, and the crops were not as good. The gully appeared at the junction between these soil types.

I do not recall when it first showed up, but when I began to help on the farm in the early 40s we found that something had to be done about that gully for it was arranging for the removal of topsoil from the field into the woods farther down the hill. Though my father used to sigh for large fields that would be easy to till, he concluded that the only solution was to break up the back field into contour strips in order to save the soil.

So one day in late winter came Charles S. Adams of the Berks County agricultural extension office to guide the division of the back field into strips 24-corn-rows wide which wound around the hill following the contour of the land. Row crops such as corn would then be alternated with cover crops to slow down the flow of water and encourage it to soak in rather than to run away. It was a solution commonly used on hilly land throughout the country and many farms are still following this practice as air travelers can verify.

I have not thought much about the gully in recent years. Younger Brother now operates the farm in partnership with his sons. I seem to recall his saying that a modern deep tillage method they use in lieu of plowing has done more for soil conservation than our contour strips. Having seen what contour strips did for our farm, I assumed that substantial progress had been made in soil conservation. But maybe it was more that I was no longer in touch with what is happening to North American soil.

So I was startled to read an article in the *Washington Post* for February 7 which describes in detail the problem of soil erosion on U.S. farms and even claims that "since the Dust Bowl of the 1930s, the government has spent more than \$15 billion on three dozen special erosion control schemes which, in the view of many critics, have been little more than another dipper out of Uncle Sam's pork barrel." That was not my perspective on the problem. For Charley Adams to spend half a day in our back field does not seem at this distance as a pork barrel project and I

do believe it did some good. But I am impressed and alarmed by the facts about soil erosion reported in the article.

The article was written from a spot in west Tennessee and is focussed particularly on soil erosion rates in western Tennessee and northern Mississippi which "are among the highest in the country, but the critical list also includes parts of the Iowa-Illinois Corn Belt, the hilly Palouse region of the Northwest, Upper Maine's potato kingdom, southeastern Idaho, and the Blackland Prairie of Texas." Evidently one reason the problem is severe in these areas is that the patterns of farming are different from the soil rotation and animal husbandry systems I was familiar with in eastern Pennsylvania. The losses are connected with intensive farming and successive row cropping.

What has brought in these conditions? Lowered farm prices, for one, suggests the article. Farmers have been growing more crops to keep up with these lowered prices. Other pressures for more production mentioned are the export market, government policies that encourage the exploitation of land, large farm equipment that does not fit with small strips, and absentee landlords. As is well known, absentee landlords are bad for apartment living in the city. It is not to be expected that they would be any better in the country. Another factor is the desire of some Northern farmers to farm in the summer and go south in the winter where they may enjoy the sun instead of working.

Up to five tons an acre per year is an acceptable soil loss, according to the article in the *Post*. But in west Tennessee some farms are losing 100 tons per acre per year. It is hard to see how a civilization that deals thus prodigally with its soil can long prevail.

The *Gospel Herald* is not an agricultural magazine and it is not our task to solve the problem of soil erosion. Nor would it be helpful to expect the dwindling number of Mennonite farmers to bear the burden of the soil erosion problem.

Yet we who seek to take the Bible seriously may recall that the biblical account of our race begins in a garden with an emphasis on responsibility to care for it. We may remember also that in the Old Testament it was assumed that the land belonged to God and that farmers were only caretakers. If then today's farmers are abusing the land for their own profit or to please their absentee landlords, we can only conclude that they have lost the knowledge of God and a concern for faithfulness.

As a little group on the edges of society, we Mennonites have never felt that we were responsible for the whole or able to control it. But we have believed that we are responsible for ourselves and our own use of God's resources. At the least we can reaffirm this covenant.—Daniel Hertzler

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"The Ascension" by von Uhde. See "The rise and fall of Ascension Day."

Is it possible for us Christians to really celebrate an event that the world does not notice? Or are we lost without secular support?

The rise and fall of Ascension Day

by Calvin Laur

Christmas has Santa Claus and Easter has Easter eggs, but what can be done for Ascension Day?

Ascension Day is a church festival, the fortieth day after Easter, established to remember the ascension of our Lord into heaven. It was not fixed as a specific day until the fourth century AD, although the event for which it was named had great significance in the thought and life of the early church. Today, both the event of the ascension and the day intended to celebrate it are ignored by most people.

One reason for the current lack of interest is the failure of Ascension Day to capture the secular imagination. It is hard to think of an appropriate secular symbol for Ascension Day, especially one that has commercial possibilities. Would a spaceship do the trick? It is doubtful that Ascension Day will ever catch on unless it can be exploited for secular and commercial purposes. The same Christians who congratulate themselves for understanding the *true* meaning of Christmas and Easter, and look with disdain on the subversion of the occasions for worldly purposes, seem quite unwilling to notice church festivals that have not been tainted in this way.

But there are more profound causes for our failure to celebrate days like Ascension and Pentecost, causes having to do with our underlying outlook and assumptions. There are, in general, two different, even contradictory impulses that determine how Christians worship and express their faith. The first I shall call the liturgical, or sacramental. Put simply, this perspective singles out specific people, times, words, actions, places, and objects, and labels them sacred; all other days, people, words, etc., accordingly fall under the category of profane. The liturgical impulse results in priests (special people), temples (special places), and holy days (special days).

The impulse is to localize, objectify, and make visible what is spiritual; it enables people to "get a handle on" the transcendent. It is believed that if we say the right set of sacred words, perform the correct actions, observe specific days, then God will hear us and bless us. That is sacramentalism in a nutshell. We are accustomed to identifying the Roman Catholic Church as the example *par excellence* of the liturgical impulse, but modern fundamentalism, which equates God and the Bible, is a product of the same impulse.

Opposed to this is what I call the "spiritual" impulse, or in the words of the late Paul Tillich, the "Protestant principle." This impulse is wary of confining and manipulating the sacred: in this view there are no special people, places, times, formulas, creeds, or actions. God is equally accessible to every one, everywhere, all the time. Churches which embody this principle tend to have simple sanctuaries, spontaneous worship ser-

vices, and long sermons. Faith is a matter of the inner heart and mind, not of outward ceremonies and rituals.

I believe in the Protestant principle. But it is clear to me that taken to an extreme, such a principle becomes intolerable. Surely we would agree that faith and obedience, love and hope have priority over ceremonies and sacraments, laws and liturgy. But does such an ordering of priorities demand that we completely dispense with candles, litanies, rituals, and holy days such as Ascension Day? I think not. Formal worship, properly understood, is a help, not a hindrance, to faith. Forms and rituals enable us to transcend ourselves, both in the direction of our neighbors and in the direction of our Maker.

I feel alienated in church services where huge blocks of time are devoted to the "sharing" and discussion of individual problems, or to an overweight sermon. In neither case do I have the feeling of being a community in the presence of God. The church calendar, and other liturgical expressions of faith, remind us that there is an order of reality beyond our own little world; that the history of salvation takes precedence over our own affairs, no matter how pressing and important they may be. A stronger liturgical tradition in our churches would help us from the self-centered, self-indulgent atmosphere that typifies too many church services, and would focus our attention upon God, where it belongs.

Ascension Day has perhaps suffered most from theological underestimation of its significance. Christmas and Easter relate to the earthly, physical presence of Christ. Since Christian faith is often (incorrectly) presented as the complete and abject dependence of the sinful individual on Jesus, his or her personal Lord and Savior, it is natural that Ascension Day, which deprived us of our Lord, should not evoke the same festivities. But perhaps this way of thinking about our faith is wrong. It seems to me that Jesus encouraged people to be independent,

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
Calvin Laur is a Mennonite free-lance writer from Harrisonburg, Va.

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resourceful, and to take responsibility. He was not, and is not flattered by those who think that they are nothing and he is everything. Many of our hymns and much of our talk about faith fosters this kind of dependency.

Instead of feeling nostalgic for the babe in the manger and the risen Lord, we can embrace the opportunity his absence (ascension) provides to take responsibility to be on our own to share in the work he initiated. At Christmas and Easter we are bystanders, spectators; at Ascension Day we become participants. Before his ascension Jesus tried to introduce the disciples to this way of thinking. His imminent departure, he assured them, was not a bereavement but an opportunity: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and

in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." Ascension Day appropriately falls on a Thursday, an ordinary weekday when most of us are working. That is as it should be, since Ascension Day signifies the beginning of the church and its work. Jesus is no longer in one place only but is present with all of us, through his Spirit. Ascension Day means thanksgiving, renewed commitment, mission, and witness.

It also means that Jesus has received the reward for his suffering, humiliation, and obedience. Ascension Day can be a time of reassurance and hope; defeat is not the last word. The Lord is on his throne, the kingdom is coming, the Spirit is with us. This is reason enough for celebration. 

Hear, hear!

Open letter to Robert Peters

I read with interest your article, "Mennonites in Nuclear North America," and the responses to it (Nov. 3, 1981, pp. 820-823). I squirmed when I read David Mann's defense of our Haight-Ashbury group. According to David, we are "very active in prophetic witness." Some of us looked at each other and said, "We are?" I then learned that David had obtained his information from our most upbeat member. What to one is amazing activity worthy of report is embarrassing to another.

And so I started to write to you a more modest version, listing exactly what has happened to us as a fellowship in our attempt to live our covenant. But my list of activities kept getting longer and longer. Different people started relating things that had happened that I didn't know about. The more we talked, the more I realized we have been active according to the time, talents, and interests God has given each of us. And so I decided there's nothing to correct.

My first draft of a letter thus sat on the shelf until today. Rereading my initial response, it seems that other congregations may find some use and interest in the difficulty, the complexity, and the challenge our fellowship has experienced in putting flesh on our desire to witness to the peace of God. Hence, this open letter to you, though some months have passed.

In the early days of the fellowship, members did have some very clear awareness of the evils of Livermore, multinational corporations, of our sense that we are citizens of the world, not just of the United States. We saw our mission to the whole of San Francisco and so our first name was "San Francisco Mennonite Fellowship." A covenant was painfully put together; some left in the making of it. But despite the pain the covenant states in part:

"We share a voluntary commitment to the community of the world by our A) nonparticipation with those institutions whose spirit is contrary to that of Christ's example of nonresistant love and the elements of the Anabaptist vision; B) simplifying our lives and our consumption of the world's (God's) resources so all people may more equally share in God's bounty; C) creating peace in our world through an active participation in nonviolent means of changing our social order; D) sharing our indi-

vidual and community gifts to help others create peace and social order whose foundation is that of Christ's example of brotherly, sisterly love."

To carry out the covenant, people did go to Livermore. One was arrested. Persons participated in rallies and marches, and they collected materials for a booth at the Haight Street Fair. This booth project became an annual affair. We invited speakers to come to speak to us about places of pain and injustice. Common life together was built mainly around two households living together.

But as more persons came to join us in worship, we found ourselves pouring lots of energy into organizing ourselves into mission groups, forming a budget, working our leadership questions and, most practical of all, finding a larger space to worship in. This was a lot of work which seemed necessary in order to accommodate the needs of those not living in the households. In the process of all of this, those persons most sensitive and committed to demonstrations moved away, and no one really replaced them. And so it came about that in our goal setting retreat for 1981, we simply affirmed: "We want to be a peace witness."

Goals too large. Now it might seem that this more simple statement is a backing off from the more specific statements of the covenant. But it became clear that our goals were so large we were depressing ourselves with the puniness of our efforts. Moreover, we were not agreed on just what we should be doing. Some said, "We are spending so much time talking about peace and social justice issues that I cannot hear God when we come together. Shouldn't we be praying more and talking less? Shouldn't our meditations be focusing on who God is and less on ourselves and this world? I need to go away feeling that I have been given spiritual food so that I can be strong at work with my non-Christian friends?"

Remarks such as these baffled those who had just agonized over whether or not to do tax resistance and who had found themselves in the tax court feeling bereft and alone. Who could argue over the need for more prayer? On the other hand, those who cared about the quality of worship and thoroughly enjoyed

spending their energies making it better felt judged by those whose minds and hearts were roaming all over the world.

And so we are learning to submit to each other's concerns. One practical result was that we began to realize we were being a little presumptuous. For all our talk about problems elsewhere, we knew very little about the very neighborhood in which we are living. And so to indicate our growing sense of focus and particularity, we changed our name to the Haight-Ashbury Mennonite Fellowship.

And yes, all this time Livermore is still there, and militarism is getting worse than it had been. But now we are learning to know the names of shop owners and of some of the poor who live on Haight Street. We are starting to know our neighbors by name and are beginning to invite them to our homes for meals. We no longer feel so alienated at the Haight Street Fair. We have begun to invite other Christian groups in the neighborhood to join us when Mennonite speakers come our way. And our librarian continues to build our peace library in the hopes that it will eventually be a community resource.

But there is some irony in this little peace library, too, since there hasn't been an overwhelming use of it by our own members. Instead, the books getting passed around are those on sexuality. Since we are largely a young adult group, getting our personal lives into some semblance of godly order is a big agenda and absorbs a lot of time and energy. Thus it happened that the Diablo Canyon demonstration came and went and we contented ourselves with praying for those who were there.

The tension of opportunities missed because of ignorance, of preoccupation with our own lives, of the limitations of being human beings with a 24-hour day, is driving me to my knees. Almost weekly, somebody is pointing out to me something happening in our fellowship that doesn't seem biblical. It would simplify things if the remarks were the same, but each individual's knowledge and journey makes him/her sensitive to some different thing.

A sense of urgency. In addition, my own sense of urgency in needing to speak to the folly of nuclear weapons has grown ever since the day in Scottsdale, Pennsylvania, when I looked up from my *Newsweek* account of the Israeli attack on the Iraqi reactor to envision the lush green lawn totally laid waste. That night I could not sleep because the inevitability of a nuclear war became such a strong possibility. A nuclear war is going to happen because not enough of us fear its consequences deeply enough to prevent it.

I wept because I fear the pain should I be a survivor. And I returned to San Francisco convinced that we must all deepen our will to "love our enemies." This is the only command that makes sense in the face of the knowledge of nuclear power. I also eventually decided that I must get over my fear of being a survivor. Therefore, the words of Jeremiah have become especially precious to me:

"Behold, the siege mounds have come up to the city to take it, and because of sword and famine and pestilence the city is given into the hands of the Chaldeans who are fighting against it. What thou didst speak has come to pass, and behold, thou seest it. Yet thou, O Lord God, hast said to me, 'Buy the field for money and get witnesses'—though the city is given into the hands of the Chaldeans" (Jer. 32:24-25, RSV).

The fellowship is "Jeremiah's field" for me. It is unlikely that the peace movement will be able to do more than hold the dogs

of nuclear war at bay for a time. Sooner or later, a dog in one mad lunge will break its leash. In the face of such despair, it is my faith that out of the ashes of the nuclear exchange, witnesses, though marred and scarred, will emerge who will remember the Lord their God and who will be able to rebuild a city that the Lord God would be pleased to dwell in.—**Lois Janzen**, pastor, Haight-Ashbury Mennonite Fellowship, San Francisco, Calif.

If every hand held a gun

If every hand held a gun, would we be better protected?

Most slogans have an element of truth in them, or they wouldn't be popular. But some slogans don't give a complete or even realistic picture. And others are dangerous.

"The only good Indian is a dead Indian" was a slogan used during a time when Americans were hating and warring against these American natives. Today, most Americans see the falsehood and bigotry in that slogan. There's no reason for fears or other emotions to make us accept this view. But how about the slogan, "Guns don't kill people; people do?"

How about a slogan like "Clubs don't kill people; people do"? Or "Hand grenades don't kill people; people do"? Do you notice the difference between these two? The club slogan sounds a little silly, while the hand grenade slogan sounds dangerous. Although both can kill, there's more reason to fear the grenade than the club.

A grenade is smaller than a gun, and, as long as the pin is in place, just as safe as an uncocked gun. So why shouldn't people stock grenades and guns in their homes for defense against burglars, or intruders? The answer is obvious—grenades are too dangerous to persons nearby and to your property. But what about guns—are they not similarly dangerous? Guns are close to grenades in the area of danger to innocent bystanders. If a child took up a loaded gun I'd worry almost as much as if it were a grenade. But I wouldn't worry as much if my child picked up a stick or club.

Consider again the "Guns don't kill" slogan. It implies that the danger isn't in the gun, but in the person behind it. Partly true, of course. The gun lying loaded on the ground is no threat by itself without anyone there to fire it.

In the same way, many harmless objects are used in a harmful way. We can't prevent all danger by removing all potential weapons. But we should be able to identify the most dangerous objects that can be used as weapons and to restrict their supply.

Put a rating on these things which have been used as death instruments: poison, torch, acid, a knife, ice pick, club, gasoline, water, gun, grenade. All of them are dangerous in the hands of the insane or the enraged malicious. But not all pose danger in the hands of a child.

What rating position did you give the gun? I think you had to rate it near the top, right next to the grenade. And this is a rating for general danger, not just danger in the hands of the malicious. Guns are dangerous in all hands.

Is it sensible to have no restrictions on guns? No family restrictions, no community rules, no police guidelines, no gun laws at all? That last phrase is the hot one. The National Rifle Association and others who desire firearms argue for no restrictions on people's rights of having and carrying guns. Do they give a gun to each of their children without restrictions?—**Stanley L. Freed**, Harleysville, Pa.

Love, joy, peace: How in *this* world?

by Henry Shank

The February postage stamp says it with flowers: Love. Everyone longs for a life of love, joy, and peace. For fear of counterfeits, a few may deny their hunger for the real thing. But most of humankind would settle for a reasonable facsimile of love, an occasional high, and sufficient peace to halt the march of nuclear holocaust.

Relationships which offer synthetic varieties can be found in nation, family, sports, political issue groups, and in transient "love" affairs. Love songs are popular because people are in favor of *receiving* love. Many want a joy pill, a peace prescription.

It was God who made us with longings for belonging, affection, intimacy. Love, joy, peace are not features of solitary existence. Our Lord designed human life plural: born from other creatures, we share food, exchange services, tell our decisions-ideas-feelings, ask for response.

Creating personality involved immensely greater risk (for God) than did scattering a few trillion stars through space, strewing assorted boulders across inert earth and ocean, or even planting aspens and oaks. The Creator has been dealing with the fallout ever since.

Instead of giving up on the human "experiment," however, God chose to start over: Seth, Noah, Abraham, Moses (well, he got talked out of that one), David, the Remnant. Finally he began a new creation in Jesus Christ, his Son.

In Jesus, God spoke a Word of hope to drowning humanity—a message about himself, not fully understood from the Hebrew Scriptures. Jesus was also God's Word to us of what he had originally designed humankind to become.

In his inaugural address at Nazareth Jesus claimed God's anointing to restore captives of every kind. The quotation from Isaiah 61 encapsuled the Old Testament's proclamation that the One who created also redeems, "for his lovingkindness endures forever."

Contemporary Jewish reading of Scripture had eclipsed God's smiling face with grim demands. But Jesus lived the Father's mighty love in every act, word, and relationship. He told stories to illustrate God's love (e.g., Lk. 15). He held up God's love as a model: "God is kind even to the ungrateful and wicked" (Mt. 5:45). Quoting Deuteronomy 6 and Leviticus 19, he said that human fulfillment is found in returning God's love and in loving neighbor as self. Further, God's people can by redemptive suffering help him make peace.

Just after he washed the feet of the disciples, Jesus talked intimately with them about the love, joy, and peace he was providing. Remaining in him, in his love, he said, was the key to lives full of fruit. He prayed then for the community of believers through the ages—that the Father's very love for him might

pulse in them, and that the glow of their unity would brighten the world.

The preeminence of love. The preeminence of love colors the fabric of Scripture from Genesis to Revelation. The epistles abound with such statements as "Before everything, keep love constant among yourselves" (1 Pet. 4:8). The apostle John finds the source of our love in the nature and action of God: God is love; God gave his Son; therefore we ought to love each other.

Full-orbed love combines compassion with decision, affection with action. But at center it is an attitude toward God which prizes all he holds precious. It looks at people through the eyes of Jesus. Love asks, "How would I feel . . . what would I really want?" Love hugs the handicapped or the one whose breath hints at poorly disinfected dentures. Love takes time to listen to the urgencies of a younger cousin. It opens home and heart to refugees from war, blizzard, or family conflict.

Christian love calls on divine power in situations beyond human ability. "I just can't forgive him," someone despairs. Yet God can work a miracle in a willing heart. "Silver and gold I have not," said Peter. But he gave the lame man what he most needed—wholeness from Jesus Christ. Love keeps on asking God's intervention in the "impossible." For nothing is impossible with God.

Generations of Anabaptists have emphasized love in action. (Some have espoused martyrdom, tongues, or higher education). Religious ritual can be vacant of worship, but good deeds—aren't they the test of true Christianity?

It is possible, says Paul in 1 Corinthians 13, to go through motions devoid of Christ's love. Can one really pray in tongues without love for God? Donate loveless beef for relief? Get a seminary degree minus agape? Lie down in front of war machinery—risk being crushed—without God's kind of love for the world's billions? Yes. Knowledge puffs up, philanthropy brings power, but love builds up the body of Christ for ministry.

And love lasts. Family loyalty wears thin, romance may die, nodding goodwill gives way to pragmatic self-interest. But God's kind of love never gives up on the delinquent, the homosexual, or the embittered congregational critic.

Joy is the flow of living water, the music of a heart tuned to heaven. Deeper than external circumstances, it is born of resurrection. Full joy, Jesus said, results from remaining in him and his love. Joy is the assurance of the victorious presence of the living Lord.

I have seen joy glowing from faces in the marketplace. Sometimes I have asked, and found a brother or sister. Joy is a good advertisement for Jesus.

Biblical peace grows far larger than the newspaper variety. Shalom encompasses a wholeness exemplified fully only in Eden,

Henry Shank is a Mennonite free-lance writer from Apple Creek, Ohio.

where healthy humans walked with their Maker, enjoyed each other, benignly ruled the created world. Jesus spoke peace to the fearful, the healed, and the forgiven. Some Christians today settle for inner serenity; others seek the abolition of nuclear weaponry. Either alone is less than the peace of God.

The costly blood of Christ reconciles us to God, and demonstrates how he cherishes us. Scripture holds all humans equally valuable: Haitians worth as much as IRA investors, Russian children precious as unborn Americans. Ethnic arrogance, fear, and hatred are erased in the new creation in Christ (Eph. 2). Shalom is restored and weaponry becomes obsolete where Christ creates community.

Was Jesus serious? Patience, kindness, compassion, gentleness, humility, forbearance, forgiving-ness, self-control, faithfulness rainbow God's love through the canopy of tears which constantly fall on this earth. Was Jesus serious? How in the raw world of no retakes can he expect such heroics? Human resources give out. In economic distress our options dwindle to looking out for number one. In a self-fulfillment society, marriages are murdered by neglect. Must we not simply do the best we can and ask constant mercy for our muddling?

Was the New Testament prescribing for people in that less complicated age? Or was it possible even then? The record suggests no immediate transformation of the first disciples. Neither the Sermon on the Mount nor the final discourse altered their self-seeking pride or their hostility toward foreigners. They were jockeying for position on the eve of the crucifixion.

At Pentecost, however, Christ's abiding presence took those words and burned them into their hearts, as Jeremiah had foretold and Jesus promised. Then the Spirit of Jesus created his character in them. Those self-centered squabblers became open-handed sharers of faith, time, and purse. They had once fled Gethsemane; now they rejoiced in the privilege of persecution for the name of Christ! Compassion flowed from them. They offered forgiveness, healing, deliverance. After a struggle with tradition, they even welcomed Gentiles among them as brothers and sisters!

John Wesley failed miserably as a missionary to America. Then his heart was "strangely warmed" at an eventful meeting on Aldersgate Street. England's poor were reborn at his field

preaching, their lives rescued from hopelessness and poverty.

In Christ Jesus, the Father is recreating humankind. For those who are "in Christ," creation is new. Resurrection power overcomes fear, for God can overturn any wrong done to us, will transform evil into victory. Jesus is resurrection and life even for dead marriages.


Why does the Spirit not always produce instant bounty? Andrew Murray observed that while the Spirit floods some hearts, he irrigates other lives in a trickle. (Murray's books supply superb counsel on deepening the channels.) Jesus spoke of grain "bearing fruit" thirty, sixty, or one hundredfold.

The epistles offer frequent thanksgiving for the overflowing love among the new believers, along with the admonition to further "urge one another to love and good works." Colossians 3:10 describes "*being renewed*" in the image of Christ as a process, not a one-time total transformation. We ripen from glow to glory as the image of Jesus shines more clearly from us (2 Cor. 3:18).

Once again, we are not left on our own. Our Father cultivates the crop. He opens opportunities especially when we ask: "Lord, show me how to bless my bullying boss." Jesus' ministry was shaped in frequent solitude with the Father. No less is necessary to develop his character in each of us.

God's in-service training is often rigorous. What produces taproots of perseverance more effectively than gales of criticism? Who learns patience with a considerate boss, an adoring and efficient spouse, plus a pastor whose counsel is always appropriate? What gentle person do you know who is not marked by grace-healed wounds? How else can we learn to bless when cursed?

Proved by unity. The Lord does not incite anyone to cursing or criticism in order to perfect his children for ministry. He needs only to station us in one of the common hurricanes of hostility. In those disaster areas we receive training while ministering divine healing to others' hurts.

Billions need to see the glory of Jesus Christ on our faces, in our attitudes toward one another, and in our service prompted by love. John 3:16 is best translated by tangible love, joy, and shalom. Christian unity proves that in Jesus Christ the Creator has come to redeem the world. 

review

Required reading

Discovering Israel, by Jack Finegan. Eerdmans, 1981. 143 pp. \$6.95.

In 143 pages, Finegan attempts to deal with Palestinian geography and history—and with the origins, peoples, politics, religions, languages, and leaders of modern Israel. And, oh yes, he also handles the Palestinian problem, Israeli labor, the calendar, and points of tourist interest. "A man's aim should exceed his grasp. . . ." In this case it has. And yet I wish I had written this book—or something similar to it. Such a volume is almost a must for the tourist who plans his first trip to Israel.

Jack Finegan is professor emeritus of New Testament History and Archaeology at the Pa-

cific School of Religion and Graduate Theological Union in Berkeley, California. His former works include the rather massive volumes, *Light from the Ancient Past* and *The Archaeology of the New Testament*.

One of the best features of the book is a list of suggested additional readings on the points that are discussed. These suggestions are placed at the bottom of the page—and thus are close to the specific topics involved.

The author attempts to be sensitive to Jewish, Christian, Muslim, pro-Zionist, and anti-Zionist viewpoints. It is obvious that he wishes this book to be a travel guide.

Sixty photographs accompany the text. Unfortunately some of these are of poor quality. The book is also marred by unclear writing at a few points and by several errors on points of

detail. For example, on page 10, the "great and terrible wilderness" of Deuteronomy 1:19 is "located" east of the Jordan River! The great wilderness of this passage is of course in the Sinai Peninsula to the south. It is stated (page 5) that the distance from Dan to Beersheba is 140 miles. It is 150. It is said (page 5) that the highest point in Judea is Mt. Herzl (2240 ft.). Instead, it is the high ground (3347 ft.) not far north of Hebron. And the level of the Sea of Galilee is stated (page 7) as 650 feet below sea level—whereas in round figures it is 700.

When I make a reading list, however, for the students in my April-May, 1982, Middle East Bible Seminar, I will include this book as recommended reading. Who knows? I may even require it.—Stanley Shenk, Goshen College, Goshen, Ind.



Herald Press: New {Spring Releases} that are Right On Today's Issues

{March Releases}

Practicing the Presence of the Spirit

"Myron Augsburger has given us a thoughtful and practical book on the person and work of the Holy Spirit. . . . He rightly stresses that the Holy Spirit has not been given to believers for their own selfish enjoyment or pride, but to equip us to do Christ's will in the world through service and evangelism. May God use this book to challenge many Christians to deeper commitment to Christ and to help them walk in the power of the spirit every day."—Billy Graham
Quality paperback,
\$7.95, in Canada \$9.55

Dear Tim

Charles P. De Santo provides a fresh, straightforward presentation of the basic Christian beliefs for his son Tim. "The relevance of faith in Christ is shown in every letter. Passing these truths on to a son seems to me to be the greatest gift a father could give. Giving this book to a son or daughter would be a tremendous gift."—from the introduction by John and Sandra Drescher
Quality paperback,
\$7.95, in Canada \$9.55

{April Releases}

Evangelizing Neopagan North America

Alfred C. Krass answers the question: "What can we learn from the worldwide mission of the church in 'pagan' societies about the preaching of the gospel in the 'neopagan' West?" "I welcome this book as a testimony of how God is liberating for service a minority of Christians in mainstream North American society. I salute the author for his evangelistic authenticity. I give thanks to God for his prophetic courage and the challenge of this book."—Orlando D. Costas
Quality paperback,
\$9.95, in Canada \$11.95

The Path of Most Resistance

Phil Shenk and Melissa Miller tell the stories of 10 Vietnam draft resisters—and the effect on their faith, families, and churches. "Here is help for congregations and for denominations in how to deal with differences, how to take commitments seriously, how to be more daring in standing for right when the stakes are high. There is something for all of us to learn from those who have taken the path of most resistance."—John M. Drescher
Quality paperback,
\$7.95, in Canada \$9.55

From Word to Life

Perry Yoder provides a complete guide to the modern, inductive study of the Bible. "Few books on Bible study method explain how and show how. Fewer still seek to do this by utilizing current biblical scholarship while writing for informed laypeople. Virtually no books with this objective demonstrate a competent grasp of both the linguistic and historical schools of biblical interpretation. *From Word to Life* fills the gap with this distinctive contribution."—Willard M. Swartley
Quality paperback,
\$12.95, in Canada \$15.55

{May Releases}

Perils of Professionalism

Donald B. Kraybill (author of the National Religious Book Award winning *The Upside-Down Kingdom*) and Phyllis Pellman Good (author of *Paul and Alta*) edited this look at the relationship between Christian faith and the profession. What effect does one's faith have on setting fees, protecting monopolies, maintaining professional distance? Are there subtle ways that professionalism can subvert Christian faith?
Quality paperback,
\$9.95, in Canada \$11.95

Why I Am a Conscientious Objector

"John Drescher unapologetically shares his conviction and the biblical basis for an evangelical pacifism. He presents a clear call for Christians to give priority to the life of Christ as a way of peace. . . . He sets peacemaking in the context of our evangelical mission to win all persons, including our enemies, to become brothers and sisters in Christ."—from the introduction by Myron Augsburger
Paper, \$2.95,
in Canada \$3.55

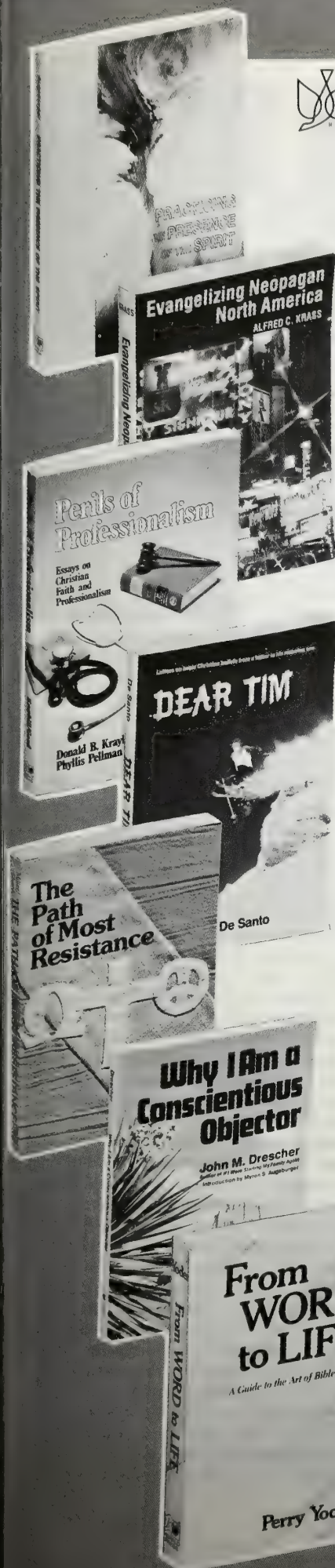
Repairing the Breach: Ministering in Community Conflict

Ronald S. Kraybill reviews the alternative means for resolving community conflict. Conflict between groups, between individuals, and within a group are dealt with. This "how to" book provides guidance for a "peacemaker-mediator."
Paper, \$3.95,
in Canada \$4.75



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Christian educators rethink congregational education

Mennonites whose job it is to think Christian education are doing some rethinking.

More than 50 denominational staff, congregation educators, pastors, and college and seminary teachers met Mar. 23-25 in Elkhart, Ind., for a seminar-workshop on congregational education, the first of its kind.

Moderator Leland Harder termed the vast amount of information broached in the three-day event an attempt "to map the vast domain" of the church's nurturing task.

Christian education, Harder said, was the "queen of theological study in the early part of the century." He sensed some enthusiasm that might indicate a new movement in the field.

Terms such as "conversation between generations," "lifelong learning," "the renewed emphasis on the role of family and of storytelling," connected with other elements participants considered significant in rethinking Christian education. Winifrid Swalm found significant "the great impact congregational life has on children and youth as an educational experience."

Swalm, a guest from the Brethren in Christ Church, said the seminar suggested "that we find increasingly effective ways not only to teach but to create structures which will unite proclamation, admonition, worship, and mission—that they are essential elements in congregational education."

Swalm, from Duntroon, Ont., is executive

director of Christian education for the Brethren in Christ in North America.

Peter C. Erb, Waterloo, Ont., found a significant element of the rethinking to be the need "to train people to think theologically in and for *our* times." The church/world relationship has yet to be analyzed, he said. Light will beam on that subject as the theory of knowledge is clarified and as theology is worked out more clearly.

A few participants were less sure that rethinking had taken place. John A. Rogers, until recently of Cleveland, Ohio—earlier this month he joined the congregational literature division of Mennonite Publishing House—said the seminar-workshop dealt almost wholly with methodology.

No serious reflection on world-view occurred, he said, although elements of this concern were present in each paper. The relationship between world-view and educational method, he believes, "is the point where the theoreticians and 'grass-roots' persons come together—around the questions *why* or *what* for."

The seminar-workshop was sponsored by the Institute of Mennonite Studies—a research agency of the Associated Mennonite Biblical Seminaries, the Commission on Education of the General Conference Mennonite Church, and the Board of Congregational Ministries of the Mennonite Church.



Kara Peters demonstrates a "finger piano" for festival visitor, Lois Snyder.

Festival of the Arts, Kitchener

Mennonite Festival of the Arts has become an annual highlight for the Rockway Mennonite collegiate community. This year was no exception. On Saturday, Apr. 24, the festival was held on the school campus in Kitchener for the first time. Focusing on the theme "Created in the image of God," it neatly tied together missions, Christian education, and the arts.

The flavor was international, from the multitude of exhibits representing 25 different countries around the world, delightfully displayed throughout the school buildings, to the Oriental and Indian meals served in the dining hall, and the stage presentation of music, folk dancing, and storytelling. The African room, with artifacts from nine countries, including such diverse items as an elephant-hide chessboard and colorful, handcrafted native costumes, was particularly impressive.

Among the exhibitors were Rockway teachers and former students who had spent time as voluntary service workers or missionaries in many places. There were also recent arrivals to this country from Southeast Asia, sponsored by local Mennonite churches, who not only displayed their arts and crafts but also demonstrated Oriental painting and needlework. The Global Community Centre, a local organization working at raising awareness of injustice in developing countries, and initiating positive action, had staff persons on hand. Everywhere exhibitors and visitors took time to dialogue with each other, an ingredient essential to a successful festival.

The festival theme was sharply focused in a

The following text emerged from the meetings described in the above news story

We recognize the rich diversity of cultures, races, and nationalities present in the church. The image which provides continuity through the ages is our identity as a covenant people who share a *common story* of a creating, liberating God who is revealed in Jesus Christ and a *common vision* of the coming kingdom of God. The closing commission of our Lord clearly focuses the teaching ministry as one of making disciples, baptizing them in the name of the Father, Son, and Holy Spirit, and teaching them to observe all the things he commanded. The field is the world and the time frame is "to the very end of the age."

We recognize the diverse educational programs and settings in our congregations and that it is important they share a common vision and theology. While recognizing the many positive contributions of the Sunday school movement during the past 100 years of congregational life, one negative result has been the separation of church and Sunday school, of proclama-

tion and teaching into separate institutions many times embracing diverse theologies and purposes.

We recognize the imperative to teach. There is also the need to develop a common vision and to create flexible structures which will unify the *Proclamation* (Kerygma), *Admonition* (teaching, discerning issues, discipline), *Worship* (singing, prayer, fellowship, praise), and the *Mission* (evangelism, liberation of oppressed) functions of our congregation. The purpose of this is to allow God's Spirit to empower people individually and corporately to *grow in Christlikeness* in every area of life such that they become a visible expression of the kingdom of God. This best occurs in the context of a people of God who model and make credible the faith experience

This statement is to serve as a preamble to a report on a study on education in the congregation.

church news

special creative play area for children aged 3 to 9. They were greeted at the entrance by a display of large photos of children of many races. They created their own music on instruments from Thailand, Mexico, Jamaica, and Zambia. They played with games, books, and toys from many lands and snacked on Jamaican coconut candy. They were assisted in creating their own silhouettes on which they painted or wrote a story about themselves. Coordinator Nancy Jutzi and her staff helped the 50 children experience the common ground of children, no matter what color their skin or shape their eyes. They explicitly pointed out their common Creator and loving Father.

EMC active in anti-nuclear discussions

Special speakers and student-led seminars on issues related to nuclear war highlighted Ground Zero Week activities at Eastern Mennonite College and Seminary Apr. 16-23.

In addition, members of the college and seminary community were among more than 300 participants in a rally and "nuclear evacuation walk" in Harrisonburg on Apr. 24 and took part in a town meeting of 175 people on Apr. 22 to discuss nuclear issues.

Planned by an ad hoc committee of students, faculty, and staff, the EMC&S events included talks by bishop Walter F. Sullivan of the Catholic diocese of Richmond, Va.; John Stoner, executive secretary of Mennonite Central Committee U.S. Peace Section; and Harvey Yoder, pastor of Zion Mennonite Church, Broadway, Va., and a teacher at Eastern Mennonite High School.

Following the showing of the film "War Without Winners," Apr. 21, a former nuclear military planner and a representative of the Center for Defense Information which favors arms control debated U.S. nuclear policy. Also during the week, the college's Peace Fellowship sponsored a campaign of letter-writing to the president and members of Congress.

Perhaps the most unusual of the week's activities were seminars led by some 90 students from the college's senior interdisciplinary studies (IDS) course on "Issues in Ethics and Theology." Under the direction of the course's teaching team, the students prepared and gave presentations in classes at EMC and EMHS.

Several of the 19 student groups designed and staffed nuclear exhibits at a health fair at a local mall. One group performed an original drama in the college assembly on Apr. 23.

Seminar topics ranged from "The Church and Nuclear Issues" to "Nuclear Fission and Fusion" and "France and the Anti-Age Children" attracted coverage from a local commercial television station.

A group of nursing majors used skits and multimedia effects in a presentation on "Health Implications of a Nuclear Disaster."

Festival of Missions aims at new vision for the church

A central theme is emerging as plans progress for Festival of Missions, the churchwide missions event planned for July 16-18 at the College of Wooster, Wooster, Ohio. Cosponsored by Mennonite Board of Missions and Ohio Mennonite Conference, the festival is expected to draw over a thousand persons from across the U.S. and Canada.

When asked if he believes a renewed mission focus, emphasizing a personal relationship with Jesus Christ as Savior and Lord, would give the church new vision and sense of purpose, Paul Gingrich, president of MBM, responded "Most certainly! The church's basic task is to proclaim the only Jesus Christ as Savior and Lord, saving us from our lostness and sin."

Simon Gingrich, of the MBM Church Relations office, senses among many in MBM and other church offices the recognition of a lack of central theme or vision in our church. He declares, "My personal desire is to see our

church refocus her vision on the salvation message. I and others at MBM feel that our task is to point the way for the church, declaring that this salvation message is central to our faith, and saying loud and clear to the rest of the church, 'this is the way to go!'"

Program and activities are being planned for all the family. The program includes preaching, missionary testimonies and challenges, group praise and worship, a TV talk show, and multimedia presentations. "International Rooms" will be created, with decor and missionaries from several foreign fields. Representatives from church agencies will be present to talk with persons about service opportunities. The College of Wooster offers excellent meals and lodging at reasonable rates.

Festival of Missions is the first in a series of such missions events. Plans are for a churchwide meeting of this nature to be held every other year, alternating with General Assembly.—Ken Stoltzfus

Christian FM radio station founded in Sicily

After almost a year of praying, earnest seeking, and researching, there is a new FM radio station broadcasting the gospel in Sicily under the direction of the Palermo Mennonite Church. Local Christian radio stations are thriving in Italy and are proving to be an effective means of evangelism. World Team has a station in Sicily and claim it is doing the work of 20 missionaries. The Palermo church expects the station to be an effective tool in evangelism and church planting.

Willard Eberly and Ken Horst, under assignment with the Virginia Mission Board, are on the broadcast committee along with several Italian members. Ken Horst is serving as the station director. Most of the equipment

and programs are automated so that a limited amount of actual time at the station will be required.

After purchasing equipment for the 800-watt FM station and setting it up with the help of a technician from Radio HCJB, the station went on the air on Mar. 22.

The studio is located at the Palermo Church Center, in downtown Palermo, and the transmitter and antenna are located in the small mountain town of Altofonte, where there is also a small Mennonite congregation.

The German Mennonite Home Missions provided funds to purchase the equipment. Back to the Bible and Radio HCJB are making programs available.

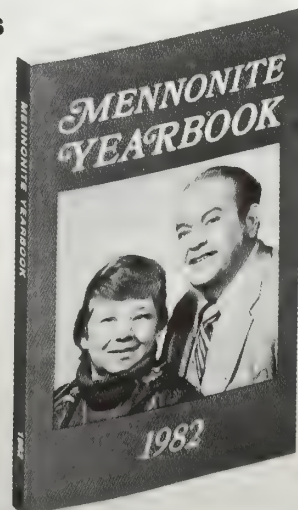
Each year Mennonite Yearbook keeps

E-X-P-A-N-D-I-N-G

This year a new feature "Students and Young Adult Services" was added. This is a listing, by state or province, of contact persons who are available to assist those moving to their area.

This new network plus the conference, region, and worldwide networks add value to keeping in touch with the total body.

Pick up your 82 edition at your local bookstore. Or order directly from Mennonite Publishing House, 616 Walnut Ave., Scottsdale, PA 15683. Squareback, \$4.95 (USA); Spiral-bound, \$5.95 (USA). Add 10% for postage/handling.



Peace Pilgrims head east toward Bethlehem from Portland

Over 30 Mennonites from Portland, Ore., joined 300 other Protestant and Catholic Christians on Apr. 24 to accompany the "Bethlehem Pilgrims" on six miles of their journey around the world from the Trident Submarine Base near Seattle, Wash., to Bethlehem, in Israel.

The Bethlehem Pilgrims began their journey on Apr. 1, and expect to arrive on the East Coast after six months of walking. They will spend the winter in the Eastern U.S., resume their journey in the spring of 1983, and arrive in Bethlehem by November. Along the way, the pilgrims plan to share Christ's message of peace and build a network of support among people all over the world who are working and praying for peace.

A member of the group, George Zabelka, was chaplain to the airmen who dropped the atomic bomb on Hiroshima and Nagasaki. He says his dream is "to call an ecumenical council for the specific purpose of clearly declaring that war is totally incompatible with Jesus' teaching and that Christians cannot and will not engage in or pay for it from this point in history on."

The Portland leg of the journey began near noon on a sunny Saturday in a church parking lot. Of the group of Mennonites present, only a handful had ever participated in a peace march before. Cheryl Gunnari, 27, and Kathy van der Horst, 35, had both participated in marches protesting U.S. involvement in the war in Vietnam. Leroy Chupp, 43, had also marched for peace in the 60s but confessed that his motivation has changed since then. Now he marches because of his commitment to Christ and the church. He said, "If anything is to change, I believe that thousands of people at the grass-roots level must speak out against the arms race."

Carrying colorful posters, a number of children from Mennonite families had also joined the march. Older children could tell me why they had come. Tanya Rivera, 9, said, "I'm marching for peace." When I asked her what it would be like if there were peace in the world, Tanya replied, "Everybody would love each other." Greg Lind, 9, agreed when he said that in world peace, "Everyone would be kind." Annie Lind, 39, had come with her three children. She said, "I'm here because it seems like we're closer to the precipice now. There used to be a chance for survivors after a war. Now we'll all be losers. And I have my children to think of. It's not enough just to tell them Bible stories. They need to see people doing something for peace because they hear so much on the other side."

Another first-timer, Claudia Peabody, 32, said, "I'm here to act out my thoughts and prayers. I want to do something for peace." And Grace Herr, 45, echoed her sentiments when she said, "It seemed time for me to be among those who are making a public state-

ment for peace. I can't do it any younger."

Not everyone felt totally comfortable with a public witness. Doug Campbell, 35, admitted, "I feel a little bit funny doing something public because I'm not an extrovert. But I do agree with what we're marching for."

When I asked Reuben Miller, 52, what had prompted his participation, he referred to a seminar which he had attended several weeks earlier in which he heard Jim Wallis of the Sojourners community. He said, "That seminar put into focus for me the madness of the arms race. I've always been for peace and nonresistance, but I'm marching today in

response to my new awareness." Ruth Nisly, 50, also marched in response to new insights. She said, "In the last eight months I've begun to become informed about what is going on in the arms race, and this is what I believe I should do. I think Christians should make their voices heard."

The march culminated in everyone gathering in a circle of silence in the park. After a time of prayer, focusing especially on local connections with the arms race, the pilgrims led the marchers in a song of peace and then continued on their way along.—Marlene Kropf.

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Nelson Springer (left) cataloger of MHL, with Ardith and Myrl Helmuth

The Mennonite Historical Library at Goshen College is known in many circles for its unrivaled collection of materials from the Protestant Reformation, Mennonite history, and Pennsylvania German culture. The recent donation of an unusual sculpture-painting promises to add a new dimension to the library's holdings, and public interest in them. Myrl and Ardith Helmuth Nofziger, both Goshen alumni, purchased the art and presented it to the college in memory of Nofziger's brother Daryl, a 1964 Goshen graduate and former GC alumni director, who died unexpectedly in 1978. The sculpture-painting, done completely in wood, is unusual in several ways. The work was created by 60-year-old Aaron Zook, a member of a Pennsylvania Beachy Amish group, who has never had formal training in art. Three-dimensional foreground, complete with lifelike characters and minute detail, blends strikingly into the background.

The Western Ontario Mennonite Conference reports that a new congregation was received into conference since the latest *Mennonite Yearbook* appeared in print. The mailing address is: Wayne Wagler, R. 1, New Hamburg, Ont. N0B 2G0. There has also been a change of conference secretary. Glenn Zehr has been replaced by Roy Scheerer, Box 102, Millbank, Ont. N0K 1L0.

The Johnstown Christian School of R. 2, Box 166, Hollsopple, PA 15935, is accepting applications for the 1982-83 school year for the following positions: elementary teacher (fifth grade), high school English teacher, and a male phys ed teacher with a minor in music or history. Write the principal, Luke A. Gascho, at the above address.

Robert Yoder, R. 1, Eureka, Ill., has been elected president of the Illinois Mennonite Conference for the next four years. He replaces Paul Sieber, who has completed four years of service in this capacity. Sieber was also active on the MC General Board.

Elementary music position open for grades K-8 three days at Manheim Christian Day

School, R. 6, Box 482, Manheim, PA 17545, and two days at Linville Hill Mennonite School, 295 S. Kinzer Rd., Paradise, PA 17562. Write or call Emma Martin, Manheim at (717) 665-4300 or Miss Zehr, Paradise, at (717) 442-4447 for further information.

A conference on "A New Look at Old Issues: Women and Men in the 1980s" drew approximately 300 people to Eastern Mennonite College Apr. 2 and 3. Bertha Beachy, an EMC alumnus and churchwoman from Goshen, Ind., delivered the keynote address "The Liberating Word." Beachy challenged conference participants to "become" the word of reconciliation, choosing to serve as they are called by God and extending the liberating word to each other. Events Saturday began with a worship service on biblical images. A presentation by Linda Yoder on "Things Women Taught Me: Learning from Each Other" followed. Yoder, an EMC graduate and doctoral candidate at West Virginia University, stressed positive aspects of being a woman and the need for women to share their stories. A second conference is planned Oct.

29-31.

Returning and new students at Associated Mennonite Biblical Seminaries, Elkhart, Ind., are beginning to plan which of the 42 class supervised experience in ministry and colloquia offerings they will take in the fall semester. The course offerings include Bible; history, theology and ethics; church and ministry; and interdepartmental. Off campus, Millard and Miriam Lind will lead a Jerusalem study semester. Information on the fall semester and entrance requirements may be secured from Jerry Lind, Admissions Counselor, AMBS, 3003 Benham Avenue, Elkhart, IN 46517.

Henry Rempel, professor of economics at the University of Manitoba, Winnipeg, will give the commencement address at the graduation exercises May 28 at Associated Mennonite Biblical Seminaries, Elkhart, Ind. Fifty-six students will graduate from Goshen Biblical and Mennonite Biblical Seminaries with a master of divinity or master of arts (peace studies) degree or a certificate in theological studies (one year).

Overnight lodging, meeting rooms, and residency for up to two years are available at Menno House in New York City. Serving Mennonite students and young adults, the house provides single and double rooms for 12-15 people. Residents share the kitchen, dining room, living room, laundry, basement, and backyard. Menno House is sponsored by student and young adult services of Mennonite Board of Missions. The building is owned by Eastern Mennonite Board of Missions and Charities. To make reservations for overnight lodging or to apply for residency, contact Jewell Van Ord, 314 E. 19th St., New York, NY 10003, or call (212) 260-3099.



Paul T. and Daisy Yoder, Marie and Calvin Shenk

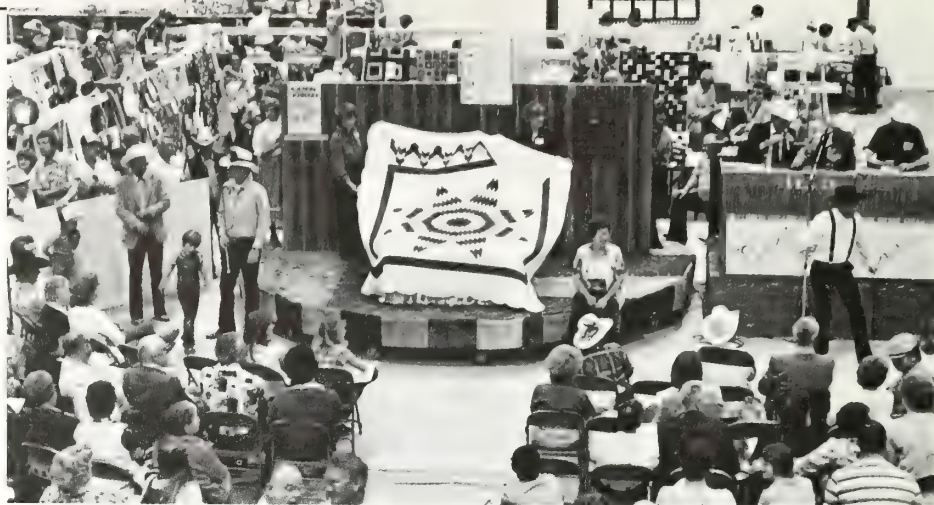
Former missionaries to Ethiopia Paul T. and Daisy Byler Yoder have been named alumni couple of the year at Eastern Mennonite College. The Yoders were recognized by the college's alumni association on Apr. 25 during a worship service at the close of EMC's homecoming. Also during the service, Calvin E. Shenk was named professor of the year. The Yoders spent approximately 20 years in Ethiopia, where Yoder was medical director of a hospital in Nazareth and project director for a community health services program. They

moved to Harrisonburg in the 1970s and Yoder began practice with the Park View Medical Center. Shenk, professor of church studies and missions coordinator at EMC, was cited for his "joyous, resourceful, life-changing teaching." Shenk is a graduate of EMC and has a master's degree in education from Temple University and a doctorate in religious education from New York University. He was a teacher and administrator at Nazareth Bible Academy in Ethiopia from 1962-70 and later taught part time at a Lutheran seminary in Addis Ababa and at Haile Selassie I University. He came to EMC in 1976 after a year in the religion department at Messiah College, Grantham, Pa. Shenk is married to the former Marie H. Leaman. They have three children. The Shenks attend Park View Mennonite Church. Shenk and the Yoders received ceramic pieces made by Jerry R. Lapp, associate professor of art at EMC.

Tucked away in the mountains west of the coastal city of Florianopolis in Southern Brazil lies a loosely connected group of farming communities which make up the municipality of Angelina. Over the years, the 8,000 German-speaking people in the area have rigidly kept their way of life, resisting the dominant Brazilian culture and Portuguese language. During the past few months, the Mennonite Brethren Association, the German-speaking half of the Mennonite Brethren Church in Brazil, has begun to show interest in these people. Both have the language in common. Also, some in the MB church initially had settled in the area upon immigrating from the Soviet Union, earlier this century, subsequently moving to more urbanized areas to the north and south. North American MBs plan to assist the Brazilian church in its evangelistic ministries.

Kim C. Miller, the Eastern Mennonite College student injured in a fall Mar. 31, has been taken out of intensive care and could be released from the hospital as early as May 10, following replacement of a skull flap removed during earlier treatment. Doctors expect her to recover fully, although she will require further treatment at a Jacksonville, Fla., rehabilitation center. Miller spent two years as a staff member of the Out-Spokin' biking program sponsored by Mennonite Board of Missions. She is a daughter of Bert and Darlene Miller of Sarasota, Fla.

A workshop, Spiritual Direction, will be held on June 14-15, at the Fellowship of Hope in Elkhart, Ind. It will feature Conrad Hoover, a retreat minister from the Church of the Saviour in Washington, D.C., as principal resource person. The workshop is being cosponsored by the Mennonite Community Association and Fellowship of Hope. It will be open to the first 20 people who register. Some advanced reading will be required. The registration deadline for this event is June 1. The workshop is being held in conjunction with the "Building Christian Community" conference, June 11-13, at



Record crowds and giving highlighted the move of the West Coast Mennonite Relief Sale to Fresno from Reedley. The largest crowd ever, estimated at from 5,000 to 7,000 resulted in \$111,000 two-day total for the April 16-17 sale. This is an increase from the \$108,000 raised at the 1981 sale. The Mennonite Men's Chorus sang at the Fresno Convention Center to a capacity audience of approximately 2,300 people on Sunday, April 18. The Mennonite Men's Chorus Concert raised approximately \$9,400. This brought the total of the fund-raising activities for the weekend to \$120,500. This figure is above last year's weekend proceeds of \$116,000. A restored 1931 Oldsmobile was the highlight attraction at the sale and sold for \$9,300, the highest auctioned item ever sold at the West Coast Mennonite Relief Sale.

the Associated Mennonite Seminaries in Elkhart. Hoover will also be speaking at that event. For those attending the "Building Christian Community" conference the registration for the "Spiritual Direction" workshop will be \$10. For those not attending the previous conference, the cost will be \$15. Send registrations, or send for more information, to Mennonite Community Association, 414 W. Wolf Ave., Elkhart, IN 46516.

Rudy Wiebe, Edmonton, Alta., will deliver the major graduation address, "The Creating Word," at Hesston College on May 23. In addition, two elected student speakers will speak. Wiebe has taught at the University of Alberta since 1967 and is currently on sabbatical until June. He serves as professor of English, concentrating on creative writing. He has written six novels, including *Peace Shall Destroy Many*. In naming Wiebe as commencement speaker, president Kirk Alliman said, "For the next several years Hesston plans to have commencement speakers whose books students have read as part of our foundation studies program." Commencement weekend, May 21-23, will also include musical and drama events, alumni reunions, a nurses' pinning ceremony, and an alumni banquet.

Alive, a newsletter published four times a year by Media Ministries/Mennonite Board of Missions, has been phased out, effective with the February '82 issue, reports John Sauder, vice-president of administration and resources. "Holding the 1982 budget within the guidelines set by the board of directors was a factor in the phase-out decision," John says.

During its 30-year history the publication served as a link with interested friends and supporters, especially those beyond Mennonite Church circles. Known originally as *The Informer*—later, *MBI News*—the publication also served as a channel to pastors and congregations.

Bethany Christian High School hosted the twentieth annual Mennonite High School Music Festival on the Goshen College campus Apr. 24-25. Two programs for the public were given on Sunday afternoon and evening, Apr. 25, in the Goshen College Union building. Concert choirs from nine Mennonite high schools in Pennsylvania, Virginia, Ontario, Iowa, Ohio, and Indiana each presented two selections before combining into a 360-voice choir for the final selections. Lowell Byler, professor of music at Sterling (Kan.) College, was the guest director of the festival. Byler's wife, Miriam, served as keyboard accompanist for the mass choir selections. Approximately 3,500 people attended the two programs.

Hesston College will undergo its ten-year review for reaccreditation by the North Central Association of Colleges and Schools in 1984. During the next two years, Erv Glick, associate dean, will direct a comprehensive self-study of the institution which helps determine eligibility for continued accreditation. All departments of the college are included in the review.

Conestoga Christian School has openings for the following teaching positions: kindergarten, music, secondary social studies, mathematics, English, and home economics. Interested persons should contact Kenneth L.

Herr, Principal, R. 1, Box 124, Morgantown, PA 19543, or phone (215) 286-0353.

In response to the tax cuts received in 1981, 27 staff members of the Church of the Brethren General Board have decided to protest. They are sending 30 pieces of silver to the White House as a symbol of "this betrayal of the poor." The pieces of silver have been sent to President Reagan with a letter explaining that the staff members are troubled by receiving this tax benefit while Federal programs for the poor are being severely cut. Those who signed the letter asked that the money, symbolized by the 30 pieces of silver paid to Judas Iscariot to betray Jesus, be returned to the programs from which it was taken. "Even though we at times struggle under heavy taxes, we will not be bought off," the letter says. "We will not silently acquiesce to a plan that deprives the poor while fueling the arms race." The staff members noted that the current economic plan includes large tax breaks for corporations and the upper class, severe cuts in programs of assistance to the poor, and huge increases in military spending.

On sabbatical leave from her responsibilities as professor and chair of the Goshen College home economics department, Catherine Mumaw is devoting most of her year to work with Mennonite Central Committee. During the fall months she visited MCC locations in Latin America, assisting in program evaluation, researching appropriate technology, and pastoring volunteers. During February and March, the MCC U.S. Hunger Concerns Office arranged for her to carry many of these experiences to Mennonite communities in North America. Mumaw was particularly interested in meeting with fellow home economists and educators to discuss methods for communicating world hunger and development issues in their classrooms, communities, and churches. These discussions took place in university faculty offices, in private homes, in Mennonite colleges, high schools, and churches.

May 28 to 31 has been declared as a special weekend when religious groups will hold services of worship and witness centering on peace. Mennonite Central Committee U.S. Peace Section passed a resolution at its April 23 semiannual meeting that "Mennonites and Brethren in Christ congregations participate in Peace Pentecost on May 30 by prayer and sermons in worship services."

Some 700 metric tons of corn left over from an East Coast "corn for Africa" drive in late 1981 will soon help meet food needs in Sudan and Poland. The corn, scheduled to go out on ships in May, will give a boost to the ailing poultry industry and needy persons in Poland, and help feed Ugandan refugees who have recently fled to Sudan. Mennonite farmers and others on the East Coast of the United States contributed nearly double the 1,000 tons asked for during a fall Mennonite Central Commit-

tee drive for grain for Somalia and Ethiopia. MCC East Coast board members indicated a willingness to let the balance go elsewhere, provided needy persons were the ultimate beneficiaries.

Mennonite Central Committee has received official notice from the United Nations High Commissioner for Refugees (UNHCR) that 570 cartons (10 tons) of canned beef shipped to Kampuchea were received in good condition. The beef, shipped in late 1981 from Kansas, was provided to UNHCR for use in its returnee program. Beginning in 1979 large numbers of Kampuchean were reported to be returning from Vietnam, Laos, and Thailand and settling in their native provinces. The UNHCR program aims to assist these returnees to achieve a measure of self-sufficiency as rapidly as possible.

On May 22, the worship and creative expression commission of Lancaster Mennonite Conference will sponsor Penspiration, a writers' conference, at Oak Lane and Brandt Boulevard, Salunga, Pa., in the meetinghouse at Eastern Mennonite Board of Missions headquarters. Featured speakers will be Omar Eby, Harrisonburg, Va., currently on sabbatical from teaching at Eastern Mennonite College, and Eugene Kraybill, Manheim, Pa., news writer for Lancaster newspapers. Eby will speak on fiction writing, and Kraybill on newswriting. Other areas of interest will be storytelling by Helen Miller, Lancaster; journaling by Janet Kreider, Landisville; and sharing from personal writing by Ken and Kathy Yoder, Lancaster, and Lois Landis

Shenk, Lancaster. The program will begin with registration at 8:30 a.m., a welcome and short devotional period at 9:00, and will conclude at 4:00 p.m. In order to meet expenses, a \$7.00 registration and lunch fee is being charged. Preregistration will be appreciated, but payment need not be made until you arrive.

Special meetings: Nelson R. Roth, Martinsburg, Pa., at Masontown, Pa., May 19-23.

New members by baptism: Vince Drumheller and Monika Drumheller at Staunton, Va.; six at Lockport, Archbold, Ohio; Ingrid Schmucker at Koinonia Fellowship, Chandler, Ariz.

Change of address: Ruth Sauder from Guatemala, to 6221 Carpenter St., East Petersburg, PA 17520. Jose and Agdelia Santiago from Caracas, Venezuela, to 548 Westfield Drive, New Holland, PA 17557. Grace Yoder from Honduras to R. 2, Box 174, Kalona, IA 52247. Elva Landis from Nyabasi, Tanzania, to 1957 Sterling Place, Lancaster, PA 17601. Verle Rufenacht, from Tanzania to 5-2234-17, Wauseon, OH 43367. Jeanette Mummau from Tanzania to R. 3, Box 99, Elizabethtown, PA 17022. Fred and Rosalyn Kniss, from Lowville, N.Y., to Islamic Ministries, P.O. Box 47596, Nairobi, Kenya. James and Donna Shenk, Mt. Joy, Pa., to Comissao Central Menonita, Caixa Postal 1020, 50,000 Recife, Pernambuco, Brazil.

Change of address: Lester T. Hershey from Fort Ashby, W.Va., to 5327 16th Street, N.W., Washington, DC 20011.

births

Brubacher, John and Nancy (Snyder), Guelph, Ont., third daughter, Joanna Louise, Apr. 20, 1982.

Brunk, John and Juli (Yoder), Bradenton, Fla., first child, Isaac Daniel, Apr. 21, 1982.

Burkholder, Ron and Nancy (Quillet), Archbold, Ohio, first child, Tiffany Lynn, Apr. 14, 1982.

Holsopple, Curt and Edie (Buckwalter), Goshen, Ind., first child, James Joseph, born Apr. 22, 1982; received for adoption, Apr. 26, 1982.

Kulp, John and Betty (Derstine), Telford, Pa., fourth child, second son, Ryan Matthew, Apr. 23, 1982.

Lambright, Keith and Doreen (Arnott), Shipshewana, Ind., first child, Jennifer Leigh, Feb. 18, 1982.

Mishler, Robert and Carol (Pellman), Harrisonburg, Va., first child, Anne Elizabeth, Apr. 16, 1982.

Overholt, Dale and Cheryl (Alderfer), Souderton, Pa., second son, Justin Brett, Apr. 26, 1982.

Peters, Ken and Wanda (Nisly), Uniontown, Ohio, second son, Alex Gregory, Apr. 22, 1982.

Riegsecker, Nolan and Linda (Klopfenstein), Pottsville, Ohio, fourth daughter, Emily Jo, Apr. 23, 1982.

Royer, Dan and Joanne (Byler), Belleville, Pa., second daughter, Charity Ann, Apr. 11, 1982.

Schrauger, Timothy and Claudia (Allebach), Souderton, Pa., second daughter, Heather Renee, Apr. 23, 1982.

Shank, Steve and Donna (Snyder), Goshen, Ind.,

second child, first son, Michael Snyder, Apr. 19, 1982.

Whaley, Ronald and Kathy (Zielke), Hopedale, Ind., first child, Benjamin Michael, Mar. 30, 1982.

Yoder, Jay and Delores (Sharp), Belleville, Pa., second child, first son, Todd Benjamin, Mar. 19, 1982.

Yoder, Lamar and Lu Ann (Quillen), Hartsville, Ohio, first child, Annie Louise, Apr. 20, 1982.

Yoder, Marlin E. and Mary (Hostetler), Mbabane, Swaziland, first child, Allison Leigh, Apr. 23, 1982.

Yoder, Sam and Mary Ann (Riehl), Hollsopple, Pa., second child, first daughter, Miriam Ruth, May 1, 1982.

\$289,955.

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$289,955.87 as of Friday, May 7, 1982. This is 37.7% of the total needed. Contributions have been received from 351 congregations and 169 individuals. Individual gifts represent \$59,033.62 of the total.

Goal: \$750,000

marriages

Birkey—Hovey.—Duane Birkey, Amboy, Ind., Howard-Miami cong., and Sherri Hovey, Huntington, Ind., Church of the Brethren, by Keith Hatcher, Mar. 13, 1982.

Charles—Good.—A. Larry Charles, Lancaster, Pa., Columbia cong., and Marilyn Faye Good, Denver, Pa., Bowmansville, Pa., by Luke Horst, Apr. 17, 1982.

Freed—Meyers.—Philip C. Freed and Melanie Ann Meyers, Salford cong., Harleysville, Pa., by Loren Swartzendruber, Apr. 10, 1982.

Juday—Nelson.—Harold Juday, Goshen, Ind., Brethren Church, and Clarice T. Nelson, Goshen, Ind., College cong., by Andrew Hardie, Apr. 24, 1982.

Moyer—Moyer.—Ray B. Moyer, Souderton, Pa., Line Lexington cong., and Crystal Joy Moyer, Souderton, Pa., Towamencin cong., by Kenneth Seitz, Sr., Apr. 17, 1982.

Ressor—Deckert.—Harold Ressor, Mascouche,

Quebec, House of Friendship, and Alice Deckert, Edmonton, Alta., Holyrood cong., by Roger Hochstetler and Tim Martin, Apr. 3, 1982.

Rufenacht—Rupp.—Doug Rufenacht, Wauseon, Ohio, Inlet cong., and Eileen Rupp, Pettisville, Ohio, North Clinton cong., by Robert Schloneger, Apr. 17, 1982.

Shank—Kreider.—Joseph B. Shank, Holtwood, Pa., River Corner cong., and Cheryl L. Kreider, Manheim, Pa., Gantz cong., by H. Howard Witmer, Apr. 17, 1982.

Wenger—Haarer.—Roger Eugene Wenger, Dayton, Va., and Esther E. Haarer, Harrisonburg, Va., both of Zion Hill cong., by Sylvester Haarer, Apr. 10, 1982.

Withrich—Lehman.—Al Withrich, Apple Creek, Ohio, and Carla Lehman, North Lawrence, Ohio, both of Kidron cong., by Bill Detweiler, Apr. 17, 1982.

Weldy—Witmer.—Dennis Weldy, Pleasant View cong., Goshen, Ind., and Betty Witmer, Olive cong., Elkhart, Ind., by John S. Steiner, Apr. 24, 1982.

Young—Hofstetter.—Honor W. Young II, West Salem, Ohio, Church of the Brethren, and Irene Hofstetter, Apple Creek, Ohio, Kidron cong., by Bill Detweiler, Apr. 24, 1982.

Yutzy—Drawbond.—Gordon J. Yutzy, Wayland, Iowa, Bethel cong., and Donna Drawbond, Wayland, Iowa, Salem (Ore.) cong., by Oliver Yutzy, father of the groom, Apr. 17, 1982.

Zehr—Hoppel.—Clint A. Zehr, Centreville, Mich., and Lori Ann Hoppel, Mendon, Mich., both of South Colon cong., by Tom Schwartz, Apr. 17, 1982.

Zimmerman—Dietrich.—Lintford Zimmerman, East Earl, Pa., and Kim M. Dietrich, Mohnton, Pa., both of Bowmansville cong., by Luke L. Horst, Apr. 24, 1982.

obituaries

Abe, Royal William, son of William and Jeanette (Senn) Abe, was born in Mineral Co., W. Va., Nov. 6, 1906; died at Sacred Heart Hospital, Cumberland, Md., Apr. 7, 1982; aged 75 y. On June 14, 1928, he was married to Edith Blauch, who survives. Also surviving are one daughter (Janet—Mrs. James Blosser), 3 grandchildren, 4 great-grandchildren, 2 brothers (Paul and Lawrence), and 4 sisters (Pansy Cooper, Pearl—Mrs. Richard Duvall, Gladys—Mrs. H. E. Smith, and Mabel—Mrs. James Grapes). He was preceded in death by one sister and one grandchild. He was a member of Pinto Mennonite Church, where funeral services were held on Apr. 10, in charge of A. L. Longenecker and Elvin Sommers; interment in Pinto Church Cemetery.

Beck, Olan L., son of Simon P. and Lina (Graber) Beck, was born in Archbold, Ohio, May 21, 1903; died of a stroke in Holmes Co., Ohio, Apr. 23, 1982; aged 78 y. On Dec. 22, 1927, he was married to Myrtle Short, who survives. Also surviving are one son (Lowell), one daughter (Bernadine—Mrs. James Mast), 4 grandchildren, one brother (Herman Beck), and one sister (Sylvia Beck). He was a member of Lockport Mennonite Church, where funeral services were held on Apr. 26, in charge of Walter Stuckey and Keith Leinbach; interment in Lockport Cemetery.

Brunk, Reuben R., son of Samuel and Anna (Shenk) Brunk, was born at Elida, Ohio, May 31, 1894; died at Roselawn Manor Nursing Home, Spencerville, Ohio, Apr. 1, 1982; aged 87 y. On Mar. 19, 1919, he was married to Leah Good, who died in 1948. He later married Elizabeth King, who died in 1969. Surviving are 2 sons (Lawrence and Kenneth Brunk), 5 daughters (Lillian—Mrs. Vilas Amstutz, Gladys—Mrs. Lester Cressman, Miriam—Mrs. Vernon Heatwole, Gertrude—Mrs. Ford Spurlock, and Margaret—Mrs. Warren Stemen), 3 stepsons (John, Paul, and Robert King), 3 stepdaughters (Freda—Mrs. Robert Milne, Clara—Mrs. Clark Breneman, and Betty—Mrs. John Albrecht), 28 grandchildren, 18 great-grandchildren, 23 step-grandchildren, 24 stepgreat-grandchildren, one brother (Paul Brunk), and one sister (Emma Shenk). He was a member of Pike Mennonite Church, where funeral services were held on Apr. 5, in charge of Edwin Hartman, Lawrence Brunk, and Kenneth Brunk; interment in church cemetery.

Gindlesperger, Cloyd C., son of Jacob and Sally (Thomas) Gindlesperger, was born in Somerset Co., Pa., May 2, 1892; died at Davidsville, Pa., Apr. 20, 1982; aged 89 y. On Dec. 13, 1913, he was married to Dora Kaufman, who died on May 6, 1964. Surviving are 2 daughters (Wilmetta Steele, and Elnora—Mrs. Delmar Shetler), 3 sons (Paul, Carl, and Wilmer), 13 grandchildren, 13 great-grandchildren, and one great-great-granddaughter. He was pre-

ceded in death by one daughter (Beatrice), and one son (Charles). He was a member of Kaufman Mennonite Church, where funeral services were held on Apr. 23, in charge of Stanley R. Freed and Harry Shetler; interment in Blough Mennonite Cemetery.

Grasse, Anthony M., son of Oliver and Hannah (Myers) Grasse, was born in Hilltown Twp., Pa., June 18, 1892; died in Hilltown Twp., Apr. 25, 1982; aged 89 y. On Sept. 22, 1920, he was married to Lillian Landis, who survives. Also surviving are 5 sons (A. Meryl, John L., Alvin K., Willard G., and Warren L. Grasse), 21 grandchildren, one great-grandchild, 2 brothers, and 4 sisters. He was a member of Blooming Glen Mennonite Church, where funeral services were held on Apr. 29, in charge of George Hampshire and Mark M. Derstine; interment in Blooming Glen Mennonite Church Cemetery.

Miller, Levi L., son of Levi J. and Katie (Borkholder) Miller, was born in Wild Horse, Colo., July 26, 1910; died in Reed City, Mich., April 11, 1982; aged 71 y. On May 26, 1941, he was married to Marie Beachy, who died on Feb. 22, 1976. Surviving are one daughter (Delora—Mrs. Bill Tutewiler), 3 grandchildren, 4 sisters (Emma—Mrs. William P. Miller, Clara—Mrs. Jake Bontrager, Mary Yoder, and Kathryn Gunter), and 2 brothers (Reuben and Mose Miller). Funeral services were held at Wasepi Mennonite Chapel, April 14, in charge of Jim Gascho and John Lambright; interment in Locust Grove Mennonite Cemetery.

Miller, Orva J., son of Josiah M. and Fannie Miller, was born in Lagrange County, Ind., June 6, 1898; died at his home in Shipshewana, Ind., April 7, 1982; aged 83 y. On Aug. 19, 1922, he was married to Sarah Ellen Troyer, who survives. Also surviving are 2 daughters (Romaine—Mrs. Leland Hostetler, and Marilyn—Mrs. Elwyn Frain), 6 sons (Richard, James, Samuel, Alfred, Paul, and Larry), 22 grandchildren, 6 great-grandchildren, one sister (Iva Beck), and one brother (Clyde Miller). He was preceded in death by a grandson. He was a member of Shore Mennonite Church, where funeral services were held on April 10, in charge of Harvey Chupp, Orville Miller, O. H. Hooley, and Roger Wrigley; interment in Shore Cemetery.

Mishler, Ruth, daughter of George and Edna (Yoder) Dintaman, was born near Wakarusa, Ind., Oct. 13, 1907; died in Lutheran Hospital in Fort Wayne, Ind., April 14, 1982; aged 74 y. On Feb. 19, 1932, she was married to John J. Mishler, who survives. Also surviving are 3 daughters (Doris—Mrs. William Mast, Mary—Mrs. Gerald Miller, and Martha—Mrs. John Bender), one son (Richard), 16 grandchildren, 2 great-grandchildren, and one brother (Carl Dintaman). She was a member of Marion Mennonite Church, where funeral services

were held on April 16, in charge of Paul Lauver and Tim Licht; interment in Shore Cemetery.

Nelson, Dale, son of Joseph and Elizabeth (Eash) Nelson, was born in Lagrange County, Ind., Nov. 8, 1899; died in Westview Hospital, Indianapolis, Ind., April 21, 1982; aged 82 y. On April 4, 1917, he was married to Maria Troyer, who survives. Also surviving are 2 daughters (Mrs. Mabelle Kole and Eunice—Mrs. Roy Hershberger), 2 sons (Ormar and Patrick), 11 grandchildren, 15 great-grandchildren, and one brother (Perry). He was preceded in death by a son (Dory). He was a member of Shore Mennonite Church, where funeral services were held on April 24, in charge of Orville Miller, O. H. Hooley, and Harvey Chupp; interment in Shore Cemetery.

Schwanebeck, John Charles, son of Wayne and Fern (Dickson) Schwanebeck, was born in Milwaukee, Wis., Dec. 27, 1956; died from electrocution at Moundridge, Kan., April 23, 1982; aged 25 y. On July 18, 1981, he was married to Patrice Anne Roupp, who survives. Also surviving are his parents, grandmothers (Doris Schwanebeck and Myrtle Dickson), 2 sisters (Vicki Kriefels and Debbie Schwanebeck), and one brother (Rick). Funeral services were held at Whitestone Mennonite Church on April 26 in charge of Marion Bontrager, Paul Brunner, Randy Smith, and Jerry Weaver; interment in East Lawn Cemetery.

Cover by Three Lions, p. 348 by Arnold Reimer.

calendar

Mennonite Renewal Services annual meeting & CCRMC, Dayton, Ohio, May 18-20
Goshen Biblical Seminary commencement, Elkhart, Ind., May 21
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 21
Eastern Mennonite College commencement, Harrisonburg, Va., May 23
Hesston College commencement, Hesston, Kan., May 23
North Central Conference annual meeting, Cooperstown, N.D., June 11-13
Churchwide Youth Council, Hesston College, Hesston, Kan., June 15-19
New Call to Peacemaking Third National Conference, Elizabethtown College, Elizabethtown, Pa., June 17-20
Mennonite Board of Congregational Ministries, Kitchener, Ont., June 18-19
Pacific Coast Conference annual meeting, Western Mennonite School, Salem, Ore., June 18-20
Mennonite Publication Board, Scottdale, Pa., June 24-26
Northwest Conference annual sessions, Tofield, Alta., July 1-4
Festival of Missions, Wooster College, Wooster, Ohio, July 16-18
1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8
Overseas Seminar and Missions Rally, eastern Ohio, July 10-18
Indiana-Michigan Conference, Pigeon, Mich., July 18-20
Mennonite Board of Missions, board of directors, July 22-24
Iowa-Nebraska annual conference, West Union, Parnell, Iowa, July 30-Aug. 1
Virginia Conference, Highland Retreat Camp, Aug. 1-3

Uganda villagers flee into the southern Sudan, adding to refugee burden

A new stream of refugees has poured out of troubled Uganda into southern Sudan, already straining with a half-million homeless victims of war and famine. Uganda has been in a state of virtual civil war following a contested presidential election in 1980.

Arkanjelo Wanji, who coordinates Ugandan refugee relief in the southern Sudan, said 10,000 new refugees came in a two-week period from Uganda's West Nile province of Arua. Government troops there are engaged in anti-guerrilla operations.

Many of the refugees charged government troops with brutality in their search for guerrillas, alleging that whole villages had been razed, and suspects summarily shot or arrested.

On religious freedom, United States marked 'caution' by editors

While the United States is among the "most free" nations, it is also among countries most needing "caution" lest religious liberty erode, says the second annual worldwide survey of religious freedom by *A.D.* magazine.

A.D. listed the following 13 countries in rank order as the "most repressive states" in 1981: Albania, North Korea, Guatemala, El Salvador, Iran, Ethiopia, Soviet Union, China, Czechoslovakia, Saudi Arabia, Argentina, South Korea, and Turkey.

Countries considered "most explosive" in 1981 in their treatment of religious dissidence or tension were the following unranked list of 10: Iran, Guatemala, El Salvador, Ethiopia, Syria, Czechoslovakia, South Korea, Northern Ireland, Argentina, Israel.

A.D.'s new list of countries in which religious persons are "most free" is the same as last year, but ranked differently. The 1981 listing is: Scandinavian countries, Switzerland, United Kingdom except Ulster, France and Benelux nations, Federal Republic of Germany, the USA and Canada, Japan, Austria, Italy.

Eight countries appear this year in *A.D.*'s new unranked "caution list": Honduras, Brazil, Poland, Colombia, Yugoslavia, Egypt, Peru, U.S.A.

North Dakota Lutherans condemn state law that allows charity gambling

North Dakota's largest Lutheran group has come out firmly against charitable gambling. A resolution approved at the annual convention of Eastern North Dakota District of the American Lutheran Church says charitable gambling can lead to personal and social problems and eventually undermine biblical principles of charity.

A number of church leaders have criticized North Dakota's new charitable gambling law, which took effect last July.

Nuclear disarmament aide says Britain's churches are lagging on the issue

A Roman Catholic priest prominent in the British anti-nuclear movement says he believes that church activists in the United States are on the right track in their opposition to nuclear weapons and expressed hope that the Americans will be able to initiate a bilateral nuclear weapons freeze.

But Msgr. Bruce Kent, general secretary of the British Campaign for Nuclear Disarmament, said that while he is personally encouraged by the tremendous "growth" of the peace movement in his own country, he still felt like an "outsider" in his own church on the issue of nuclear defense.

Except for the Quakers, a few leading Methodists, and the Episcopal Church of Scotland, the churches in Britain are generally willing to accept the propaganda from our government," the priest acknowledged at a recent clergy luncheon jointly sponsored by Protestant, Catholic, and Episcopal church leaders in Providence, R.I.

Church and rights groups form coalition to assess prisons in North Carolina

North Carolina church and civil-rights groups have formed a coalition to investigate charges of racism and inhumane treatment in the state's prison system. The group's formation followed a recent incident in which three black inmates of the maximum-security Central Prison in Raleigh took several hostages for three days. The prisoners alleged that their lives were in danger and demanded to be transferred permanently to a federal prison in another state.

"Conditions in the North Carolina prison system make violence nearly inevitable," said Robert Lynch, a spokesman for the new group. "While we do not condone the violent act of taking hostages, we should see this event as a warning and intervene now to ensure the future safety of both the prisoners and prison employees."

Helping world's victims drained him emotionally, Mooneyham explains

It was, says W. Stanley Mooneyham, a classic case of "burnout." Only he didn't recognize it as such at first. For more than a decade, the president of World Vision International poured his emotions into the projects his organization was sponsoring to aid refugees and starving people.

Finally he knew he couldn't take it any more. In early March, at age 56, he resigned from the top spot to become the Christian relief organization's senior adviser. Contrary to some rumors that circulated following the announcement that he was stepping down, "I was not asked to resign by the board," he said in a telephone interview from his office in Monrovia, Calif. "The whole thing was initiated by me."

Mooneyham said there was "no single cause" that led to his decision to leave the presidency after 13 years, but commented that he "did not realize how deeply both physically and emotionally I've been affected by the intense exposure to suffering people around the world."

State alcohol task force asks tough new penalties to combat drunken driving

A state-appointed alcohol abuse panel has proposed a tough new set of laws to combat drunk driving in Massachusetts. Among its proposals are laws to make it a felony to kill a person while driving intoxicated, make a sober passenger in a vehicle driven by a drunk liable to fines, mandatory imprisonment for all but first drunk driving convictions.

The proposals were submitted on March 15 to Gov. Edward J. King by a Task Force on Alcohol Abuse and Highway Safety the governor had asked to recommend legislation to curb alcohol-related traffic fatalities.

Under current law, motor vehicle homicide is only a misdemeanor, whether caused by a drunk driver or a negligent driver; with a maximum sentence of not more than 30 months.

Europe protest organizers look to fall U.S. linkup in wider atomic freeze bid

Church organizers of last fall's massive European anti-nuclear protests said they are encouraged to see the movement growing here and pledged to keep working to broaden the international campaign. "We join with the American peace movement's common task of ending an insane arms race and of giving hope to all human beings," Msgr. Bruce Kent of Great Britain, a member of Pax Christi and general secretary of the Campaign for Nuclear Disarmament, told a news conference in New York.

"We cannot any longer wait passively for the results of ... bilateral negotiations and have started to call on our own governments to take independent steps to reduce and remove nuclear weapons," said the spokesman for the delegation invited here by the American Friends Service Committee and Clergy and Laity Concerned.

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Secular humanism and the Mennonite connection

Secular humanism has appeared as a whipping boy for conservative Christians. It does have the sound of a dangerous combination, but what does it really mean? As with words like democracy, peace, and communism, the precise meaning of such a term is not easy to pin down.

Recently I read a definition which gave me some help on this. *Commitment and Critique*, a Benjamin Eby lecture by Rodney Sawatsky of Conrad Grebel College and published in booklet form by the college, provides help to explain what is implied by this term and why Christians may be concerned.

Secular humanism, Sawatsky points out, is a development out of pluralism. And what is pluralism? This is simply the idea that people of diverse beliefs may live and work together without insisting that one or the other must be converted to the opposite point of view. The United States is pluralism's number one exhibit and Sawatsky points out that "left-wing Protestants combined with Enlightenment advocates . . . to usher in the age of toleration, separation of church and state, and missionary methods of religious recruitment. In Canada the process worked much more slowly and less definitively."

So we Mennonites have a stake in pluralism. In our collective memory are stories of times and places where our beliefs were not tolerated because they were considered intolerable. The ancestors of many of us came to North America in search of a place to practice our radical faith without having their lives threatened.

But a pluralistic society is a little like the man of Matthew 12:44 from whom an unclean spirit had gone out and he was like a house "empty, swept and garnished." In the U.S., says Sawatsky, pluralism has brought secularization, the exclusion of the churches "from significant influence in the realms of politics, economics, communal definition, social mores, and education."

But a society must have a center. What will take the place of religion as an organizing principle? Secularism becomes the new religion. It comes in two forms, says Sawatsky, technological secularism and secular humanism. So finally, what is secular humanism as Sawatsky defines it? If I understand correctly, secular humanism is the religion of the healthy personality. Whereas in Islam, there is no god but Allah and Muhammad is his prophet, in secular humanism, there is no god, but the psychologists are priests, the university is the church, and professors are the prophets.

On the surface this secular religion is tolerant of divergent points of view. On closer look, however, it will be found less tolerant than it seems. As long as those of competing faiths practice quietly and without making a stir they are readily tolerated. But those who insist that faith must be effective not

only at home but in the marketplace and the ballot box may be in for trouble. This is why Francis Sheaffer has come out against secular humanism in his book *A Christian Manifesto* (Crossway Books, 1981).

Sheaffer's definition of humanism is less specific than Sawatsky's but along the same lines: "*Humanism* is the placing of man at the center of all things and making him the measure of all things" (p. 23). He notes also that the effect of the separation of church and state in the U.S. has been used as a way to keep the church from influencing public issues. Sheaffer holds that Christians must assert themselves on public issues, going even as far as civil disobedience to make their convictions known.

Sheaffer has set out boldly to reply to the Communist Manifesto of 1847 and the Humanist Manifesto of 1933 and 1973 with his own Christian manifesto. In my opinion, Sheaffer's scaled-down classic Calvinism is not adequate for the challenges of the day. To mention one small basic point on which a great deal hangs, Mennonites, Quakers, and Brethren cannot accept the assumptions on which he considers the American Revolution a religious revival and the United States a Protestant consensus until "groups began to enter the United States which did not have the Reformation base. These enjoyed the freedom, though their base would not have produced it." Presumably he has in mind here mainly Catholics and Jews. Whether they would view themselves as a threat to American freedom would be of interest.

For Mennonites, Sheaffer's vision of a Protestant consensus calls up bad memories of a Reformation marriage between church and state which was less than successful. As near as I can tell, Sheaffer's Protestant consensus if successful would ultimately lead to the strategy symbolized by the statue of Zwingli in Zurich, Switzerland, holding the Bible but leaning on his sword. From such a revival of repressive religion deliver us good Lord.

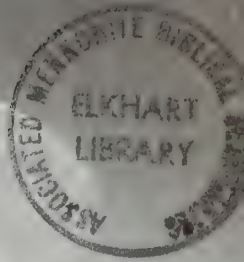
But if we express some alarm about what Sheaffer's religion would do to dissenters like us if he were ever successful, we may consider that the spirit of secular humanism is upon us now. It will tolerate us as long as we are few in number and practice our faith quietly with little effect on public matters. But should radical faith become a minority to reckon with, secular humanism could become a persecutor.

So while we are grateful for the freedom we are permitted in a pluralistic society, we recognize that secular humanism is not a faith to live by. "For the Christian," as Sawatsky observes, "the only possible solution is militant evangelistic persuasion of all in society to a morality of love and justice under God." — Daniel Hertzler

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Why Mennonite World Conference?



"Acts 2:1-4" by R. Seewald

Pentecost: A new beginning

by Calvin Laur

Ascension is to Pentecost as the end is to the beginning. The ascension is the logical conclusion of the Christ-event, and sets the stage for the coming of the Spirit and the development of the church. Among some early Christians, Easter, Ascension, and Pentecost were not clearly distinguished from one another. John's Gospel, for example, states that Jesus gave the Spirit to his disciples immediately following the resurrection, while Jesus was still on earth (Jn. 22:23).

Luke's chronology is more carefully thought through: the resurrection, the ascension, and the coming of the Spirit are three distinct events. The teaching of the ascension became important in the early church as a restraining influence on persistent reports of Jesus' appearing. No, says Luke, Jesus is gone; his presence is now experienced through the Spirit.

It makes sense that when these events first took place, they were not clearly separated in the minds of the disciples, who could not be expected to think in terms of precise dates and

**Pentecost signifies coming to maturity
and accepting adult responsibility.**

details. They were overwhelmed by the excitement of what was happening. Only upon calm reflection did they begin to analyze the Christ-event into its component parts, ascribing unique theological significance to each discrete event—the nativity, the ministry, the crucifixion, the resurrection, the ascension.

Thus it was not until the third century that Ascension and Pentecost were assigned distinct dates on the calendar. The danger of the trend toward affixing specific dates to these events is that we fail to see them as a whole, a movement which continues and of which we are a part. Instead, the story of salvation is objectified into ancient history that is confined to a specific place and time. But I will argue, later on, that the day of Pentecost is uniquely qualified to prevent us from falling into this trap.

The festival of firstfruits, or Pentecost (Ex. 23:6), was a Jewish feast that attracted to Jerusalem large crowds of pilgrims, Jews of the diaspora, from all over the Roman Empire. Christian tradition invested this ancient feast day with a new meaning, or more accurately, several new meanings. One useful way of understanding the entire sequence of events following the ultimate departure of Jesus is to see them as stages in the disciples' grieving process. E. Kubler-Ross has identified stages that most bereaved people go through, the first of which is denial.

The disciples stared in disbelief as Jesus was taken away into the clouds, and remained staring after he was gone. They had not come to terms with his departure. The day of Pentecost can be seen as the last stage of the grief process, namely, the stage of acceptance. The disciples realized that Jesus was gone and were settling in for the long haul. The coming of the Spirit meant that the disciples were ready to carry on the work of the kingdom in the absence of their master; they themselves would be imbued with his Spirit.

Pentecost, in other words, is like a ripe fruit; it is the final, mature outcome of the gospel story. No longer are the disciples in a state of dependency on their master; no longer is the Spirit

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confined to Jesus; no longer is salvation restricted to one nation or race. Because of Pentecost we are no more children and slaves under the tutelage of the external, written law, but sons of God with the law written on our spirits (Gal. 4:1-7).

Maturity means coming into one's own, becoming self-reliant and capable of exercising power and responsibility, in contrast to the dependency and helplessness of childhood. This is precisely what is going on at Pentecost. Jesus went away in order that we might share in the Spirit, might do even greater works than he did (Jn. 14:13).

The Spirit's coming is trivialized by those who confine it to supernatural manifestations such as speaking in tongues or healing. It is much more than this. Barriers of language, custom, and deep-rooted prejudice are consumed by the tongues of fire. They are a symbol of the universal nature of the gospel, the possibility of salvation for all people. The Christian mission begins here; it consists of reconciliation between nations and between God and his creation. Pentecost is a festival of peace.

The coming of the Spirit also signifies the birthday of the church. It creates, out of individuals with different ideas and intentions, a cohesive body with a single purpose. Pentecost is thus a day of unity, of ecumenical coming together. "When the day of Pentecost came, they were all together in one place. . . .

All the believers were together and had everything in common" (Acts 2:1, 44).

The day of Pentecost should be celebrated with greater enthusiasm. Theologically, it is as essential as Easter or Christmas. It is a time for peace, unity, and initiation into maturity. Traditionally, these meanings have been focused in three ways. Pentecost was a day for baptism into the Christian church; in England it is still referred to as Whitsunday, an allusion to the white robes of those who were to be baptized. It is still an appropriate time for this ceremony. Peace and the coming of the Spirit are symbolized by the dove; banners and wall hangings displaying this symbol enhance a church sanctuary on the day of Pentecost.

Reconciliation is of course demonstrated in the celebration by the community of the Lord's Supper, breaking bread together. The beauty of Pentecost day is that it is not a one-time event as are the events commemorated by Christmas and Easter. Pentecost is rather a timeless, universal possibility, the possibility of life in the Spirit. Because of Pentecost, Christ is more than a memory, his life more than a series of moments in history.

The Spirit means that Christ is a reality transcending space and time. Pentecost does not simply remind us of what happened ages ago; it is rather the festival of a new way of life. ☞

Hear, hear!

An undermining influence

What would your reaction be to a family member who brings *Playboy* or other pornographic material into the home each month? What would be your reaction to the idea that family members should regularly attend X-rated movies? You likely would rise up in strong opposition against such practices. Yet there is a practice on the part of many persons who claim to be Christians which is perhaps more devastating than these because it is more subtle.

What is this influence? People who are horrified at pornography and infidelity will watch a soap opera day after day which is saturated with illicit relationships and obscene behavior. So many sad stories have surfaced in marriage counseling and in seeking to help people to spiritual renewal that I have concluded a soap opera has no place in my life or home.

Why do I say this? Because I'm told by those who have studied soap operas that everything in a soap opera is not only negative but blatantly adverse and antagonistic to a wholesome, happy, and growing marriage relationship. Everything portrayed undermines fidelity in marriage. And many persons are influenced daily by these cesspools of infidelity and quagmires of illicit relationships.

Why do I feel so strongly? Because people tell me how soap operas get into their blood until they imagine all kinds of negative things about their own marriages. Because people confess that, in spite of strong belief in fidelity and purity, they find

themselves emotionally siding with adulterers and marriage wreckers on the TV. Because some confess they could not experience spiritual and physical healing until they dealt with the soap opera. Because some share that it led them to see and magnify faults in their partners they never saw before making it difficult to relate to them.

Some shared that they cannot concentrate on the Bible or prayer or worship on Sunday because their minds are on the soap opera and how it may turn out. And speaking of emotional attachment we are told that TV addiction is comparable to alcohol for the alcoholic, with the same withdrawal symptoms when one seeks to stop. What does this say about being in bondage; about thinking only on those things which are pure, true, and right; about bringing every thought into subjection to the obedience of Christ and about abstaining from all appearance of evil?

Who can imagine the change in a marriage or family if even one day's time per week spent watching a soap opera were spent in Bible reading and prayer for one's own family or that of another?

Would we allow pornography to saturate our homes in pictures, magazines, and books? Then why let it saturate our homes and minds via TV? For God's sake, for our own sake, for our family's sake let us repent and look to God for help in deal-

continued on page 357



Sixteen thousand attended the 10th Mennonite World Conference at Wichita in 1978. The 11th is to be in Strasbourg, France in 1984.

Why Mennonite World Conference?

by Paul N. Kraybill

Why Mennonite World Conference? That question was asked me one day by a Mennonite elder in France. The question was sincere and honest—a question that many in Europe are asking. The coming of the MWC office to Strasbourg and the prospect of the eleventh assembly in 1984 in that city has stirred discussion, questions, some controversy, some anxiety and considerable excitement.

When the next MWC is held in 1984 seventeen years will have passed since the last conference was held on that continent—Amsterdam, 1967. And many in Germany, Switzerland, and France remember the conference in Karlsruhe, 1957, almost as well as they remember the one in Amsterdam. So for them the gap will be more than a quarter century.

But much has happened since Amsterdam and Karlsruhe.

Item: In Amsterdam and Karlsruhe the attendance was largely Western with very few from continents other than Europe and North America. In Strasbourg we anticipate attendance from throughout the world. Since Amsterdam and Karlsruhe, the fruit of 50 years of mission has exploded on the horizon. Now those who worked, prayed, gave money, and sent missionaries suddenly are part of a new worldwide community of Mennonite congregations.

Item: In Amsterdam and Karlsruhe the presidium was almost entirely comprised of Europeans and North Americans. Now there is a new general council which includes a majority of members from non-Western nations. These members represent organized conferences throughout the world on an equal basis of membership.

Item: The echoes of Wichita with its multicultural character

and diversity of program planning linger over the continent. For many Europeans accustomed to limited organization the prospect of a huge meeting, with a great deal of preparatory work, and high registration fees, stands in contrast to their patterns and practices.

Older more traditional Mennonites have difficulty understanding such a large assembly, the prospect of a somewhat confusing diversity, and the excessive cost. Younger Mennonites are also asking—perhaps for different reasons—why such expense, wondering if this is justified in a time of hunger and world need.

Why indeed is there a Mennonite World Conference? In its early days the conference was dominated first by concerns for brothers and sisters in Russia in need, and then by celebration of the 400th anniversary of the Anabaptist movement. Later, it became a means of reconciliation and reunion among Mennonites separated by World War II. In succeeding conferences the emphasis moved to discussion of issues which mirrored the current concerns of the Mennonite community in Europe and North America.

But just as the conference in early years mirrored the reality of the constituent groups, so Wichita in 1978 reflected the new reality of the church around the world. A new organization came into being, designed for a membership that was increasing more rapidly in the Third World than in the West. And the attendance reflected in a small measure the growing percentage of Mennonites and Brethren in Christ who are non-Western. Mennonite World Conference gave visibility to the multicultural character of the Mennonite worldwide community. For many this meant release from the suspicion that to be Mennonite was to be equated with a single cultural uniqueness.

Paul N. Kraybill is executive secretary of Mennonite World Conference. Caleb Heppner is a member of the Salem (Ore.) Mennonite Church.

So Mennonite World Conference became a touchstone for Mennonite identity, a symbol of the universality of the church, and an expression of the reality of reconciliation across national boundaries. It expressed our commitment to mission, as well as concern for the ethnic family. The fruit of our mission efforts has expanded the community. From every part of the world, older and younger, mission and missioned, we join together in the family of faith to demonstrate the wholeness of the gospel.

Indeed, Why Mennonite World Conference? The following are my answers:

1. **The missionary task demands it.** Jesus sent his disciples to teach, baptize, and teach. There has been teaching and baptizing. But the task of teaching goes on. The community of faith is united in love, whether in the local congregation or in the global community.

We serve one another in love, we teach and learn, we give and receive, we share with those in need. We go from place to place, breaking bread, edifying one another and building each other up in the faith.

As new churches emerge, they are not the children of mission agencies but new members of the community where they join with others. So there is ever the growing body, new blood is flowing, and the whole is enriched as each receives gifts from and shares life with the other.

If we believe in mission, then we must express our commitment to those who join the body because of our testimony. In fraternal relationship, in fellowship and meeting, we demonstrate that the body is one, a community of love, united in one purpose and goal.


2. **We need each other.** We are interdependent. Each needs the other, to enlarge our vision, to see the larger world, to understand God's will for us. In times of distress the body suf-

fers. And in that suffering, through prayer and mutual concern, the burden is shared.

We cannot easily understand our own need or weakness. We need the admonition of others, the evidence of the Spirit in their lives, the testimony of their healing and forgiveness. In their confession we can see ourselves and understand our own blindness and unwillingness to learn. God is at work in our world, and in the world of our brothers and sisters. Only a humble spirit can learn—and we have much, with much to learn.

3. **This is our witness—that we are one body.** If we would be faithful to Christ and the gospel, we then must live lives worthy of our calling. We must witness boldly to this truth—the truth that so many reject. The love of Christ makes us one body, brothers and sisters, joined together in Christ. We refuse all weapons that destroy this unity, we reject all hatred, all boundaries, all barriers, wherever they divide and separate.

There are no racial, or national, or cultural divisions. We receive with open arms everyone who believes. We honor each other as God's children. We conform our lives to those attitudes and priorities that clearly show our loyalty to the body, and to our Lord Jesus Christ. We will not be told to hate. Our nations dare not define our loyalties. The world cannot divide us. We stand boldly proclaiming that we are reconciled to God and to each other.

We are one in Christ's Spirit. There are no "Mennonite" names, or should we say, each of us has a "Mennonite" name. There are no ethnic "Mennonites," or should we say, all of us are ethnic "Mennonites." We need Mennonite World Conference to remind us of the global body, to share information, to provide fellowship and to open the doors for discussion, understanding, and learning. We need each other because only then is the body complete. 

Hear, hear (continued from page 355)

ing with this destructive, deceitful, and undermining influence to our families and faith.—John M. Drescher, Harrisonburg, Va.

An open letter to Mennonite Board of Missions

We need some dashikis, shrunken heads, and carved elephant tusks out here in California. Plus some slides and whatever else you can throw in. I suppose I had better explain.

When I was a child, the church I attended was part of a German Baptist denomination which believes in trotting its missionaries *everywhere* on deputation when they're home on furlough. So we got missionaries *constantly*. Because this group's main work is in West Africa, we saw missionaries in dashikis and displays of elephant tusks. And viewed so many slides that we were sure we recognized the people ("Haven't we seen that guy before?").

Although we made a lot of jokes about this continual procession of missionaries ("Not another slide show?!"), we became well acquainted with our denomination's mission work, and more importantly, came into close contact with a steady stream of highly intelligent, motivated, creative, and commit-

ted Christians.

Our Mennonite children here in California need that same sort of witness. I really worry about them. You know what they care about? O.P. Sunwear, General Hospital, and video games. (For the uninitiated, the first is an overpriced line of casual clothes, and the second is the latest rage in soap operas.) I'm not kidding. I hope that scares you as much as it does me. And it's not like we let 'em run wild, going along with all this. We're giving them the gospel, Mennonite Central Committee, the California nuclear freeze initiative and the Nestlé boycott all the time. But we need more support from the greater Mennonite Church.

At a recent meeting to reorganize GLAMC (Greater Los Angeles Mennonite Council), Hubert Brown announced that he wanted to see Los Angeles become the "Mennonite mecca of the west." The fact that he got a big laugh from everybody points up a stark reality: we Mennonite Church people out here by the Pacific get neglected. In the past two years, if it weren't for West Coast MCC and the Northern Light Gospel Mission's Schnupp family, we would have seen no missionaries.

So how about it, MBM? We could use some shrunken heads and a couple dozen missionaries a year.—Cynthia J. Simpson, Pasadena, Calif.



A personal testimony and reflection on living today with a view toward Christ's return.

On the border of the eternal

by Caleb Heppner

The fresh mountain air filled the car with pine scent as my father maneuvered our 1955 Ford around the curves leaving Dunsmuir, California. Every other year or so he would pack up the family, board up the house in the central Kansas town we called home, and drive west through the hot flat farmland toward a cool vacation in the high country of Siskiyou County, California.

As evening came on, the flaming snow-covered peak of Mt. Shasta could be seen over the tall pines that bordered the highway. The orange glow of the dying sun had turned its peak into a spectacle of glory that took our breath away. "Isn't that beautiful!" exclaimed my mother. We all had to agree. It was beautiful . . . almost unearthly.

My father looked pensive for a moment and then said something that would haunt me for years. I know he didn't mean to frighten me but somehow the summer vacation was not quite as carefree after that. "You know," he said, "as beautiful as it is, this will all melt away with fervent heat when the Lord comes. The Bible tells us that we must be ready for him when he comes. The Lord will come from heaven with a shout and we'll hear the voice of the archangel and the trumpet of God. The dead in Christ will rise and then those who are ready will be caught up with them to meet Jesus in the sky. But those who

aren't ready will call for these mountains and rocks to fall on them."

The sun had by now slipped behind the foothills and Mt. Shasta retreated into the evening shadows. A cold fear gripped me and a kind of black empty shadow seemed to swallow my being as the darkness was swallowing the mountain outside the car window. Somehow I knew I wasn't ready for Jesus' return. I felt that I knew him as my Savior, but in looking over my young life I was sure I had not done enough things right to find approval in the eyes of a stern God. It was years until that heavy shadow left my life. There was something about a face-to-face encounter with the Creator and the thought of a disintegrating world that left me feeling helpless and afraid.

Standing on tiptoe. The description of the expectant saints of the early church presents quite a different picture. As the disciples gazed into heaven after their ascending Master, white clad messengers appeared and asked, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven" (Acts 1:11). Such was the hope of the apostolic church. Despite their fiery trials, they were animated by the confidence that the return of Jesus could be expected at any time.

Paul himself hoped to be among those who were alive when

Caleb Heppner is a member of the Salem (Ore.) Mennonite Church.

the Lord came and "to meet the Lord in the air" (1 Thess. 4:15-17). The day of the Lord was expected to come suddenly and the believers were to be awake and sober in view of the imminence of Christ's return. In the book of Hebrews the persecuted believers are pictured as "eagerly waiting" for Christ to appear a second time (Heb. 9:28). Peter exhorted the church to "continue waiting for and earnestly desiring the coming of the day of God" (2 Pet. 3:12).

In Romans 8 Paul describes the whole creation as already in birth pangs, and the church, which has the firstfruits of the Spirit, as eagerly awaiting its redemption (Rom. 8:22-25). Later in his letter to the Corinthians, Paul speaks of Christ's resurrection as the "first fruits" of the great resurrection (1 Cor. 15:20). This is to say that the first part of the resurrection has already taken place, and therefore the community stands on tiptoe waiting the final stage to occur. Again and again the New Testament encourages believers to live as though Jesus would come in that generation. Matthew 24:34 clearly records Jesus' words, "Truly, I say to you, this generation [those now living] will not pass away [die] till all these things take place."

Why then the delay? Some simply say that Jesus must have meant something else. Others insist that the fulfillment of Jesus' words are conditional upon the church actively carrying out the Great Commission. The early church, according to this view, did not succeed in carrying the gospel to the ends of the earth and Christ is somehow dependent on our finishing the work by taking our version of the gospel to all the world.

I recently met a personable young missionary who was home on furlough after having served for several years with his wife and three children in Argentina. He had grown spiritually during that time and had come to a clearer understanding of Jesus' finished work for man. His view of the end-time prophecies had been altered by realizing that Jesus fulfilled all prophecies concerning himself, and by his victory in the resurrection removed every barrier which prevents him from coming in power and glory. If Jesus literally meant that his apostolic contemporaries would still be alive when all the signs leading to his return would occur, then any other explanation of events between then and now has simply missed the point.

Signs of the times. Jesus made it clear to his disciples that three preliminary signs would have to be accomplished before the inauguration of the end. Jerusalem would fall and the temple would be destroyed, the gospel would be universally preached, and oppressive anti-Christian opposition would be unleashed (Mt. 24). These three conditions would be fulfilled within the lifetime of those hearing his words.

History tells us that Jerusalem was destroyed in AD 70. A witness to this through the centuries has been the arch erected in Rome to commemorate the victory of Titus and the Roman armies of its destruction. Seven hundred Jewish captives were reserved by Titus to follow the carriage in which he made his triumphal entry into Rome. Carried in the procession were the spoils taken from the temple.

The apostle Paul believed that the sign concerning the preaching of the gospel to all the world had already occurred. In Colossians 1:23 he wrote, "Continue in your faith, established and firm, not moved from the hope held out in the gospel. This the gospel that you heard and that has been proclaimed to every creature under heaven, and of which I, Paul, have become a servant."


Strenuous opposition to the Christian faith, described by Jesus as yet another sign of the end time, was already in evidence in Paul's day. "For the secret power of lawlessness is already at work," he wrote to the church at Thessalonica (2 Thess. 2:7). John minces no words in describing the blatant manifestation of the anti-Christian spirit. "Dear children," he wrote, "this is the last hour, and as you have heard that the antichrist is coming, even now many antichrists have come" (1 Jn. 2:18).

So the Christians of the apostolic age waited for Christ to come within their lifetimes. Virtually every book of the New Testament bears witness to this fact. They were waiting not for signs, but for the Lord himself. The New Testament gives only one reason why God does not signal the sound of the last trumpet: "But do not forget this one thing, dear friends: with the Lord a day is like a thousand years and a thousand years are like a day. The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish but everyone to come to repentance. . . . Bear in mind that our Lord's patience means salvation, just as our dear brother Paul also wrote you with the wisdom that God gave him" (2 Pet. 3:8, 9, 15).

Waiting for his return. One question remains to be answered. How do we know we are ready for Christ's return? It was the answer to this question that had unsettled me from boyhood. If God requires of me a level of sinless perfection that can only be achieved with great effort and will power on my part, I'm sure all my boyhood fears were well founded. Looking at my life I could never find anything in my character that would recommend me to God. Yet, I now know that God had gladly forgiven my sins for Christ's sake.

It is true that "nothing good lives in me, that is, in my sinful nature" (Rom. 7:18). But it is also true that "there is now no condemnation for those who are in Christ Jesus" (Rom. 8:1). Despite the fact that we have no righteousness of our own with which to meet the demands of God's justice, Christ has made a way of escape for us. He lived for us. He died for us. For his sake we are accounted righteous. Our confidence in standing before the Son of Man at his coming is based on the fact that we are already children of God (Jn. 3:2).

Those who are waiting for Jesus to return will strive to keep themselves pure and will live as befits children of the new age. Such upright conduct, however, is the result of our redemption, not the cause of it. We are ready to meet God solely because of the sacrifice of Jesus (2 Cor. 5:21). Our hope is built on nothing less than Jesus Christ and his righteousness. This hope is an important element in the Christian life. It gives us the patience to endure the hardships of our spiritual warfare and fills us with zeal for the one who not only died for us, but is coming back for us.

Many times in recent years I have seen the grandeur of God's beautiful world and never has the old shadow crossed my soul. My home is no longer in the safe, flat prairies of central Kansas, but in the heart of the Cascade Mountains. I am no longer frightened of the mountains toppling or of the Lord's return. To me the cross of Christ has become a sign of the times. It assures me that we are standing on the very border of the eternal world. John the Revelator's words ring out across the centuries, "He who testifies to these things says, 'Yes, I am coming soon.' Amen. Come, Lord Jesus" (Rev. 22:20). 



Bust of H. S. Bender by Arthur Sprunger.

These Are My People rediscovered

by John A. Miller

Reading *These Are My People* by Harold S. Bender both excited and amazed me. I was excited because I was again challenged by the identity of the people of God. The book showed me a people who are radically different from the people of the world, a people of whom I can be proud to be a part. Bender challenged me to be radically different in much the same way as Clarence Jordan in his book *Sermon on the Mount* and as did Vernard Eller in his book *The Simple Life*. The people described by Bender as God's people were not what we Mennonites have often described (that is odd and peculiar) but alive and consciously being disciples of Christ.

The amazement I felt was how relevant Bender's message is for today. Although published twenty years ago, it could have been written yesterday. Throughout his book are used many of the terms and concepts of what is considered radical Christianity. Such terms as community, discipleship, new covenant all carry deep meaning for me of dedication to Christ. Such terms as righteousness, holiness, children of God, fellowship of believers, although I believe them and accept them as part of the Christian vocabulary, have always left me a little cold as though they referred to some pious life I couldn't attain. Bender brings all this down to earth so that it is understandable as well as being biblically sound.

John A. Miller was a student at Associated Mennonite-Biblical Seminaries when he discovered the book *These Are My People* (Herald Press, 1962). The book is still available for \$3.95.

Now and historically. Bender's main purpose in writing the book is to describe the nature of the church as shown in the New Testament. He begins by describing who the people of God are now as well as historically. The day the Holy Spirit came upon those gathered at Pentecost was a turning point in history and the church replaced the children of Israel as the people of God. This does not mean, however, that the Jews can no longer be children of God but it does mean that they must become so through the cross as every other Christian must. The people of God are now, and have always been, God's people by faith. Although the Israelites are often referred to as God's chosen people, Bender points out that God was pleased only with those who lived by the faith of Abraham.

He then spends some time discussing the concept of the "body of Christ." He points out that the church is compared to a body to show the unity that is desired among its members. Bender pointed out how the body of Christ terminology is a Pauline concept. He feels, however, that the term "people of God" is more in line with his understanding of New Testament teaching.

The third area of his focus is the church as a holy community. He shows that often the church is referred to as a fellowship and believes this is a wrong conception of the church. The church, says Bender, is a community which has fellowship. When the church is referred to as a fellowship, the New Testament concept is lost.

Bender then explains the significance of his understanding of community. The type of fellowship which this community experiences is described by the term "koinonia." The term has personal meaning referring to "that which is common." Writes Bender, "It is significant to note that approximately half the New Testament occurrences of koinonia refer to spiritual sharing, and half to sharing in material goods" (p. 44).

The people of God, then, are not only individuals meeting on Sunday with a common faith, but they are called on to share their lives together more fully. Our more present-day term would be brotherhood. Although this term does carry the correct connotation I fear the church actually experiences very little brotherhood in the sense in which Bender describes it. He points out that there are two dangers which threaten brotherhood: individualism and institutionalism. Bender seems to have a very keen sense of the problems faced by the church. It seems everywhere we turn individualism is staring us in the face. The idea of "doing one's own thing" is a problem in the church today.

The fourth area which Bender discusses is terminology used to describe Christians in the New Testament. The three terms used most frequently are 1) believers, 2) disciples, and 3) saints. In a real sense, says Bender, they are requirements for church membership, and without them one cannot be a Christian. It takes believers to make up the church and, in all ages, faith is the key to becoming a child of God. Bender places great emphasis on a believers' church, one of true commitment and discipleship.

The calling of the church. Finally, he discusses the calling of the church. Bender, I feel, correctly makes the assumption that the church does have a calling. He suggests that the church's ministry is fourfold. First, the church is to edify the body. That is, the church is to minister to itself internally. In comparing the church to the human body, a person finds he is not much good

to anyone else if he doesn't first look after his own physical well-being. The same is true of the church; if there is spiritual sickness within, there is no spiritual strength to witness to the world.


The second call of the church is the "ministering of the gospel." The church usually refers to this concept as evangelism or presenting the good news of Jesus Christ to a lost and dying world. Therefore, the church is also to minister to those outside the fold in a spiritual sense.

Third, the call of the church is "ministry of good works." In other words, the church is called to look after the physical welfare of mankind both within and without the church. This is often a highly debated subject among believers. There are many who condemn a social gospel. However, Bender says social services are a command to the church, not an option.

The final call to the church which Bender discusses is that of

"prophetic ministry." This call is asking the church to be the conscience of the world. The church is to keep the realities of sin before the world and the church and continually call for repentance.

Bender asks, "Who, then, is responsible for the ministry?" He clearly pointed out an answer to his own question. The church as a whole is responsible, not just the ministers and teachers but the whole body of believers. He writes, "The ministries of the church, both internal and external, as seen in the New Testament are the responsibility of the whole church" (p. 105).

I feel this book is a classic in church writing. Bender clearly shows who the people of God are, how they function as a community, and what their mission is. The book should be read by every Christian and be reviewed periodically. I can only thank God for allowing Bender to have written this book. 

Power for the people

by Katie Funk Wiebe

This message comes to you fourthhand. I heard it at a faculty fellowship meeting. The speaker heard it from the station operator when he was filling the tank of his car with gas. That man heard it earlier that morning at a prayer breakfast. And the breakfast speaker? Well, that doesn't matter.

It's a one-liner: "We Christians certainly have a lot of power!"

Power? I see raised eyebrows. Yes, power. We have power to put people into boxes and cages, fasten them well with Houdini-type knots, label them, and push them down the chute. A critical comment, a disdainful look, an unwillingness to trust their judgment or words, does it.

We also have the power to let people out of boxes and chains to become whole, alive, able to live up to their potential in Christ. A kind look, a strong handshake, a generous word, a space-making action, does the freeing.

Binding and loosing—both are daily activities. Binding comes almost naturally, for Christians are among the most discerning people in the world. They see a weakness quicker than a cat spots a mouse in a dark corner. We bind when we belittle someone, and elbow them aside because we know better, have a better education, come from a better family. We bind when, because of our words, that other one wants to crawl into the cracks and silently slip away. We free when we affirm, even grunt approval, or open ourselves to others by our gifts of time and energy. We free when we acknowledge that other's worth.

Binding and loosing has a lot to do with carrying grudges and forgiving.

I keep thinking that that mom and pop whose son went off into the far country had every right to be unforgiving. Their son had squandered their money and disgraced their good name. Every Friesen, Yoder, and Thiessen within a hundred miles will have known about his foolishness and that the boy actually persuaded his father to give him his share of the inheritance—

and not 21 yet. A stupid father deserved a stupid son. Every church member will have considered sending a sympathy card with "We're praying for you" to let the parents know they recognized their stupidity. Yes, the son would have gotten what he deserved if his parents had bound him by unforgiveness.


Loosing, forgiving, or allowing someone into our lives whom we can't stand, comes hard for us Mennonites, for we have a strong sense of right and wrong. We know what sin is; we learned the definition with our mother's milk, the dairyman's milk, the teenage milkshake, and the adult coffee break. We've battered our definition into shape: premarital sex, adultery, drinking, smoking, dancing, card-playing, and a few more.

What we've never learned well enough at any milk or coffee stage is that a broken relationship is the greatest sin. Christ's concern was for broken relationships between husband and wife, between parent and child, between employer and worker, between friends. But we tend to think of the first group as "sin" and these others as "life."

When confronted with the problem, we stir up that well-nourished sense of righteousness and say, "I hate the sin, but love the sinner." Yet keep the person bound.

The aim of Christ's life and death was to keep relationships together—to hold together by loosing. Therein lies the paradox. If we let the other person see him- or herself as a valuable person in God's sight, we free them, and we remain unified. When we squash them into a box, the size predetermined by us, in the interest of unity, we bind them. And the result is disunity.

On the cross Jesus said, "Father, forgive them, for they know not what they're doing." He uttered that blanket pardon for whatever in us causes us to bind people with words, looks, actions, and attitudes, and keeps them from us and from him. Only a free act of forgiveness, an act of grace, can bridge the gap and pull the two people together again.

Yes, we Christians certainly have a lot of power. The power to bind and the power to loose. Pass the message on. 

Katie Funk Wiebe teaches English at Tabor College, Hillsboro, Kan.

Peter and Mary Sprunger-Froese: two persons dedicated to

Following their light

by Robert V. Peters

"It is better to light a candle than to curse the darkness!" I first met Peter Froese in 1972 when we were roommates at Canadian Mennonite Bible College in Winnipeg, Manitoba. Peter was born 31 years ago in the wheat country of Warman, Saskatchewan. The Froese family (11 children) were small-scale dairy farmers and active in the life of the Old Colony Mennonite community until Peter was 16, when they joined the General Conference Mennonite Church. Turning down a potential career as a professional hockey or softball player (he was a world class pitcher in his youth and in later years he pitched a team from Goshen, Indiana, to the state title), Pete opted instead for two years of study at the Swift Current (Saskatchewan) Bible Institute. This led to further theological studies at CMBC, the University of Manitoba, and the Associated Mennonite Biblical Seminaries in Elkhart—interrupted by a two-year stint as a religion instructor at SCBI.

On April 8, 1978, he became Peter Sprunger-Froese after his marriage to Mary Sprunger. Mary, also 31, is from Berne, Indiana, where she was raised within the community of First Mennonite church. After high school she attended Goshen College and joined the Assembly congregation. Mary is also a former AMBS student, studying there part time while working first for the Mennonite Church and later for the Elkhart County Home.

Reflecting on his years before marriage, Pete notes: "My parents lived simply and tried to be conserving of resources, the Old Colony Mennonites also spoke a great deal of the importance of giving unconditional obedience to God . . . later teachers at CMBC and AMBS provided me with a deep biblical grounding for my efforts at being a disciple!" Peter notes two key experiences in his single years. "In 1969-70 I taught vacation Bible school in St. Louis in a poor black ghetto, working for a God-and-country fundamentalist ex-Mennonite group that was based in an upper-middle-class white suburb. This encounter really made me aware of the cultural captivity of the church and I began to ask, How can the church be faithful in Babylon? My experience in sports made me aware of the notion of competition and I began to see the competitive forces driving almost all our structures."

Of her single years, Mary notes the influence of two missionaries from her church who were serving in Colombia. "They taught me the need for a holistic gospel, uniting word and deed!" She also speaks of her years in Goshen interacting with foreign students and missionary kids. "They taught me



Peter and Mary Sprunger-Froese, two conscientious protesters.

how the U.S. corporate and military interests affect the rest of the world."

Honeymoon for peace. In June of 1978 I joined Peter and Mary on their "honeymoon" trip to New York city to attend peace actions relating to the UN Disarmament Conference. Deeply influenced by the present (billions for bombs-pennies for human needs!) and future (omnicide for all life on planet earth!) impact of the arms race/militarism on all of life, and especially on the poor, they accepted a call to join a resistance community in Colorado Springs, Colorado.

I recently had a chance to catch up with Peter and Mary, and here are some of their comments: "We're part of an ecumenical Christian community that works at serving the victims of our throwaway culture by running a soup kitchen and house of hospitality, and by resisting the forces of militarism in our area like NORAD, Fort Carson, Peterson Air Force Base, Rocky Flats, and the U.S. Air Force Academy. We try to use our limited resources and to live below taxable incomes. We're all self-employed and share a common economic pot. We try to be nurturers of the earth by gardening organically, using solar power, recycling, and traveling by bike.

"We believe that God is on the side of the poor and that he wants justice. We feel that militarism is totally contrary to the love of God. It also steals from the poor, crushing those who have nothing—those whom we are called to serve and to be advocates for. It is important for our souls to live with the poor.

Robert V. Peters is a Mennonite free-lance writer from Philadelphia.

We need to become capable of feeling the suffering of these brothers and sisters of ours. Furthermore, these experiences need to impact on us, and move us to respond!"


On February 10, 1981, Mary joined 5 other Christians in bringing a prayer for peace to a place *Mother Jones* magazine calls the "Heart of Darkness," the Pantax plant near Amarillo, Texas, where all U.S. nuclear weapons are finally assembled. The Pantax six could have been shot for climbing over a high security fence! Why risk personal injury and long jail sentences? I asked.

"Resistance is a basic part of discipleship. We're *all* called to identify with the poor, to give them a cup of cold water and a warm place to stay, and to resist that which is oppressing them. We believe that offering our lives in resisting evil is not only in obedience to God, but it is also obedience to the laws of the state. Various international laws and treaties ratified by the U.S., i.e.: the United Nations Charter, Geneva and Hague Conventions, clearly condemn nuclear weapons as crimes against peace and humanity! After WW II at Nuremburg the U.S. agreed to the Nuremburg Principles which clearly state that it is the duty of *all* citizens to resist the crimes of the state lest they be found complicit in those crimes. So in a very real way our resistance is an act to uphold the laws of God and the state in the face of abuse by the military-industrial complex that is running this country. Our intent is thus to prevent, rather than to commit a crime."

At times, separation. How, I asked, does a life of resistance impact on marriage, on family, and on vocation? "Marriage for us enhances our pursuit as would-be disciples. At times singleness would be better. The community can help discern this. The deeper question is what are families and singles going to do about the bomb? Resistance at times demands separation, which we loathe, but we feel that grace has been sufficient to keep us going ahead with what God requires of us. We believe that the kingdom of God is much larger than the nuclear family unit. The nuclear family has become idolatrous in many ways. We need to rediscover the vision of church as extended family. Nuclear family is often used as an excuse to get out of lives of costly discipleship. The church needs to help nuclear families become free to be faithful members of God's family. We're able to resist primarily because of the support of our church family.

"The existence of the bomb has disrupted many of our dreams. Mary would much rather play guitar and Peter read and teach. However, all these aspirations need to become secondary to the priority of resisting the bomb!

"Vocation seems to be the priority in our cultural agenda. Perhaps it's because of our disdain for suffering servanthood. Discipleship calls us to abandon what we want to do. Our primary vocation as Christians should be to follow Jesus. Resistance is not a vocation for a few, but a calling for us all."

In concluding our conversation Peter and Mary said, "We try to take criticism seriously but have not heard any biblical reflections that refute the light we're trying to follow. We encourage people to find ways of responding to the bomb and its manifestations in their area. Christian people must begin to gather together in order to discern a faithful response—and do it! Our affluence as Mennonites is related to militarism and oppression. We really need to struggle with this. We need to rediscover radical faith in God, putting our trust in him to provide the light to guide our way through these dark times!" 

More value than sparrows?

What kind of sparrows, Father?
The rusty, breast-blotched Fox,
Our largest and a migrant?
The lyrical Vesper?
The one-noted Chipping?

Which do You number
And list in its falling?
The New England White-throat
Springing Spring on each woodedge
While making inquiries in
"Sam Peabody's" name?

Surely my value is tested
By rarity, not by the common
House Sparrow's limited fame.
They clutter the cities
And litter the seasons
While basking in immigrant status,
Ignoring all shame.

Tell me there's ranking.
Tell me there's order.
Tell me the native species
Or splendidest singers precede.
I find no distinction in knowing
You equally value the high
and the least.

—Charles A. Waugaman



Spirituality reconsidered: some implications

The worship of God and the service of people

by Winifred N. Beechy

Following recent floods in Indiana a front-page article in the *Goshen News* praised Mennonite Disaster Service volunteers for their selfless service to the disaster victims. "Mennonites throughout Elkhart and Lagrange counties, as well as much of the rest of Indiana, have been putting aside their regular duties to take a day or even weeks to help flood victims in Fort Wayne," wrote Mary Fox on April 3 after a visit to Fort Wayne. "So far, 300 to 400 Mennonites, about half of whom are from this area, have been working through Mennonite Disaster Service, to get people back into their homes."

Last year 851 persons served in North America and 46 countries around the world under Mennonite Central Committee, the service arm of the various Mennonite branches. Hundreds more were serving in voluntary service under Mennonite church boards or service projects of educational institutions. Thousands more were giving service at the grass-roots level in support of those programs and to meet human needs in the local community. Mennonites have established a worldwide reputation for their service activities in crisis situations, as well as in chronically poor and depressed areas.

What is the motivation for this outpouring of concern for

others? One does not find statistics on the worship activities of Mennonites; there is no clear measuring stick for the extent or intensity of worship. Is there some connection between worship and service? Even a casual examination of the teachings and example of Jesus would assure us that there is.

Take Jesus' answer to the Pharisee lawyer, "Which is the greatest commandment?" Jesus replied, "You shall love the Lord your God with all your heart and with all your soul and with all your mind. (Mark 12:30 adds, "and with all your strength.") "This is the great and first commandment. And the second is like it. You shall love your neighbor as yourself" (Mt. 22:37-39). Here we have clearly spelled out a disciple's response to God and to humankind.

Worship is our response to God's command to love him with our whole being; service is our response to his command to love our neighbor as ourselves. Worship may be defined as that reverence, devotion, and honor paid to a divine being; service as assisting, meeting the needs of, or contributing to the welfare of others. The fulfillment of the first commandment, love of God, must be expressed in our daily living. It is also on this level that we express our love of neighbor. The nature of our service shows what we worship. A life devoted to God must be a life demonstrating concern for God's human family.

Too small if we limit it. Our concept of worship is too small if we limit it to the traditional forms, mostly verbal, associated with Sunday morning church sessions, family devotions, or public meetings designated as "worship services." What is worship? It is singing, thanksgiving, praise, hearing and reading the word, confession, petition, preaching and teaching. But it is more. It is listening, meditating, praying, appreciating. It is showing kindness, doing justice, feeling compassion. It is service—not just a "worship service" labeled for God, but a practical service to our human brothers and sisters.

Jesus was a living example of worship and service. He showed his reverence for the Father by his obedience to God's will for him, by the devotion of his earthly life to serving the people around him and by his sacrificial death for the salvation of all people. Our response to Christ's gift to us is service "to the least of these," his brothers and sisters. Whatever we do, we do as unto Christ, the practical application of our love for God. Worship is not just what we do with our voices—sing, preach, praise, teach—or our minds—meditate, pray, reverence—but what we do with our lives. Service, like love and peace, is a way of life for the Christian.

Granted, there are many acts of real service to humanity which are not motivated by Christian love. This should be a cause for taking-stock, perhaps a cause for some embarrassment, but not a screen to hide behind. One of the remarkable examples of selfless humanitarian service is found in the Chinese people who so fervently in the last three decades followed their motto, "Serve the people," giving themselves wholeheartedly to the building of a socialist society with a greater degree of equality and justice than they had previously known.

Only a tiny minority was motivated by love of God. But Joseph Needham, a British scientist and a Christian, has said of their efforts: "The paradox is that in China they are implementing the second great commandment far better than has ever been done by Christendom, while at the same time they reject the first commandment" (Raymond L. Whitehead and Rhea

Winifred N. Beechy is a member of the general council of Mennonite World Conference.

M. Whitehead in *China: Search for Community*). Let us thank God for humanitarian efforts to aid the poor and needy, but let it not deter our own mandate to show forth the love of God in our daily walk and in dealing with our world neighbors.

It is reported that a Mennonite attended a Quaker meeting, where worship is often nonverbal. After ten minutes of silence Menno became uneasy and whispered to his neighbor, "When does the service begin?" The Quaker's reply was, "Service begins when the meeting is over." Their difference was more one of what constitutes a "worship service," rather than in concept of worship and service. We, too, tend to believe that service follows worship, that we gather for inspiration and motivation which leads to scattering for service to others.

Yes, service may follow worship as it did at Pentecost when disciples were sent out to preach and teach following a period of devoting themselves to prayer (Acts 1:14). Service may also come *during* worship. In the midst of worshipping and fasting, Barnabas and Paul were chosen and sent out (Acts 13:2). Service may interrupt a spiritual retreat as it did when Jesus and his disciples tried to snatch a few hours alone together. The 5000 followers rudely interrupted that cozy session and Jesus gave the disciples an explicit service assignment. "You give them something to eat."

They obeyed the impossible command. Obedience is another facet of worship. Even in the days when animal sacrifice was the prescribed order of worship, Samuel advised Saul that obedience was a more acceptable form of worship. Jesus reiterated this in the Gospels saying, "It is mercy that I want, not sacrifice" (Mt. 9:13). Obedience sometimes calls for deeds, not words.

The unfinished task. Jesus left us the commandment to evangelize by preaching and teaching (Mt. 28:18-20). He also left us the unfinished task which he had outlined for himself in Luke 4:16 to 21—to evangelize through service to the poor, the captive, the blind, the oppressed. We are all evangelists whether we realize it or not. The Christian church in Nepal is an amazing example of this type of witness. In spite of the ban on preaching and traditional missionary work, the church has continued to grow. Missionaries are involved in its growth by their social service activities and the portrayal of Christ in their daily lives.

New churches have sprung up as a result of the witness of MCC and missions personnel in relief and development work. New converts emerge in the aftermath of disaster service. Goshen College students we took to China were God's instruments while they served as English tutors and answered the questions about their faith when asked by their Chinese friends.

Living for others (service) can be demanding and costly. An MCC worker in South America found himself in prison for helping the poor. MCC personnel in the Philippines are exposed to physical dangers and emotional trauma as they stand beside an oppressed minority seeking justice. A young man in Vietnam Christian Service paid with his life while attempting to serve the refugees in that desolated country.

Christians must be prepared for suffering service for Christ's sake, but most of us are called to live for Christ rather than to die for him. We are called to the non-spectacular routine daily walk which keeps in mind the good of the brother and sister, the welfare of "the other"—enemy as well as friend, the righteous along with the unrighteous or the self-righteous.

We often overdramatize the services done by our Mennonite siblings who "love their neighbor" far from home, in some exotic foreign setting, among strange new sights and unusual people, or under the tag of some acronym such as MCC, MBM, MDS, VS, EMBM, OMA, or others. I have seen both ends of the operation and I want to assure the grass-roots contingent that not all is exotic and exciting in an overseas or inner-city assignment. Much of it involves the same humdrum, nitty-gritty routine found in our work at home.

While the special service assignments are necessary and valid expressions of the church's concern for God's people in the world, while they may demand some sacrifice and require unique skills, we all have a role to play in the task. Whether we do it as appointees of church agencies, on church boards or in church institutions, as leaders in the local congregations or as the people in the pew, we must not take lightly the relationship of service to worship.

We cannot separate the two. It seems to me we must conclude that we cannot separate the two. If worship is our response to God with our whole being, then service is the expression of that love in our daily lives. I could name scores of everyday forms of worshipping God through service practiced by that majority of us who represent the average member. Space will not allow such enumeration, but as a thought-provoker let me list a random few:

Farmers who cooperate with God by nurturing the good earth entrusted to their care.

Housewives who remember the lonely or bereaved with an invitation to a simple family meal.

Schoolteachers who open the eyes of the young to knowledge and truth, give guidance in discernment of right and wrong.

Business men and women who combine compassion with expertise and let their Christian priorities show through their practices.

Professionals who render their services with the well-being of their clients uppermost in their minds.

Women who patch and mend clothing for the needy, make quilts and bake loaves of bread for relief.

Men who drive trucks, pitch tents, and make whole-hog sausage for relief sales.

Parents who teach children Christian values, set good examples to little imitators, and guide the young with understanding.

Patient people who only sit and listen—to the lonely, the disappointed, the depressed and hopeless; to those injured in spirit and crushed by the frantic competitive pace of modern life.

Those calm ones given the ministry of reconciliation who help us see the other side of an issue.

Those who stand beside the fearful—be it fear of death or of life, of pain, or of change.

Service is presented in Romans 12:1 as the ultimate form of worship. "I appeal to you therefore by the mercies of God to present your bodies as a living sacrifice, holy and acceptable to God which is your *spiritual worship*."

As we follow Jesus, nothing in our work-a-day lives is unimportant if dedicated to him. Our daily walk in service to others is our way of loving God with our whole heart, soul, mind, and strength. Don't stay away from traditional worship services. Do take advantage of organized voluntary service experiences. But remember that every day your loving service to others is also worship of God.



Salvadoran settlement project assisted by Mennonites in Belize

Mennonites who less than 25 years ago first carved out a home for themselves in the Central American nation of Belize (then British Honduras) are now helping a new group of incomers make a go of it.

The Spanish Lookout Mennonite Colony, Mennonite Central Committee, and other Mennonite groups in the country, are providing technical advice, workers, and other forms of assistance to a rural resettlement project near the capital of Belmopan. The project will eventually provide permanent homes for from 140 to 150 Salvadoran refugee families, as well as some landless Belizeans.

The refugees are some of approximately 10,000 Salvadorans who since 1979 have fled their

violence-torn country for Belize, a tiny nation at the southern tip of Mexico. Noting the successful colonization efforts of the *Kleine Gemeinde* Church Mennonites since their migration from Mexico in 1958, the government of Belize and the United Nations High Commissioner for Refugees (UNHCR) asked them to help implement a pilot resettlement program for the refugees.

The Spanish Lookout Colony Mennonites in turn asked MCC to provide a project manager and social workers to help select and orient the settlers. The government maintains overall charge of the project.

Major construction began in late January and February, as Spanish Lookout Colony

Mennonites and others helped build a ferry and a warehouse/general store at the project site. A committee began interviewing prospective settlers, and by Mar. 8 the first group of 50 families had started arriving.

A second group of approximately 100 families is scheduled to arrive in October, and a third group of from 30 to 50 families in early 1983. Under the long-term lease agreement with the government, after the third year farmers will pay \$1 per acre per year.

The UNHCR is making available \$920,000 for construction costs, food for the early months of the project, and loans to families for seeds, fertilizers, implements, and other necessary items.

Urban workers congress explodes with diverse strategies

They left wearing purple ribbons, or angry about military spending, or musing about Mennonite money or "boggled" by the diverse agenda of their brothers and sisters—all of them Mennonite participants in a Congress on Urban Ministry held at Chicago's Bismarck Hotel, Apr. 22-24.

The congress was sponsored by the Chicago-based Seminary Consortium for Urban Pastoral Education (SCUPE), of which Associated Mennonite Biblical Seminaries is a part. Over 700 attended.

SCUPE planners gave participants three days of concentrated to "food," "jobs," and "housing," in that order. In addition, 30 Mennonites from eight cities and Mennonite centers met at Grace Community Church on the final evening of the congress to hear descriptions of ministries in four different cities. The evening's program was under the direction of Stan Bohn of the GC Commission on Home Ministries. In all, about 40 Mennonites were in attendance at the congress.

The congress was either a catalyst for new social involvement or a bunch of people talking to themselves, depending on whom one asked. Both assessments came from Mennonites present.

Purple ribbons were only the most tangible manifestation of a claim that recurred throughout the three-day event: the poor in U.S. cities are suffering greatly from the policies of the Reagan administration, particularly military spending. Participant Mary Weber of the Institute for Peace and Justice in St. Louis

proclaimed the ribbon movement and said this symbol of protest of domestic social priorities is already sweeping other areas of the country.

Although Mennonites did not have a high profile during the congress, there were references made in a workshop and a clipping distributed one day to the crucial role Mennonite Voluntary Service workers have played in housing projects (in Kansas City and Cincinnati).

There were Mennonite staffers at five booths at a Festival of Ministries (Plowshares, Chicago MCC Self-Help shops; Urban Life Center; Bread for the World; MCC U.S. and Chicago Area Mennonites). Mennonite

Brethren pastor Jim Shelton, who staffed the latter booth, said passersby seemed surprised to know that Mennonites are involved in urban ministries, and that the booklet "Who Are the Mennonites?" was a hot item.

A new feature for Mennonites at this year's congress was an interest group session called by John Freed of Philadelphia and Stan Bohn for Mennonite metropolitan councils. In that meeting, council representatives of three cities—Philadelphia, Chicago, and New York—compared notes and generated a mixed response to the idea of meeting more regularly as a consciousness-raising mechanism for the larger church.

Religious meetings planned in conjunction with June disarmament activities at the U.N.

The Second U.N. Special Session on Disarmament is the occasion for a special religious convocation and public rally June 11 and 12 in New York City.

The June 11 religious convocation will begin with a worship service at noon at Cathedral of St. John the Divine, 112th St., and Amsterdam Ave., and include a walk to Central Park at 2:00 p.m. Church groups are encouraged to walk together with banners identifying their group and conveying a message of peace. Local Mennonites will be present with banners.

At the park the entire group will help plant a tree. Organizers are inviting participants to bring small amounts of earth from their home areas to cover the tree's roots, symbolizing the bringing together of many voices for life from various parts of the world. Religious leaders from many countries expect to be present at the Friday services.

Local Mennonites are planning a gathering of Mennonites and their guests Friday at 7:00 p.m. at Union Seminary, Claremont Ave.,

north of 120th St. There will also be an overnight prayer vigil at the U.N.

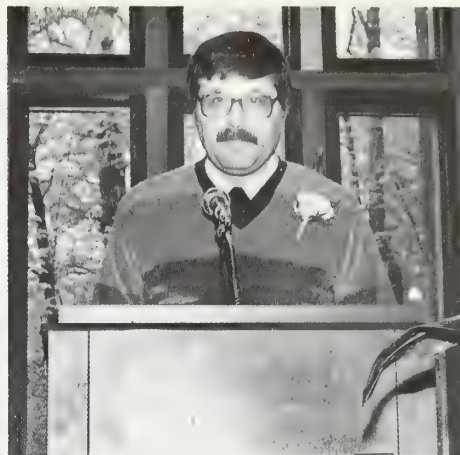
There will be a mass demonstration on June 12 at New York's Central Park to show support for disarmament and for transferring funds now used for weapons to programs to meet the world's human needs. Weldon Nisly of MCC U.S. Peace Section said the local Mennonite group will attempt to arrange a way for Mennonites to "find each other" at the rally, but indicated that may be difficult due to the expected large crowd.

There will be a sign-in sheet for Mennonites at the Plowshares Coffeehouse throughout the weekend. Signing in will allow local Mennonites to know who is present. The coffeehouse is hosted by Fellowship of Reconciliation at the Church Center for the U.N. on the Second Floor, 777 U.N. Plaza.

Sylvia Horst, Mennonite Peace Center, 2019 Grand Ave., Bronx, NY 10453; telephone (212) 294-7969 is the contact person. An alternative number is the Mennonite voluntary service unit: (212) 992-4166.



James E. Metzler, outgoing director, his wife, Rachel, and Cleo Weaver, president (above). James E. Horsch (upper right), and LeRoy Troyer (right) in the Solarhouse greenhouse



Laurelville association racks up record attendance, dedicates Solarhouse, and hears China story

Twice a year, Laurelville Mennonite Church Center associates congregate at the center's Mt. Pleasant, Pa., facilities to take care of business and celebrate. These weekends usually draw a full house. But the influx hit a record this year—293 persons registered for May 7-9. Among these were a substantial number of candidates for membership. Ten families were inducted.

If unguarded comments and points made in speeches indicate anything, it's that the majority of associates continues to believe in the mission of the center: serving Christ and the church through retreat accommodations and services. That's why they keep coming back.

But there were other attractions. Atlee and Winifred Beechy of Goshen, Ind., with a wide range of experiences in peacemaking in North America and around the world, concentrated on their experiences in China, specifically, and conflict resolution in many other places.

The Beechys gave firsthand impressions of what it's like to live among the Chinese people. "We can learn from them," Atlee said.

"They practice mutuality, care for others, and service," added Winifred. They readily understood the study service program of Goshen College, Goshen, Ind., which the Beechys oversaw during the '80-'81 school year.

Included in the Beechys' presentations were biblical references which have inspired them in their ministry and autobiographical comments illuminating the kinds of opportunities they have had to bring the peace witness to bear on explosive situations before diplomats and revolutionaries, Christians and non-Christians,

Mennonites and non-Mennonites.

Another attraction for many was the new Solarhouse, a condominium with 32 units. Conceived primarily by Arnold Cressman, development director, and encouraged by other staff and board members, the Solarhouse was built to respond to a need for more accommodations and to model energy efficiency.

Architect LeRoy Troyer, in his dedicatory speech, said, "There probably isn't another building in the country like this one." Earth temperature lies at the base of the heat control system.

Supplies buyer volunteer Henry Brunk, of the board, helped keep costs down by parsimonious purchasing. Perry Brunk, chairman of the development committee, reported that all but five and a half of the room units were sold to association members before the weekend meetings. Ralph Hernley, a satisfied room owner, gave a pep talk in an effort to persuade others to buy up the remaining units. A. J. Metzler, a patriarch of the camping movement in the Mennonite Church, called participants back to the faith which motivates the center.

Transition of leadership from James E. Metzler, whose conscientious and fruitful leadership took the center to new and enlarged ministries, to James E. Horsch, Scottsdale, Pa., may also have contributed to the bulge in attendance.

Throughout the meetings Mark and Carrie King and their family took an active part in leading the singing and providing special music. Ken Bowman, bookkeeper and reservationist, sang a solo at the dedication.

—David E. Hostetler



resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

AUDIOVISUALS

The 1981-82 Mennonite Renewal Services Tape Library catalog lists tapes of the teaching sessions from the renewal conferences held across the church each year. For the free catalog, write to the MRS Tape Lending Library, P.O. Box 722, Goshen, IN 46526.

PERSON

NEW CALL TO
PEACEMAKING



"*Christians Confronting the Nuclear Arms Race*" is the theme of the third national conference of New Call to Peacemaking, to be held June 17-20 on the campus of Elizabethtown (Pa.) College. Speakers include Gordon Cosby, Mary Cosby, Jim Wallis, Daniel Berrigan, and Myron Augsburger, with Bible lectures by John H. Yoder and a wide variety of workshops. Information is available from New Call to Peacemaking, Box 1245, Elkhart, IN 46515-1245; (219) 294-7536.

A Weekend for Deaf and Hard-of-Hearing Persons and their families will be held June 18-20 at Laurelville Church Center, sponsored jointly with MBM Deaf Ministries. Resource person Carter Bearden will explore the theme "*The Psalms: Our Prayer to God*." For more information contact Laurelville Mennonite Church Center, Rt. 5, Mt. Pleasant, PA 15666; (412) 423-2056.

Two Adoptive and Foster Families sessions are scheduled, June 27-30 and June 30-July 4, at Laurelville Church Center.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515-1245.

Last year's resource team is returning. More information is available from Laurelville Mennonite Church Center (address and phone above).

"*Spirituality: Living in the Presence of God*" is the theme of a June 25-27 seminar held by the Center for Discipleship at Goshen College. Speakers include Richard Detweiler, John Shearer, Ann Zook, Ken Bauman, and Emma Richards. For more information contact the Center for Discipleship, Goshen College, Goshen, IN 46526; (219) 533-3161.

PRINT

Step by Step Through the Parables by John W. Miller is an introductory study that examines the parables in the setting of Jesus' time and for their contemporary meaning. For Miller: "A parable does not so much convey a finished thought as it precipitates an experience and opens up into a highly personal search." He arranges the 36 parables into three sections: love for God, love for neighbor, and call to action. Also included are brief suggestions for group study and an annotated bibliography. \$6.95 (U.S.)/\$9.80 (Canada) from Provident and other bookstores.

Missions and justice are looked at together in *Bring Forth Justice* by Waldron Scott, the General Secretary of the World Evangelical Fellowship. He presents a wealth of biblical interpretation and missionary experience to demonstrate that going, teaching, and baptizing is for the purpose of making disciples whereby God's mission of establishing justice may be realized. \$11.95 (U.S.) from Provident and other bookstores.

Net Results provides new ideas and how-to-tools about evangelism and church growth, including articles, interviews, resource listings, and sermon ideas. Published ten times a year by the National Evangelistic Association of the Christian Church (Disciples of Christ). \$10 a year from Net Results, 2323 Broadway, Lubbock, TX 79401.

County commissioners endorse nuclear arms freeze in Mennonite area

Commissioners of Harvey County, an area populated by many Mennonites, voted 3-0 on Apr. 26 to endorse Kansas House Resolution No. 6127, which calls for a freeze on nuclear weapons production, testing, and deployment. Two of the commissioners, Dave Friesen and E. J. Brubacher, are Mennonites, while the third, Charles Benjamin, is a professor of political science at Bethel College, North Newton, Kan.

Harvey County becomes one of only 20 county councils to endorse the freeze in the U.S. Kansas is one of 11 state legislatures to pass a freeze resolution.

The Kansas resolution urges "the President and the Congress of the United States to take advantage of the opportunity presented by the arms control talks to initiate a mutual nuclear weapons moratorium with the Soviet Union."

If the two nations mutually agree upon such a moratorium, the Kansas House resolution further urges "the Congress to transfer funds appropriated for the testing, production, and deployment of nuclear warheads, missiles, and delivery systems to uses in our civilian economy and other programs to achieve international stability."

Prisoners not forgotten, Reddock in Alberta

Graham Reddock, from Calgary, has been appointed coordinator of the M2 prison visitation program launched by Mennonite Central Committee (Alta.)

During the past 3½ years Graham has been employed at the Calgary Correctional Centre, and since July 1979 as a caseworker in the Community Release Unit. In addition, he is also active with the John Howard Society and is presently chairman of the Ramsay House steering committee, a halfway house operated by the society.

By making himself available for the position of M2 coordinator, Graham has expressed his desire to engage in an intentional form of Christian service in correctional centers across Alberta. He carries a deep concern for the spiritual needs of inmates, as well as a concern that we as Christ's followers respond to our Lord's command to visit those who are in prison.

Graham's responsibilities will include the organization of the M2 program and the recruiting, training, and supporting of volunteers who are prepared to commit themselves to visiting and becoming friends of inmates. In this context churches and interest groups in Alberta are encouraged to invite Graham to present and discuss the prison visitation ministry. Prison ministries are growing in the church.

Study guides on peace and justice ready for use

A Mennonite teacher in New York City is called to court because she refuses to pay rent to her landlord until necessary and promised repairs are accomplished. She has the means to move into better quarters closer to her work, but her Christian witness, including her confrontation with the illegal actions of her landlord, provides encouragement and hope for her neighbors.

This and other instances led the Mennonite Church General Assembly in 1977 to ask for a study and updating of church statements relating issues of justice/righteousness to our historic Christian peace witness. Prompted by similar concern, the General Conference Mennonite Church, in 1979, responded favorably when invited to share in the study.

After further cooperative work, action was taken at Assembly 81 to commend the report

to congregations for broader study in preparation for concluding consideration at the 1983 Assembly in Bethlehem, Pa. It is hoped that between now and Feb. 1, 1983, congregations will study the materials and give feedback to the committee involved.

The materials are in the form of a book containing the *Justice and the Christian Witness* study report and a Bible study process divided into eight sessions. In addition, a leader's guide has been written by Robert Hull. This contains supplemental materials suggesting how to use the study in eight sessions, thirteen sessions, or a study retreat weekend. Nineteen case studies are interspersed, worship guidelines for each session are outlined, a class project is encouraged, and an action brief by Vern Miller provides concrete suggestions on ways to get involved.—David Cressman

Peace Section convenes at Mount Joy

Mennonite Central Committee U.S. Peace Section members gathered for their semiannual meeting on April 23 and 24. They noted with hope the rising interest in the arms race and particularly nuclear weapons, but also cautioned one another that the nuclear weapons race is not the "problem, but a symptom" of a society that fears and hates enemies and is more concerned with defense than reconciliation.

Discussion at the meeting at Mount Joy Mennonite Church included the arms race, registration and the draft, and women's concerns.

Constituency education efforts in recent months, including the Assembly on Nuclear Arms last November, coupled with growing public awareness of the arms race, have resulted in a surge of requests to Peace Section for information. Staff reported that requests for literature on the nuclear arms race and peace in general have likely doubled in the past six months.

Robert Hull, peace secretary for General Conference, urged study of the New Abolitionist Covenant. The covenant calls Christians to meet in groups to pray and learn together about the arms race, then to discern how each will respond to abolish nuclear weapons. The covenant and the Sojourners' publication, *A Matter of Faith: A Study Guide for Churches on the Nuclear Arms Race*, are available from U.S. Peace Section.

The Section also agreed to establish a permanent committee on women's concerns to replace the women's task force, which has functioned within the section since 1973.

This committee will focus its energies on women's concerns related to MCC and the constituent conferences of MCC; will continue to produce a newsletter, the *Report*; and will perform a coordinating function by such activities as establishing links between Men-

nonite women's groups, coordinating resources on women's concerns, and promoting representation of women in Mennonite structures.

A major block of time at the meeting was given to discussion of military registration and new regulations on alternative service.

There was some concern expressed at the meeting that new regulations might propose a model close to noncombatant service, rather than a true alternative to military service.

Two-wheeler program begun in Virginia

"Lifecyclin'" is the name given to the new Virginia Mennonite Conference bike-hiking program which will begin in late June. Unit II of the former "Out-Spokin'" biking program sponsored by the Mennonite Board of Missions has been purchased by the conference. The unit consisting of 26 bikes, a van and trailer, and necessary supporting equipment will be moved to Virginia on June 23 after Out-Spokin' completes its last hike. Lifecyclin' will endorse the same basic philosophy and goals that guided Out-Spokin'.

Congregational groups are reserving the six open weekends in July and August and three special hikes are also planned. The Outerbanks, N.C., hike is scheduled for Aug. 16-21. Another hike will start in Powhatan, Va., on July 10 and ride 150 miles through central Virginia to Mathias, W.Va., and arrive in time to attend the annual Virginia Conference Assembly to be held at Highland Retreat Camp from July 14-18. A special Labor Day weekend hike for singles will tour areas around Canaan Valley, W.Va.

Darrell Zook, Virginia Conference youth secretary, will be directing Lifecyclin' and work with three part-time staff members who will be serving on voluntary service basis.

Eight hundred sixteen groups and individuals have contributed two thirds the money needed to make this important film for youth.

Thanks for helping to raise The Weight

\$86,400

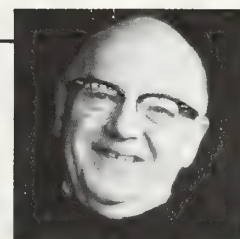
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THE WEIGHT



"The Weight will reach multitudes

of young people. It will help them to see WHY Christ's earnest disciples need to walk in holiness, obedience, love and nonresistance. Can you think of a better way to reach thousands of young people for Christ and his way of Peace?"

J.C. Wenger

The Weight, a film about Christian peacemaking, is being shot this Summer in consultation with Mennonite Board of Congregational Ministries.

The Weight

Box 1245

Elkhart, IN 46515



The Mennonite delegation at the Capitol, from left, Margaret Allen, Paul Longacre, Nancy Shetler, Hubert Brown, and Ted Risingsun.

Delegation to Washington discusses budget cuts

Four Mennonites met with key congressional members and staff on Apr. 19 and 20 to discuss the effects of U.S. budget priorities on the poor.

The delegation's 12 appointments in Washington came at a time when the mood on Capitol Hill was anxious over how the prolonged impasse over the fiscal 1983 federal budget allocations would be resolved. The present proposed budget would increase military appropriations by \$34 billion and cut human needs programs by \$43 billion.

Delton Franz of MCC U.S. Washington Office, who accompanied the delegation, observed that Republican and Democratic members of Congress are currently unusually sensitive to their constituents' reactions to such budget priorities and changes that may need to be made.

Delegate Margaret Allen, director of the Bethany Day Care Center in Philadelphia's inner city, movingly conveyed to members of Congress the pain of having to dismiss one third of the 65 children in her center and three of her staff because of cutbacks in federal aid

and state funds in 1982.

Bethany Center may have to lock its doors on June 30 as funding runs out.

Another delegate, Nancy Shetler of Smithville, Ohio, is in an MCC assignment on the staff of the 1,100-bed Grady Memorial Hospital, which serves low-income minorities in Atlanta, Ga. Shetler told of people who are confronted with medication billings of \$60 to \$80 on a \$300 monthly Social Security allowance.

Ted Risingsun, a staff member of the Indian Mennonite Leaders' Council, and a longtime leader of the Cheyenne tribe in Montana, told congressional personnel that the federal poverty programs of the sixties brought hope and opportunities to his people. Job-training programs and educational aid opened new doors for Native Americans. Now, he said, we see those doors being closed again.

"We were well received," Franz said. "This Mennonite delegation made a solid contribution along with the growing voices of other church people who have been speaking for the poor."

Sarasota World's Attic purchasing building for more sales

The building which houses The World's Attic, a Mennonite Central Committee Self-Help gift shop in Sarasota, Fla., is for sale. Though the owner had promised the building to MCC, upon her death, lawyers revealed the will was never legally completed.

The Attic, located at 3344 Bahia Vista Street in the heart of the Mennonite/Amish community of Pinecraft, has attracted largely non-Mennonite buyers of their gift items. Many voice strong support of the Self-Help concept and appreciate the quality of the items marketed.

Patty Holsopple, publicity chairwoman of the Attic, says it has been successful to the extent that in December they were able to send MCC a check for \$6,000.

The board of The World's Attic has determined to purchase the building and is negotiating a contract for the purchase price of \$25,000 as is. —Audrey Frey

Virginia mission board appointments

Appointments and reappointments of missionaries topped the agenda for the spring meeting of the Virginia Mission Board on Apr. 17.

Assignments were as follows: Lester and Alta Hershey, First Latin in Washington, D.C.; Richard and Martha Keeler, serving the church and the government's Hansen's Disease control program; David and Myrna Joe Kindy to Winston-Salem, N.C., for another two-year term; Frank and Evelyn Nice will continue pastoring the Mennonite Church in Durham, N.C., for another two years; and Elio Milazzo was reappointed for another year to continue his ministry among evangelicals in Northern Italy.

The 1982-83 budget of \$362,000 will allow for some program expansion: the Floyd Blossers will go to Sicily in August; a couple is being sought to give Bible teaching and leadership training among the Jamaican Mennonite churches; and provision is also made to assist in some stateside church-founding endeavors.

Curtailement of programs includes discontinuance of the Trinidad Way to Life Broadcast and no salary increases for stateside missionaries.

The board meeting was hosted by the Stuarts Draft Mennonite Church, which also planned a conjoint weekend mission conference. Nate Showalter, of the home ministries office, Eastern Board of Missions, Salunga, Pa., gave several messages on congregational evangelism. Evangelism is a congregational priority.

MHA and subgroups meet in Louisville, Kentucky

Trustees hire and fire the chief executive officer, set policy, and approve budget, but they have no business in day-to-day operations, said Richard Moses in a speech to the Mennonite Council for Trustees at the Mennonite Health Association meeting, Mar. 13-17, in Louisville, Ky.

Moses, consulting director of the American Hospital Association, said boards as a group need to regularly evaluate the performance of each of its members as well as that of the executive officer.

His topics covered the board's legal and financial responsibilities, board committees, and evaluating the work of the institution.

Nursing students from Mennonite schools of nursing—Bethel College (Kan.), Eastern Mennonite College (Va.), Goshen College (Ind.), Hesston College (Kan.), and Mennonite Hospital (Ill.)—found out how MHA functions and what job opportunities exist in member hospitals, nursing homes, and other residential services.

"This was the year of the nurses," said H. Ernest Bennett, MHA executive director. A total of 62 student nurses attended. The nurses had an opportunity to interview for openings in Mennonite-related institutions or for service with Mennonite Central Committee.

"It was interesting to have the view of health specifically related to the church and Christian life," said Goshen College senior nursing student Joyce Holsopple. To have other leaders in the health field present the same viewpoint on the integration of health care as college teachers served to be a strong reinforcer.

Another student said, "It was nice to experience with these people not only interest in top medical care, but a close walk with Christ in and through our work and communication with others."

An international student said, "Students like myself need to hear your message in order to keep in mind that health care is more than just physical care. A little love and concern can save people's lives."

Elsewhere, participants in the Mennonite Council for Congregational Health Concerns meetings talked about "how the caring community can help people stay well," said chairman Jerry Troyer, Goshen, Ind.

Jerry Griffen, Sydney, Ohio, and Glen Miller, MD, Bellfontaine, Ohio, quizzed each other on why the local congregation should be involved in health care. "I kept hearing from speakers and participants that this is the cutting edge," Troyer said. "Congregational in-

volvement in health is what's needed."

Resource person Jerry Davis of Loma Linda (Calif.) University Medical Center spoke on how Seventh-day Adventists make healthy living a lifestyle that results in positive health an integral part of their religion. Between 30 and 50 persons attended each of the two sessions.

In the Council on Aging Ministries, Goshen, Ind., resource persons Walter Drudge, John Mosemann, and Tilman Smith dealt with respecting the personhood of elders, using the gifts of older persons, and reaching out in the local community—how institutions can help keep people in their own homes.

Kampuchea film released

Buller Films, Inc., Henderson, Neb., has just released a film entitled *The Jewel Reclaimed*, produced for Church World Service. It was shot on location in Kampuchea, formerly Cambodia. The film documents voluntary agencies' efforts to aid in the rehabilitation of the country following devastating wars. Few Western film crews have been allowed inside Kampuchea since the Khmer Rouge's rise to power in 1975. The film is significant for the encompassing look it takes at present Khmer society. The film is available from CWS, Attn: Larry Hollon, 475 Riverside Dr., New York, NY 10027.

Seminarians study homosexuality and the church questions

The community of Associated Mennonite Biblical Seminaries, Elkhart, Ind., recently undertook a study series on homosexuality and the church to listen, become informed on the issues, to help congregations and pastors understand and approach gay people.

The study series included a week of preparation. On Mar. 10, faculty member Ross T. Bender gave a chapel message on "Some Christian Perspectives on Human Sexuality." K-Groups considered the theme, library reference materials were featured, and Wednesday before the series proper the community held a day of fasting and prayer.

Citing the people of Israel's orderly and disciplined sexual life, Bender said it reflected "the holiness of the covenant-making God who made of them a holy nation."

In the New Testament, the teaching of Paul, Bender said, "is based on an understanding of sex that knows that only when it is disciplined and subordinated to a larger commitment is it truly free to be expressed as God intended."

Worship opened the Mar. 18 segment of biblical, theological, and historical teaching led by AMBS faculty. In the worship, students read Scriptures dealing with individual and corporate sins and with redemption.

In a five-hour block, faculty addressed the themes of the day: Howard H. Charles, "Toward Understanding the Relevant Biblical

Texts"; John H. Yoder, "Homosexuality, Hermeneutics, and History"; and Paul M. Miller and David Augsburg, "The Homosexuality Issue in the Mennonite Church."

Charles acknowledged differing opinions among scholars on what the biblical texts meant. "What I say needs to be tested, supplemented, perhaps corrected by your insights and understandings," he said.

The Old Testament, Charles said, includes only four passages which refer to homosexual conduct: Gen. 19 and Judges 19 are episodic, and Lev. 18:22 and 20:13—similar statements—indicate legal proscription.

The issue addressed in the episodic accounts concerns "a matter of rape, not consenting homosexual conduct," he said. "Homosexuality was not the solitary sin of Sodom for which the city was destroyed. It was merely representative of the general wickedness of the city."

The Lev. 18:22 and 20:13 references form part of the Holiness Code found in chapters 17-26 of the book, Charles said. This codification of ritual and moral law was intended to ensure the people of Israel's separation from the practices of their pagan neighbors.

Charles finds underlying these biblical texts prohibiting homosexual conduct evidence of a "theology of orders." Sex with a same sex partner represents a confusion of a coital pattern laid down in Genesis 1 and 2, he said.

In the New Testament, Jesus spoke about sexual sins as lust and adultery, but not about homosexual conduct. There is a passage (Jude 7) that speaks of the impropriety of going after other flesh which "may reflect an orders theology," Charles said. Paul, alone, addresses the subject directly (Rom. 1:26f.; 1 Cor. 6:9-11; 1 Tim. 1:10), he said.

Following a careful and detailed inquiring into the passages, Charles said Paul did not distinguish between homosexual behavior and homosexual orientation—a basic involuntary condition. "If Paul had known what we now know about homosexuality, the various kinds, its incidence prior to the age of moral accountability, and genetic predisposition, would he have qualified his statements?" Charles asked.

He concluded that the biblical materials focus "on overt sexual behavior with no attempt to attach culpability to an involuntary homosexual orientation; it is more or less evident that homosexual behavior is criticized on the basis that it is contrary to created order, and such behavior was not appropriate for the people of God in Old and New Testament times."

John H. Yoder said we usually talk about homosexuality as though we know what the word means. "That birds, kangaroos, some gorillas, and most people are bipedal (walk on two feet)

SALT International participants enthusiastic about overseas experience

Halfway through their year abroad, participants in Mennonite Central Committee's new SALT (Serving and Learning Together) International give the program generally high marks. The eight participants are serving alongside regular volunteers in Botswana, Bolivia, Brazil, and Jamaica.

"They admit to the usual adjustment frustrations, including difficulties with language and understanding culture," says MCC Personnel Services Secretary Lowell Detweiler. "But all seem to say that the objectives of the program are being met."

SALT International was initiated in 1981, modeling it after a similar program begun by MCC (Canada). The program's purpose is to provide a service and educational experience for persons ages 18 to 22. Unlike workers in MCC's regular service program, SALT volunteers serve only one year, are responsible with their home churches for a significant portion of program costs, and receive more of a structured educational emphasis.

MCC is currently selecting from 10 to 15 participants for the second year of the program, which will start in August 1982.



SALT participant, Brian Ebersole, and volunteer Glenn Burkholder in Bolivia

Seminarians study homosexuality and the church

is an irreproachable truth," he said, "but that doesn't help much to define who we are." Similarly, "homosexuality is a broad term which describes a dozen phenomena. We must be careful whom we group with whom," he said.

Yoder also wondered why the Levitical enforcement of banishment, of expelling the offender even unto death—the criminalization of sin—remains the church's best thought on homosexuality, when we do not do that with other things Leviticus deals with. As families, we no longer kill our unruly children (Ex. 21:17, Lev. 20:9), he said.

Yoder said as a church we do not have the same sense of threat when we deal with nonpacifists as with homosexuals. "Homosexuality is bigger and more spooky than militarism to us," he said. "It uncovers our self-doubts and forces us to use it as a scapegoat. There's a wobbliness in our sense of sexuality and family," he said.

David Augsburg cited 150 responses from a survey he conducted with 50 persons each from Church of the Brethren and Mennonite pastors, therapists, and persons with a homosexual orientation. The respondents' conservative estimate indicates that a congregation of 100 members will potentially have five males and two females of homosexual orientation or tendencies.

Augsburger said the survey reveals that congregations mostly deny that homosexually oriented persons exist. Sixty percent are invisible, they live in the woodwork, and 30 percent leave, frozen out by quiet avoidance or open disapproval.

Paul M. Miller spoke from 25 years of counseling homosexuals. He, with guest Colin Cook, was the most optimistic that persons with homosexual orientation can change. The key, he said, is a desire to change. He would not expect, for instance, that he could convince a militarist to become a pacifist without that person's desire to become one.

Invited guests to the conference included Celena Duncan, associate pastor of the Good Shepherd Parish of the Metropolitan Community Church, Chicago; a Mennonite employed in the Energy Department and member of the Washington, D.C.-based Brethren/Mennonite Council for Gay Concerns; Ruth Herrick, a partner and counselor in Genesis II, Palmyra, Pa.; Ralph Blair, a psychotherapist in private practice in New York City and president of Evangelicals Concerned, Inc.; and Colin Cook, director of the Quest Learning Center, Reading, Pa.

During Friday's sessions, participants spoke out of their pilgrimage as a Christian with a homosexual orientation. The guests' views ranged from full acceptance of same sex marriages, to

a same-sex partnership not primarily focused on sex, to celibacy, to healing and sexual reorientation. The "facts" or reorientation and the "facts" of the impossibility of reorientation have yet to meet with impartial scrutiny, one person said.

The Mennonite guest suggested that pastors should create a climate for being able to talk. Pastors could better help parents understand the issues and cope with their own feelings of guilt, he said. Congregations need to realize, he said, that 5 to 10 percent of their children will grow into homosexually oriented adults.

Ruth Herrick said preparation must be done in pastors' own lives, ridding them of the fear of being labeled gay in advocacy for devalued persons, and the fear of developing close relationships. She challenged pastors to study homosexuality and open themselves to the question, "What do we do with such persons in our congregation?" Work it into sermons, she said, "and create small groups for honest exchange where persons can be accepted and safely share familial affection."

The series ended with shared reflection and worship by students and faculty. The planning committee included faculty co-chairs, LeRoy Friesen and Orlando Schmidt, and student appointees from the program and peace and justice committees: Don Goertzen, Kim McDoWell, Pat McFarren, and Sue Steiner.

births

Bergey, Ray and Mary (Clemens), Souderton, Pa., second child (first living), Janine Renee, Apr. 8, 1982.

Bounket, Chiamsack and Khim, Cambridge, Ont., first child and son, Siri, Apr. 19, 1982.

Cable, Gregory and Carole (Golden), Johnstown, Pa., second child, first daughter, Julia Marie, Apr. 26, 1982.

Eby, Richard and Jean, New Holland, Pa., third son, Trevor, Feb. 3, 1982.

Egli, Randy and Kathy (Gilmore), La Rose, Ill., second child, first daughter, Jennifer Marie, Mar. 29, 1982.

Groce, Charlie and Jean (Miller), Hartstown, Pa., second child, first daughter, Amelia Marie, May 1, 1982.

Harmes, George and Deb, East Petersburg, Pa., first child, Jason Lee, Apr. 29, 1982.

Henderson, Eric and Marilyn (Miller), Goshen, Ind., second son, Ethan Craig, Apr. 21, 1982.

Hochstetler, Wesley and Linda (Saltzman), Shickley, Neb., second daughter, Melissa Ann, Apr. 11, 1982.

Hostetler, Eugene and Denise, El Paso, Ill., first child, Bethany Ann, Apr. 22, 1982.

Jackson, Bruce and Marcia (Ebersole), Sterling, Ill., second child, first son, Brian Miles, Mar. 2, 1982.

Kauffman, Arden and Sue (Dalton), Millersburg, Ohio, first child, Kyndria Renee, Apr. 12, 1982.

Kennel, Rex and Lori (Stutzman), Shickley, Neb., first child, Kerri Jo, Mar. 28, 1982.

Kreider, David and Renee, Lancaster, Pa., second child, Shawn Michael, Apr. 19, 1982.

Laudenslager, Ron and Patty (Gerber), Conneaut Lake, Pa., first child, Brandon John, Apr. 25, 1982.

Lehman, David and Jan Newfeld, Goshen, Ind., second child, first son, Austin Daniel, Apr. 21, 1982.

Miller, Philip and Karen (Scarr), Sugar creek, Ohio, second son, Kellin Patrick, Apr. 30, 1982.

Ramer, Heber and Cheryl (Miller), Hesston, Kan., first child, Rachelle LouVonne, Apr. 30, 1982.

Rosenberger, David and Carol (Freeman), New Paltz, N.Y., second child, first son, Matthew David, born Feb. 22, 1982; received for adoption Mar. 30, 1982.

Schlabach, Robert and Audrey (Miller), Sugar creek, Ohio, first child, Robert Joel, Apr. 22, 1982.

Shirk, James and Dorothy (Barth), Sarasota, Fla., first child, James Ryan, Apr. 27, 1982.

marriages

Bender—Keener.—Dale Wayne Bender, Williamsburg, N.Y., Harris Hill cong., and Sue Ellen Keener, State Line, Pa., Cedar Grove cong., by Nelson L. Martin and Richard E. Bender, April 24, 1982.

Gilbert—Heiser.—Larry Gilbert, Champaign, Ill., and Carol Heiser, Champaign, Ill., East Bend cong., by Paul O. King, Apr. 24, 1982.

Hovis—Hawse.—Kenneth Paul Hovis, Jr., Smithburg, Md., Church of the Brethren, and Cynthia Kaye Hawse, Smithburg, Md., Cedar Grove cong., by Nelson L. Martin, May 1, 1982.

Peters—Sauder.—Benjamin S. Peters, Manheim, Pa., Hernley cong., and Verna L. Sauder, East Petersburg, Pa., East Petersburg cong., by H. Raymond Charles, May 1, 1982.

Rice—Rogers.—David Lee Rice, Pipersville, Pa., Deep Run East cong., and Joanne Rogers, Perkasie, Pa., United Church of Christ, by Richard H. Aulenbach and John Ehst, April 10, 1982.

Ruster—Leatherman.—Dale Ruster, Souderton, Pa., Deep Run West cong., and Janet Leatherman, Ottsville, Pa., Deep Run East cong., by John Ehst, May 1, 1982.

Selzer—Hecht.—Harold Selzer, Canton, Kan., Spring Valley cong., and Penny Hecht, Canton (Kan.) Baptist Church, by Harold Nelson and Dr. Clark, May 2, 1982.

obituaries

Davis, Ada, was born in Germfask, Mich., Nov. 28, 1903; died at her daughter's home in Pontiac, Mich., Apr. 12, 1982; aged 78 y. She was married to Leonard Davis, who died May 23, 1972. Surviving are 2 sons (Leonard, Jr., and Edward), and 4 daughters (Mrs. Helen Putsey, Mrs. Mable Lutes, Mrs. Maxine Troyer, and Mrs. Donna Bryant). She was a member of Germfask Mennonite Church, where funeral services were held on Apr. 16, in charge of Ken Dietzel and James Troyer; interment in Riverside Cemetery.

Dwyer, Bernice, was born Feb. 10, 1905; died at Marquette General Hospital, Marquette, Mich.,

Mar. 29, 1982; aged 77 y. She was married to James Dwyer, who died in 1970. Surviving are one son (James, Jr.) and 4 daughters (Mrs. Patricia Schwartz, Virginia Dwyer, Mrs. Anita Wickey, and Janet Dwyer). She was a member of the Wildwood Mennonite Church, where funeral services were held on Apr. 1, in charge of John Troyer; interment in Sandtown Cemetery.

Eshleman, Christian H., son of Daniel H. and Susan (Brackbill) Eshleman, was born in Lancaster County, Pa., Mar. 7, 1896; died at Columbia, Pa., Apr. 27, 1982; aged 86 y. In November 1915, he was married to Mary Edna Zimmerman, who died in

Paying For What We Believe In —

One Parent's Perspective On Goshen College Costs And Benefits

"I believe education is not neutral. It happens in a context of values, personalities, goals and world views. I call this a sort of 'hidden curriculum,' and I think the hidden curriculum at Goshen College is a good one.

"We didn't put pressure on our kids to come to Goshen, but they knew we believed in the place. The fact that they chose Goshen College told Lois and me that they also chose some of our values, and that felt good.

"I know Goshen has occasional problems, just as anywhere else, but I trust John Lapp, Jim Lapp or Norm Kauffmann to deal with them more than I trust the best trained counselor on a state university campus.

"Financially, we're going to be strapped down with loans for awhile, but that's not such a bad thing. We're paying for something we believe in."

—Roy Hartzler, science teacher at Bethany Christian High School



The Hartzler family (left to right): Lois, an elementary school teacher, Roy, Jeff and Cindy, both Goshen College students.

Roy Hartzler is the first of three parents to share views on college costs and benefits. Next week, *Gospel Herald* will carry another personal statement plus some facts on financial aid.

Copies of the free brochure, "Paying For College," are available from Dennis Koehn, director of admissions, Goshen College, Goshen, IN 46526.

Goshen
COLLEGE

obituaries

1974. Surviving are 3 daughters (Veldora—Mrs. Harvey Bauman, Suetta—Mrs. David Binkley, and Martha Zook), 3 sons (Maurice L., John L., and Christian Z.), one brother (Clarence Eshleman), and two sisters (Susanna Eshleman and Barbara—Mrs. Amos Sauder). He was a member of Ephrata Mennonite Church. Funeral services were held at Brown Funeral Home on Apr. 30, 1982, in charge of Wilbert Lind and Daniel Miller; interment in Hershey Mennonite Cemetery.

Gascho, Alvin, son of Joseph and Jacobina (Roth) Gascho, was born at Milford, Neb., Mar. 25, 1906; died of complications of multiple myeloma at Charlottesville, Va., April 18, 1982; aged 76 y. On June 16, 1943, he was married to Cora Irene Garber Kauffman, who survives. He is also survived by one son (Joseph A.), one stepdaughter (Hope—Mrs. Clifford Lind), 2 grandchildren, 4 stepgrandchildren, one brother (Harry), and 2 sisters (Ida and Katie—Mrs. Joe Unternahrer). On Mar. 2, 1941, he was ordained to the ministry at the Wood River (Neb.) Mennonite Church and served there faithfully as pastor for 19 years. Funeral services were held at Dayton Mennonite Church, Apr. 21, 1982, in charge of Herman Reitz and Charles Heatwole.

Good, Irene Weaver, daughter of Abraham and Mary (Zeller) Weaver, was born in Maryboro Township (Ont.), Apr. 29, 1897; died at Fairview Mennonite Apartments, Cambridge, Ont., Apr. 22, 1982; aged 84 y. On September 17, 1918, she was married to Jacob S. Good, who preceded her in death in 1968. Surviving are 3 sons (Raymond, Murray, and Harold), one daughter (Carol—Mrs. Murray Shantz), 15 grandchildren, and 2 great-grandsons. She was preceded in death by one son (Carmen) and 5 brothers. She was a member of St. Jacobs Mennonite Church, where funeral services were held on Apr. 24, 1982, in charge of Richard Yordy; interment in church cemetery.

Histand, Claude H., son of Harvey and Martha (Hendricks) Histand, was born at Doylestown, Pa., Aug. 4, 1926; died from cardiac arrest at the ASH Hospital, Allentown, Pa., April 16, 1982; aged 55 y. On May 15, 1948, he was married to Arlene Alderfer, who survives. Also surviving are 2 daughters (Charlotte Jacobs and Barbara Chew), 3 sons (Phillip, Ivan, and Gary), 5 grandchildren, one brother (Robert), and 3 sisters (Miriam Histand, Gertrude Histand, and Viola Meyers). He was preceded in death by one son (Ronald). He was a member of Line Lexington Mennonite Church, where funeral services were held on Apr. 20, 1982, in

charge of Kenneth Seitz and Henry Musselman; interment in Blooming Glen Mennonite Cemetery.

Mullet, Martha Yoder, daughter of Jonas and Katie (Beachy) Yoder, was born in Sherwood, Ohio, Sept. 26, 1919; died from cancer at University Hospital, Iowa City, Iowa, April 30, 1982; aged 62 y. On Dec. 16, 1941, she was married to Simon Mullet, who survives. Also surviving are 2 sons (Dene Allen and Gary Lynn), 3 daughters (Wanda Joyce—Mrs. Larry Rediger, Leatha DeAnn—Mrs. Sheldon Yoder, and Cathy Kaye—Mrs. Jeff Leach), 16 grandchildren, her mother, 3 brothers (Benjamin, Jonas, and Ike), and 4 sisters (Fannie—Mrs. John Bontrager, Velma—Mrs. Elmer Yoder, Esther—Mrs. Henry Delagrang, and Sarah—Mrs. Chester Miller). She was a member of East Union Mennonite Church, where funeral services were held on May 2, 1982, in charge of Lonnie Yoder, Mel Shetler, and J. John J. Miller; interment in Sharon Hill Cemetery.

Otto, Luemma, daughter of Daniel and Delilah (Enfield) Baker, was born near Salisbury, Pa., Dec. 10, 1899; died at Meyersdale Community Hospital, Apr. 29, 1982; aged 82 y. She was married to Lloyd Otto, who preceded her in death. Surviving are 3 sons (Allen, Galen, and Larry E.), 2 daughters (Mrs. Alta Holt and Edith M.), 5 grandchildren, and 5 great-grandchildren. She was a member of Springs Mennonite Church, where funeral services were held on May 2, 1982, in charge of John Wengerd and Walter Otto; interment in Springs Cemetery.

Oyer, Lester, son of Jacob and Elizabeth (Zehr) Oyer, was born in Deer Creek, Ill., June 5, 1903; died of a heart attack at Cottage Hospital, Galesburg, May 2, 1982; aged 78 y. On June 30, 1929, he was married to Esther K. Kirkey, who survives. Also surviving are one son (Marvin), 2 brothers (Willard and Wilford), 2 sisters (Lucile and Ruth—Mrs. Arthur Tyrrell), 5 grandchildren, and 4 great-grandchildren. He was preceded in death by one brother and one sister. He was a member of Manson (Iowa) Mennonite Church. Funeral services were held at First Mennonite Church, Morton, Ill., May 5, 1982, in charge of James Detweiler; interment in Mount Zion Cemetery.

Tad, Chantalath (John was his chosen American name), born at Vientiane, Laos; died in a pickup/semitruck accident near Shickley, Neb., Apr. 27, 1982; aged 42 y. He came to Shickley, Neb., as a refugee from Laos on Feb. 21, 1981, sponsored by members of Salem Mennonite Church. Funeral services were held at Salem Mennonite Church, Apr. 30, 1982, in charge of Lee Schlegel, Merlin Erb, and O. J. Ketzel,

who brought a message in the Lao language; interment in Salem cemetery.

Troyer, Orpha, daughter of Jonathan and Nora (Troyer) Troyer, was born in Holmes County, Ohio, Oct. 16, 1905; died from cancer at Walnut Hills Nursing Home, Apr. 24, 1982; aged 76 y. Surviving are one brother (Henry) and 2 sisters (Mildred—Mrs. Elmer Lehman and Edith—Mrs. Willard Marner.) She was a member of Walnut Creek Mennonite Church, where funeral services were held on Apr. 26, 1982, in charge of Alvin Kanagy; interment at Walnut Creek Mennonite Cemetery.

Voigt, Alexander E., son of Albert and Augusta Voigt, was born in Philadelphia, Pa., Sept. 2, 1890; died at G. V. Hospital, Sellersville, Pa., Apr. 27, 1982; aged 91 y. He was married to Miriam D. Nyce, who died in 1971. He later married Mary E. Bubeck, who survives. Also surviving is one stepson (Fred C. Forsgard). He was a member of Souderton Mennonite Church, where funeral services were held Apr. 30, 1982, in charge of Russell B. Musselman, Glenn H. Egli, and Thomas Kadel; interment in George Washington Memorial Park.

Weaver, Cora May, daughter of Aaron and Amanda (Selzer) Landes, was born in Canton, Kan., Dec. 16, 1886; died at Bethel Deaconess Hospital, Newton, Kan., April 23, 1982; aged 95 y. On Oct. 15, 1914, she was married to Oliver Weaver, who died on November 30, 1971. Surviving are 2 nieces (Opal Pankratz and Fern Liller), one nephew (Ellsworth Landes), and one great-nephew. She was a member of Spring Valley Mennonite Church, where funeral services were held Apr. 26, 1982, in charge of Roy Bender; interment in Spring Valley Mennonite Cemetery.

Wilhelm, Ida Weaver, daughter of Fred and Etta (Branon) Weaver, was born in Canton, Ohio, in 1902; died at Walnut Hills Nursing Home, Apr. 6, 1982; aged 80 y. She was married to Leander Wilhelm, who died in 1978. Surviving are one son (Arthur), 6 grandchildren, 6 great-grandchildren, and one brother (Monty Weaver). He was preceded in death by one son, one brother, and one sister. He was a member of Walnut Creek Mennonite Church. Funeral services were held at Butler Funeral Home, Apr. 9, 1982, in charge of Alvin Kanagy; interment in Walnut Creek Mennonite Cemetery.

Yoder, Herman M., son of Mahlon T. and Mary (Yoder) Yoder, was born in Kalona, Iowa, Oct. 27, 1902; died at Pleasantview Home, Kalona, Iowa, April 22, 1982; aged 79 y. On Aug. 4, 1931, he was married to Bessie King, who survives. Also surviving are 3 daughters (Lois—Mrs. Lewis Brubaker, Dorothy—Mrs. John Nyce, and Evelyn—Mrs. John D. Miller), one son (Elvin Dale), 11 grandchildren, and one sister (Ida Yoder). He was a member of Lower Deer Creek Mennonite Church, where funeral services were held on April 25, in charge of Dean Swartzendruber and Robert K. Yoder; interment in Lower Deer Creek Church Cemetery.

Cover, Camerique; p. 354, Jan Gleysteen; p. 356, 367, David Hiebert; p. 358, H. Armstrong Roberts; pp. 364, 372 M.C.C. Photo; p. 370, Delton Franz

calendar

North Central Conference annual meeting, Cooperstown, N.D., June 11-13
Churchwide Youth Council, Hesston College, Hesston, Kan., June 15-19
New Call to Peacemaking Third National Conference, Elizabethtown College, Elizabethtown, Pa., June 17-20
Mennonite Board of Congregational Ministries, Kitchener, Ont., June 18-19
Pacific Coast Conference annual meeting, Western Mennonite School, Salem, Ore., June 18-20
Mennonite Publication Board, Scottdale, Pa., June 24-26
Northwest Conference annual sessions, Tofield, Alta., July 1-4
Festival of Missions, Wooster College, Wooster, Ohio, July 16-18
1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8
Overseas Seminar and Missions Rally, eastern Ohio, July 10-18
Indiana-Michigan Conference, Pigeon, Mich., July 18-20
Mennonite Board of Missions, board of directors, July 22-24
Iowa-Nebraska annual conference, West Union, Parnell, Iowa, July 30-Aug. 1
Virginia Conference, Highland Retreat, July 14-18.

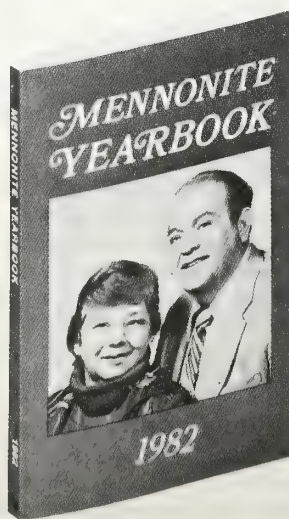
Each year Mennonite Yearbook keeps

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This year a new feature "Students and Young Adult Services" was added. This is a listing, by state or province, of contact persons who are available to assist those moving to their area.

This new network plus the conference, region, and worldwide networks add value to keeping in touch with the total body.

Pick up your 82 edition at your local bookstore. Or order directly from Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683. Squareback, \$4.95 (USA); Spiral-bound, \$5.95 (USA). Add 10% for postage/handling.



Schuller says tax changes undermined church ability to increase charity works

The Rev. Robert H. Schuller, pastor of the Crystal Cathedral, says he has told President Reagan that religious institutions will be hard-pressed to increase their charitable work because of a tax change that discourages wealthy givers. Mr. Schuller's remarks came during a few questions posed by some of the 124 religious leaders who met with the president recently in the capital. He urged them to pick up the slack in social services caused by government cutbacks.

Federal tax laws last year were such that it cost only 30 cents to give a dollar and this year costs 50 cents to give a dollar, Mr. Schuller said. People in high tax brackets cannot deduct more than 50 percent on their charitable deductions, he said. "It looks like that is soaking the rich, but it's not true," Mr. Schuller said. "The truth is that they are not motivated to give major gifts."

Gothard aides sue him in federal court; ask judge to name trustee

Employees of Bill Gothard's Institute in Basic Youth Conflicts have filed two class-action suits against the organization, asking a federal court to appoint a trustee to administer its multimillion-dollar assets. The suits assert that there has been "sexual misconduct" and "extravagant and improper" use of some \$40 million in tax-exempt funds.

They charge, among other things, that officials of the institute condoned or engaged in "threats and coercion to obtain sexual favors resulting in physical and emotional damage to former employees," and that the institute's directors authorized funds to "purchase pornographic movies (and) to underwrite the cost of personal use of the corporation defendant's jet aircraft."

East German churches complain of state ban against 'peace patches'

East Germany's Protestant churches have criticized a government ban on a patch which bears the inscription "swords into ploughshares" and depicts a peace monument given by the Soviet Union to United Nations Headquarters in New York. In outlawing the wearing of the patch, the East German government said it has been "misused . . . to express a way of thinking hostile to the state and to participate in an illegal political movement."

The synod of the Evangelical Lutheran Church of Saxony met in Dresden and voted unanimously to call the government action a "serious mistake." The statement, which was read during Sunday services, said the ban "emphatically destroys the trust of these young people" who had been wearing the patch.

Southern Baptist giving doubles inflation rate for first half of year

Southern Baptists' national giving ran better than double the rate of inflation for the first half of the fiscal year. Contributions of \$8,003,085 for the month of March pushed the six-month total to \$46,991,535 for the national cooperative program. That was a 14.6 percent increase over the first half of fiscal year 1980-81.

"This compares extremely favorably to the inflation rate of approximately 7 percent," said Harold C. Bennett, executive director of the Southern Baptist Executive Committee.

Pacifism among Soviet youth

According to a February 27 report in the Toronto *Globe and Mail*, Soviet Chief of Staff Marshal Nikolai Ogarkov has called for a decisive struggle against pacifist views among Soviet youth. In a book entitled *Always Ready to Defend the Fatherland*, he is reported to say that there is a serious danger of war, that the United States wants to wipe socialism from the face of the earth and secure world domination, that the young people of the Soviet Union after two generations of peace take it for granted, that they do not realize that the strengthening of peace requires their personal effort, and that there should be a decisive struggle against "complacency and elements of pacifism" among them.

Abortion statistics in Canada

The government recently released a report of abortion statistics for the year 1980. There were 65,751 abortions in total.

The 1980 increase in the total number is the smallest increase since the 1969 change in the law. For 1970 there were 11,152 abortions. By 1976 the number had risen to 54,478. Canada's rate in 1980 was 17.9 abortions per 100 live births. This is somewhat lower than the rate in the United States and some other countries.

'Huckleberry Finn' ban asked by school faculty because book is racist.

Administrators of the Mark Twain Intermediate School in Fairfax, Va., are opposed to the teaching of the *Adventures of Huckleberry Finn*, the famous 19th-century novel by the school's namesake, on the grounds that it is racist.

After a unanimous recommendation by the faculty's human-relations committee was affirmed by another committee made up of faculty, parents, and administrators, Principal John Martin recommended that the novel be removed from the school's curriculum. But Doris Torrice, an area school superintendent,

disagreed and said the book should remain on the curriculum. The school is now appealing that decision to Fairfax County School Superintendent Linton Deck.

A Lutheran denomination to weigh closer relations with the Episcopal Church

The Lutheran Church in America's 1982 biennial convention in September will be asked to approve closer relationships with the Episcopal Church. The action was described as "the first positive step" after decades of dialogues between Lutherans and other denominations. A recommendation calls for mutual LCA-Episcopal recognition, interim eucharistic hospitality, provision for joint worship, cooperation in publication of dialogue materials, sharing of facilities and authorization of a third series of Lutheran-Episcopal dialogues.

Argentine Methodists back island seizure; Canterbury scores it

The Argentine Evangelical Methodist Church has declared its support for the country's claim to the Falkland Islands, while the Archbishop of Canterbury condemned the seizure of the south Atlantic island group ruled by Britain since 1833. The Argentine Methodist statement was sent to the Methodist Church in Great Britain, according to word received by the United Methodist Board of Global Ministries in New York City.

God's role in outer space is explored by scientists, theologians at symposium

God's place in the space age was among topics explored at a symposium on "the theology of outer space" at Melbourne, Florida. Sponsored by several American Lutheran Church units, the symposium drew church people along with psychologists, medical doctors, and scientists from the Kennedy Space Centers.

"The space age does not necessitate abandoning our Judeo-Christian notion of God," Dr. Hans Schwarz, a former professor at ALC's Trinity Seminary said in a paper on God's place in the space age. "It reminds us, however, of the necessity to reconceptualize God's place in relation to the world in a new and intelligible way."

Among questions discussed at the meeting were: What will be the guiding principles for developing satellite colonies? How much of space exploration will be devoted to military use? How much to economic justice? What will be the social utility? What do theology, ethics, and the church have to say about all of this?

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... and 25¢ for MWC

It seems that almost everybody is after our money these days. The government takes a bundle. (A group that enjoys compiling statistics has come up with the news that the average American works until May to pay his taxes.) The prices of food and gasoline have moderated a bit, but they are still much higher than only a few years ago. Real estate and automobiles have gone sky-high.

And then there are the charities: the Red Cross, the Salvation Army, the YMCA, for a brief beginning list. There are the service organizations such as the fire company. There is our own congregation, the district conference, the mission board, the board of education and the schools, the board of congregational ministries, and Mennonite Central Committee (am I missing anyone?). Of course there are professional dues and other kinds of goodwill donations. Near the end of the line in terms of amounts requested and at the end of the line in terms of amounts received are the Mennonite Church General Board and Mennonite World Conference. For this last we are asked to contribute 25 cents per number per year.

Now the editor of *Gospel Herald* has a kind of knee-jerk response to church offerings. He had better be loyal; if he does not identify with the cause of the Mennonite Church, who will? And as Gordon Erb has observed ("Readers Say," Dec. 22, 1981) my giving patterns tend to be parochial. So I find myself hard-pressed to know how to relate to a quota of 25 cents per member for Mennonite World Conference.

It calls to mind the penny and the nickel offerings which used to be collected in Sunday schools. Why give 25 cents to Mennonite World Conference? Why not \$1.00 or \$5.00? Indeed, in a recent meeting of the General Board, where MWC executive Paul Kraybill complained of lack of support by our church, James Longacre of Franconia Conference responded that it is too small: "People don't know what to do with such a request."

Translating 25 cents into equivalent commodities helps us to get the point. A pack of Life Savers for the MWC would be an example, or a pack of crackers and cheese. A bottle of pop or a cup of coffee would be other equivalents. Orange juice or milk, likewise. (The prices quoted above are Mennonite Publishing House snack prices and may be lower than average, but you see what I mean.)

But why think in terms of such quotas anyhow, especially if they are not met? I suppose these quotas (the accepted phrase is "average giving guide") are attempts to democratize the sup-

port of church activities. Instead of asking a few people for large amounts, we ask a lot of people for small amounts and thus we all can support the work.

But why only 25 cents for Mennonite World Conference? Because it is not a large organization like the mission board or Mennonite Central Committee with a long list of professional workers. It is rather a small effort to aid fellowship and identity development among Mennonites throughout the world. And it asks 25 cents from me this year. Plus a quarter from my wife, each of my sons, and all the other members of the Mennonite Church. And this suggests the limitation of broad appeals such as this. Not everyone hears the message, so the average is soon much diluted. (Or is it the other way around?) With a North American membership of 110,340, our share of this support is \$27,585. That is more than a few candy bars.

Maybe also, some object to their support. But if some hesitate to give a quarter to the MWC, why should this be? Is it not true that we generally expect one of three benefits when we dispose of money? There should be instant gratification as with a Life Saver, longer-term benefit as with an investment, or there should be someone acting on our behalf, as with the support of a missionary. Another common use of funds is direct support of a person in need.

Perhaps it is hard to find a place for Mennonite World Conference in this list of options. It does not provide instant gratification or long-term investment as we usually think of these. Is it too much for us to imagine that the leaders are operating as our agents to develop worldwide Mennonite identity and cooperation? Do we perhaps really wonder about the need for Mennonite World Conference?

An article in this issue by the executive secretary of the conference gives a rationale for the organization. It is, of course, a view from the inside, but if we agree that the church transcends national boundaries and if we see a place for the Mennonite Church as a separate entity, it seems logical to think of something like Mennonite World Conference. Even at 25 cents per member per year.

Next Sunday is Pentecost, a holiday of long-standing not strongly emphasized in recent years, as Calvin Laur observes. I believe the time is here for us to make more of Pentecost. One movement is to turn it into a promotion of peace among the nations. I believe this is an appropriate interpretation of this holiday. In addition, we also might want to give 25 cents to MWC.—Daniel Hertzler

JUN 1, 1982



Gospel Herald

June 1, 1982



Christian married love

A wedding meditation

Christian married love

A message at the wedding of Ruth Carol Stoltzfus and Dean Timothy Jost

by Ruth Brunk Stoltzfus

"In all thy ways acknowledge him, and he shall direct thy paths."

One night years ago a young woman was thinking the long thoughts of youth and as she thought about her life and whether marriage might be in her future, her thoughts turned into prayers. She said, "Lord, if there is someone you have in mind for me, guide him to me and me to him. And . . . whoever he is and wherever he is, please bless his life now."

Years later she did marry and years after that as she and her husband were having a time of sharing, he said, "You know, one night before I ever met you I prayed that God would guide me to the woman for me and then I asked him to bless her even though I did not know who she was." That husband and wife wondered if their prayers had been prayed on the same night.

I was that young woman and my late husband, Grant M. Stoltzfus, was that young man. Ours was not a perfect marriage (there is no such thing), but it was a good marriage. There were some ups and downs, some strains and stresses, but we never doubted that God led us together.

A lifelong covenant. Christian married love is a lifelong covenant between husband and wife and God. It is a three-way commitment that sanctifies and enriches a three-way companionship: mental, sexual, spiritual. These cannot really be compartmentalized because all aspects are intermingled in the total relationship. This holy commitment strengthens a marriage as nothing else can and enables it to weather the storms that life brings. And the commitment is best kept current by regular periods of Bible reading and prayer together and alone. Bible reading and prayer are no more out-of-date than love is.

In Ephesians 5 the Bible teaches that a Christian marriage illustrates Christ's love for the church when he gave his life for it. Neither husband nor wife is to lord it over the other but rather to serve each other sacrificially. That is how God's kind of love acts, and it is by his enabling that husband and wife can do it. First John 2:5 says, "... if anyone obeys his word, God's love is truly made complete in him."

The Bible teaches, too, that the church, though made up of imperfect human beings, is a part of God's covenant plan where his people are a part of the caring community of faith. No person and no marriage can "go it" alone.

Christian married love is forgiving love. Each partner knows personally the full and freeing forgiveness of God through

Christ and by his help extends forgiveness to the other. Human nature being what it is, there will be times of impatience, disagreements, misunderstandings, failures, hurt feelings. But "a good marriage is made up of two good forgivers," and two little words, "I'm sorry," can work wonders in husband-wife relationships. Often it prompts those same words from the other mate, as it seldom happens that the fault lies with one only.

The major problem in troubled marriages seems to be communication, or rather the lack of it. The couple is just not talking together. When conversation at the table is reduced to "Pass the salt," and there are only statements like "The car needs gas," real communication is not happening.

The communicating kind of love shares feelings—"When you do (so and so) it makes me feel (so and so)." The communicating kind of love says back for clarity, "So you feel that (such and such). Am I hearing you correctly?" Real communication means sharing thoughts and values. It means making decisions together. It is battling creative ideas back and forth. It is igniting each other's minds. I like to think of it as the marriage of two minds.

Now when the checkbook won't balance, it may not sound like the marriage of two minds, but love that communicates in other areas will surely find a mature way to communicate in this. There is a place for the confronting kind of love in marriage, "speaking the truth in love." There is a way to attack a problem without attacking each other and to disagree without being disagreeable.

Communication can break down in the best of marriages. A minister told me that he and his wife finally "got awake" and realized that they were moving too much in two separate directions with separate interests and work so that they were not

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sharing enough with each other. They took hold of themselves and made plans to be together at scheduled times. It takes both faith and works to save a soul and to save a marriage. And we can be so busy with the Lord's work that we neglect the Lord's people.

In his book, *The Miracle of Dialogue*, Reuel Howe claims that "every person is a potential adversary, even those we love." He says, "Only through dialogue are we saved from this enmity toward one another. Dialogue is to love what blood is to the body. When the flow of blood stops, the body dies. When dialogue stops, love dies, and resentment and hate are born. But dialogue can restore a dead relationship."

Mutual growth. Love, unless we are talking about self-love, does not hinder the learning, growing, "becoming" experiences of the one who is loved. It is not threatened by the usefulness of the other.

David Augsburger says, "Marriage is a covenant of mutual growth to each person's fullest potential which may lie fallow unless love discovers them. Each of us carries dormant possibilities that the other must arouse and release. There is much more to each one than the other sees. Depths that have not been plumbed. These must be known."

True love in marriage means that husband and wife help each other to bloom and blossom and to reach the fullest potential possible. A woman told me that she went into her husband's study while he was there and started to select one of his books to read. Then he said, "I don't want you to know what I know." What he didn't know is the keen enjoyment that is possible when husband and wife both learn all they can learn, become all they can become, and share with each other all kinds of information, ideas, and spiritual insights.

Contrast that man's words with the prayer of a husband as he and his wife were at the breakfast table alone: "Thank you, Lord, that we both have interesting work to do and that we each take a certain pride in the other one's work."

But wait. *Personal growth* must not hinder *relational growth* so that personal pursuits rob husband and wife of time to keep their love young and their relationship strong. So personal growth, depending on whether it is done carefully, prayerfully, and lovingly, can greatly enrich a marriage or it can break up a marriage.

Marriage is for life and working to make it a success is for life too. Husband and wife do not find happiness. They create it. Married love is a tender plant that needs care daily. Another figure illustrating the point is by Andre Maurois who says, "Marriage is an edifice that has to be rebuilt every day."


Another illustration is that of fire. Married love can cool off whenever fuel is no longer added to the fire of love. I think of all areas of companionship: mental, physical, spiritual; I think of compliments and expressions of confidence and love as good kinds of fuel.

Married partners who do not receive compliments from each other are undernourished (to use still another figure) and those who do not give compliments are unfree and ought to do something about their inner hang-ups. There is another kind of complementing which means completing each other. In this completing idea, where the wife is a bit weak, the husband is a bit strong. Where he is a bit weak, she is a bit strong. Not in the sense of a superior/inferior system but as to differing abilities, interests, and personality traits. They fit together and each de-

lights in the strengths of the other.

It does seem that, by some kind of invisible antenna, many husbands and wives select well the kind of personality that best suits their own. I prefer to call this God's providence.

Marriage: a mission. If husband and wife seek happiness just for themselves it will escape them. Happiness comes when we believe and obey God and give our lives in service to him and others. There is keen joy here that cannot be matched by any other kind of thrill, even when the joy is in the midst of struggles and problems.

It has been said that "love is not so much gazing at each other but both looking out together in the same direction." Husband and wife keep their love for each other exclusive. They allow no one to come between them. But their love is inclusive as they reach out together in loving concern for others. They find that their husband-wife love is enriched and strengthened when they not only pay loving attention to each other, but also look out beyond themselves to serve God, the church, the neighbors, the needy. Together. 

Afterglow

The flame
Of the candle
Is alive
 Glowing
 Bright
I feel the warmth.

I think
Of the ceremony
Uniting two
In matrimony
And I see
A bride and groom
Radiant
Each taking a glowing candle
And together lighting
One.

For thirty-three years
My life has "fused"
With his:
Two flames burning as one
Then my husband's light
Went out—
The rosy glow remains
And will stay with me
As long as I live.

And for "Him"
I strive to be
A whole person
With a single flame
 Warm
 Glowing
 Bright!
—Barbara Ann Hershey

Human sexuality and the Holy Spirit

by Ross T. Bender

"Do you not know your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body" (1 Cor. 6:19-20).

"In a secular society, churches tend to reflect rather than to direct social changes." When I first read that I was very disturbed and reacted negatively. But the more I lived with it and thought about it, the more I was aware of the painful truth.

Certainly there is evidence that the church's influence on the sexual values and practices of our time has been significantly eroding. There is also considerable evidence that even church families have been drinking deeply at the fountains of a pleasure-oriented society.

We are living amidst a sexual revolution. The revolution is calling into question every traditional convention and conviction concerning sexuality, things that many people had assumed were agreed upon by nature, society, and God. Nor are the forces underlying the revolution easily ignored or turned aside. They are part of the scientific and technological changes that are taking place in our society and are deeply rooted in the secular mind-set which celebrates the human capacity to modify its environment along lines of its own choosing.

Several of the more radical revolutionaries have mounted an attack on the institution of monogamous marriage (one man/one woman for life) as archaic, outworn, and hypocritical. It is criticized as an ill-fated and inappropriate attempt to limit narrowly the flow of our erotic energies into a single channel. This, we are told, is a losing battle against nature which intends that these energies should flow into a number of streams and rivers overflowing their banks, spilling and splashing generously, profusely, and joyously where they will. In the last few years a number of books have been published both describing and advocating a variety of what are called "alternative intimate lifestyles."

The Mennonite Church General Board has taken note of the challenge to long-established patterns of sexual morality among believers in authorizing a churchwide study on human sexuality in the Christian life. The challenges come on a variety of fronts. However, three have been lifted out for special consideration at this time: premarital, extramarital, and homosexual relationships.

Many people, no doubt, prefer earlier study topics to this

one. We would rather study issues concerning the interpretation of the Scriptures, leadership and authority, and the Holy Spirit in the life of the church. Why must we put such a complex and controversial issue as human sexuality on the church's agenda?

Sexual freedom: yesterday's news. This issue is not really new on the church's agenda. It was already an issue in the churches of the New Testament. The sexual "freedom" offered by those who advocate "alternate intimate lifestyles" is yesterday's news. The Christian congregation in Corinth encountered that same mentality in its day. It is in Paul's first letter to them in response to some specific questions and issues they were facing that some of the most explicit teachings of the New Testament about sexual relations are found.

One of the greatest challenges faced by the apostles when they took the gospel to the heathen Gentiles was to work through and spell out the way in which Christian women and men live together as sexual beings. Chapters 5, 6, and 7 of Paul's first Corinthian letter addressed these issues head-on. First, there was the problem of a man living with his father's wife. Paul advised that this incestuous member be excommunicated, delivered "to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus" (1 Cor. 5:5).

Second was the problem of prostitution (1 Cor. 6:15-16). This kind of sexual intercourse is a travesty, a counterfeit of the kind of sexual intimacy to be found in marriage, for in any sexual union, the two become one. Paul does not grant that sexual intercourse is a mere physical act, but insists that it is a spiritual one. Those whose bodies are members of Christ cannot make them members of a prostitute. It is unthinkable so to profane Christ. He concludes this chapter with the rhetorical question with which we began, "Do you not know that your body is a temple of the Holy Spirit within you, which you have from God?"

In chapter 7, Paul speaks at length about the married state and the single state. He opens this part of the discussion with these rather grim words: "It is well for a man not to touch a woman. But because of the temptation to immorality, each man should have his own wife and each woman her own husband. The husband should give to his wife her conjugal rights, and likewise the wife to her husband. . . . I say this by way of concession not of command. I wish that all were as I myself am. But each has his own special gift from God, one of one kind and one of another" (1 Cor. 7:1-3, 6-7).

Ross T. Bender is moderator of the Mennonite Church.

The whole of chapter 7 is full of comments like these. This has caused some interpreters to conclude that Paul was responsible for the negative sexual bias that characterized Christian theology for many centuries. I think they are mistaken in that they fail to take two things into account. The first is the motivation underlying Paul's counsel; the second is the kind of situation in which the Corinthian Christians lived.

The motivation is not Greek dualism (the spirit is good; the body is evil) but Paul's sense of urgency about the imminent breaking into history of the kingdom of God. The kingdom was to take priority over every earthly consideration including sex and marriage. It's not that sex and marriage and the family are evil, only that they are not of the first order of things. These are special times in which the early Christians lived. The kingdom of God was at hand! It was a time to repent and believe, not a time for business for usual.

As for the city the Corinthians lived in, it should be noted that taking the gospel to Corinth had been a daring experiment. If it could take root in such a community and transform the lives of such people, it could flourish anywhere in the world. Corinth, strategically located so that it was served by two harbors, was an important commercial center for shipping and trade. It both enjoyed the advantages and faced the problems unique to an ocean port. It was a center of great immorality; the moral standards of Corinth were lower than those of the pagan world generally. On the stage of the theater in Rome a Corinthian was usually portrayed as drunk. To be called a Corinthian was a term of insult. To Corinthianize meant to engage in immoral relations with a prostitute.

Small wonder, then, that prominent among the many problems faced by the fledgling Christian congregation in Corinth, there were the problems of how to reorder their personal relationships and their sexual practices in the light of the gospel. Against such a background, what would be the nature of responsible Christian sexual counsel? There is a certain kind of flexibility in Paul's counsel and if closely examined it is seen to be a counsel of freedom, not of rigidity. It is a conservative counsel, to be sure, conservative in the best sense of the word. For it is based on an understanding of sex that knows that only when it is disciplined and subordinated to a larger commitment is it truly free to be expressed as God intended. Only then does it yield the deepest and fullest joy it is capable of releasing.

Liberation: a cultural theme. Freedom and liberation are not the exclusive property of those who purport to speak for it in the name of the sexual revolution. These are central themes in the Christian message as well and are certainly of deep concern to Christians in our time. Paul's letter to the Galatian Christians had freedom as its major theme. "For freedom Christ has set us free" (Gal. 5:1). He warned of the threats to that freedom from two sides, the threat of legalism and the threat of yielding to the passions and desires of the flesh. The freedom road runs through treacherous terrain with deep ditches on either side, each pretending to be the main thoroughfare.

The irony of our times, so similar in many ways to first-century Corinth, is that when sexual license and freedom are demanded, advocated and practiced and Christian values and standards are scorned and rejected, the battles are won but the war is lost. Sexual freedom triumphs, but the victory is a hollow one for it leaves only bondage and not true freedom in its wake.

The threat to freedom on the other side of the road is that of legalism. This is not such a great threat today although it has been a bondage for many people (and may still be for some) with its message of repression and denial. The human sexual drive is a God-given power to be disciplined and channeled so that we may live in sexual freedom, neither preoccupied with nor controlled by it.

What is authentic sexual freedom? It is the freedom to live sexually as God intended! And God intended that our sexuality become the instrument to meeting, to communion, to belonging, to reaching out, to relating, to personal existence in fellowship and in love, regarding and touching the other as subject, not exploiting the other as object, as a thing to be used for my pleasure and my enjoyment.

Heini Arnold, son of the founder of the Society of Brothers, a modern version of the Hutterites, has written a thoroughly comprehensive theology of sexuality, marriage, and the family, entitled *In The Image of God: Marriage and Chastity in the Christian Life* (Plough, 1977, \$3.00). Particularly striking is his development of a theology of the sensuous.

By the sensuous Arnold has in mind all that we experience through the senses of tasting, touching, seeing, smelling, and hearing along with the physical and emotional responses these activities produce. While sensuous experience is something that persons share with the animals, he notes that God expects more of us because more has been given. Arnold affirms the world of sensuous experience as right and good, though fraught with danger and offers these two safeguards: a) does it glorify God? b) is it shared with another person? In other words, if it is experienced as idolatry or selfishness, if it separates from God or from others, it is sin.

The sensuous nature of sexual experience, in Arnold's view, is distinct from other sensuous experiences in that it reaches more profoundly into the human personality. It is more vitally connected to "the deeper experiences of mind and spirit" and "penetrates to the very roots of [one's] physical being and directly into [one's] soul" (p. 61).

Sexual love, says Arnold, is not only a physical act but a spiritual act. Its goal is union; its desire is the full giving of the self to the other. It is an expression of love, a symbol of communion with God. It is not to be seen first of all as a means to an end—procreation, but as a uniting of two people who be-

Predawn

Awake to treacherous cravings
on an April night unseasonably cold;
its darkness a spreading mold
in a heart dense with dead sayings.

And then the sound, petal-frail,
from the soft sweet throats of hidden birds.
Eyes open to a sigh, the pale
suggested light, uncertain as unsaid words.

How, with the trees still empty of nest and leaf,
in the thick chill of a starless night,
dare even a bird surrender grief?
Song begins with the mere sense of light.


—Barbara Esch Shisler

come one in spirit, soul, and body.

There must be an inner participation corresponding to the external uniting of two bodies or it becomes sin even for married people. The task, then, is to enter into sensuous experience including sexual love under the blessing and permission of God and under the control of the Spirit of God "who overcomes the danger of being swallowed up by the purely sexual sphere. . . . Only the Holy Spirit holds this sovereignty and brings God's blessing in the most sensuous moments" (p. 118).

The satisfaction of the sensuous. The title of this article may seem startling to some readers. What does human sexuality have to do with the Holy Spirit and what does the Holy Spirit have to do with human sexuality? Much in every way! Apparently Paul thought so because it was right in the middle of

the texts where he was discussing human sexuality that he introduced the teaching that our bodies are the temple of the Holy Spirit.

To fail to appreciate this connection is to fall into the ancient trap of driving a sharp wedge between spirit and body. To separate them in our thinking and practice is to reduce human sexuality to a biological function alone. When our bodies are indwelt by the Holy Spirit, the satisfaction of the sensuous is not thereby denied. Rather, the Christian partner is safeguarded from selfish exploitation of the other by the loving awareness that the covenant partner is also one in whom God's Spirit dwells. As the two become one flesh, within the covenant of Christian marriage such a profound unity may be experienced that Paul is able in Ephesians 5:31-32 to compare it to the union between Christ and the church. 

Argentina is at war!

by Dan Nuesch

Since the wars of independence, back in the early 1880s, there have been no wars in Argentina, except a few unimportant skirmishes. But now we are at war! And we are at war with England!

The reason for this undeclared war is the possession of the *Islas Malvinas* (Falkland Islands, for the British). These islands are in the South Atlantic Ocean and belonged to the Spanish crown when Argentina, along with other South American countries, gained independence from Spain. The islands were added to the Argentine territory, but in 1833 the British took them over. Since then, Argentina has been claiming its rights over them, and finally on April 2, 1982, the Argentine regime decided to recapture the islands.

Therefore, the Argentines in general, and Argentine Mennonites in particular, are faced with an altogether new situation. All through the years we have known that Argentinians were a people who loved peace, and who would go to any extent to keep peace.

This is not the place to discuss the rights that England and Argentina may have upon the islands. Argentina applies the principle of territorial right, while England does it with "blood" right since inhabitants of the islands were British up to the time of Argentina taking them over. Both principles are valid and therefore a solution will not be easily found. And to us Mennonites, weapons are one of the worst solutions.

The Argentine government never recognized the right of conscience to free young people from military obligations. Those with religious convictions against bearing arms—Jehovah's Witnesses, for example—are put in jail for the term their military obligations would last, and when this expires, they are again forced to engage in military training or once more put in jail. This could theoretically go on indefinitely, but in practice an amnesty is declared to bring the cause to an end. What would be the use for the government to have people indefinitely in jail?

As far as I know, no Argentine Mennonite was ever put in jail because of refusing to comply with his military obligations.


(Neither for other reasons!) When our boys were called to training, we had two options. 1) If the boy had strong pacifist convictions, the church would pray that he was freed from military obligations, and I could tell of miraculous ways in which the Lord glorified himself by freeing our boys. 2) If the boy was drafted into the army, navy, or air force, we didn't worry too much, because the military training was not severe, and further, as our boys generally had a capability and instruction above the average, they were put in administrative places.

Did the Argentine Mennonite Church ever do anything for its boys to be released of their military obligations? Yes, it did. Negotiations with the government were made on the basis of an alternative service. We are willing that our boys—and our girls too!—would serve in helping or teaching programs. The government wanted to know what these programs were, but the church had never organized a permanent program of this kind that could have been presented as an alternative service.

The reasons for not having a program of this kind are many, but perhaps they can be summarized as three. 1) Quantitative. The Mennonite Church in Argentina is small. Boys called to military obligations are few. It would be difficult to organize a sizable program with so few people. 2) Financial. The economy of Mennonite families in Argentina would barely allow them to support their youngsters during a time of voluntary service. The young people are expected to start working as soon as possible, or at least to engage fully in studies to earn their living. 3) Qualitative. This brings me to a thing I already mentioned. Why worry for a few months of military training, if it was so shallow and unimportant?

But now we are at war! Our boys are being drafted for service, and there is no guarantee that they will engage only in paperwork. And this paperwork now has another meaning!

We hate war! We hate to think of our boys killing other people. (The British were the first to bring the gospel into Argentina, and now they are our enemies.)

We were wrong in assuming that our "toy weapons" would never kill anybody, and perhaps in this respect the new situation we are faced with can have a positive effect. But are we Argentine Mennonites alone in this? 

Dan Nuesch is a minister in the Argentine Mennonite Church.

A tribute to Mary Good

by Verna B. Troyer

During the last visit I had with Mary Good, two days before she was stricken, she asked me to continue reading for her from Phyllis McGinley's book, *Saint-Watching*. In her last months, when details in other areas of her life were blurred, Mary seemed to understand and appreciate the contents of this book.

Phyllis McGinley writes of saints as earthly heroes rather than supernatural beings. She chips away the plaster in which the saints are too often encased and allows us to see them as human, historically relevant to their time, and astonishingly relevant to ours as well.

Saints have always been known for their literalness, and it is the gospels they take literally. Feed the hungry. Nurse the sick. Sell all you have and give to the poor. Saints are excessive, never moderate, in obeying the Word. They go to the ends of the earth in their zeal to carry out the gospel's mandates. They squander their love on little people in obscure places. They pray without ceasing. They die to self. Mary identified with this all-out approach to Christian expression.

Mary Magdalene Good (she liked her name!) was born in Tennessee, the youngest of the eleven children of Henry and Susan Good. Her father was a Mennonite minister and a man of marked piety. Her mother, despite the demands of the large family, somehow found time to write poetry.

When Mary was only nine, correspondence with her uncle J. A. Ressler, then serving on the India mission field, seemed to set her course for life. Mary wrote: "When I grow up I'm going to India to teach those women and girls."

Growing up for Mary meant going to college, and without full approval from her family she was off to Goshen College and graduated in 1919. The following year she went to India under Mennonite Board of Missions. After language study she was asked to be administrator of the mission-operated Girls Boarding School at Balodgahan, to care for famine orphans. Mary continued to work in the education of young women during her thirty-one years in India.

From reading her diaries, one could surmise that furloughs were not particularly happy times for Mary. India was her home; her work was there. She did feel that professional excellence was important and in 1936 she enrolled in George Peabody College where she was awarded a Master of Arts degree in elementary education.

Before Mary and I sailed for India in 1946, Mennonite Board of Missions asked us to take a course in agricultural missions at Cornell University. Then, as throughout our years of friendship, Mary's 30-year seniority never stood in the way of good companionship. To the last, Mary recalled details of that summer at Cornell that I had forgotten.

Coming to America to retire in 1952 was the most difficult task ever assigned Mary. In fact, at one point, she discussed with me and others the possibility of returning to India to spend

Verna B. Troyer lives in Goshen, Ind. She and her husband, Dana, were medical workers with Mennonite Board of Missions in India from 1946 to 1949. This tribute to Mary Good was given on January 30, 1982, at a memorial service for Mary Good who died on January 25 at the age of 91.



A portrait of Mary Good in 1920.

her last years and to die and be buried there. When it was pointed out that her care might eventually be very difficult for her Indian daughters to assume, she dismissed these hopes and settled into making retirement years here fruitful and satisfying. Eventually through the writing of a large number of articles for church periodicals, she was effective in bringing the Mennonite churches of India and North America closer together.

In 1971, Mary's girls in India called her to visit them, and with her traveling companion, Margaret Hartzler, she undertook this long and difficult trip and was again able to stand on the spot in Balodgahan where she had originally admitted 70 orphan girls into school. Mary's Indian daughters welcomed her into their homes and in countless ways demonstrated that her life had been invested in the most rewarding work of all—the building of the kingdom of God.

Throughout her years, Mary maintained a live interest in the church. She enjoyed keeping abreast of things—appreciated discussing ideas in sermons she heard and in articles she read. During this past year she and I read from Ralph Dodge's book, *The Unpopular Missionary*. Here again her breadth of mind and spirit came out as we discussed the life and work of the missionary and how we are now able to work with people of other cultures as brothers and sisters in Christ."

Saints have always been known for the extreme measures they took to bring body and spirit under the control of God's Spirit. Mary, too, knew such struggle as a lifelong companion. She met it through prayer and interest in the lives of many friends and family members and by keeping her sense of humor well sharpened. Mary remained warm and loving to the end.

The poet Yeats wrote: "The wind is old and still at play/ While I must hurry upon my way/ For I am running to Paradise."

We rejoice with Mary that she has reached her goal.





Christ the Cornerstone

With little more than a year remaining before the event, plans for Bethlehem 83, the next denomination-wide meetings of the Mennonite Church and the General Conference Mennonite Church, are beginning to crystallize.

The inter-Mennonite gathering, to be held Aug. 1-7, 1983, on the campus of Lehigh University, Bethlehem, Pa., will represent the 43rd triennial sessions of the General Conference and the seventh Mennonite Church General Assembly, which meets biannually.

Next summer's joint sessions will both make and celebrate history. Bethlehem 83 will mark the first time that the two denominations have held their conferencewide meetings together. Mennonite Church membership in North America stands at approximately 100,000, while the General Conference total is around 60,000.

The year 1983 also marks the 300th an-

niversary of the coming of Mennonites to North America. Participants at Bethlehem 83 will commemorate the arrival, three centuries earlier, of a group of 34 Mennonites and Quakers from Krefeld, Germany, at Germantown, now part of Philadelphia and just 40 miles from the conference site.

"Christ the Cornerstone" has been selected by the joint MC/GC planning committee as the conference theme. Charles Christano of Kudus, Indonesia, and president of Mennonite World Conference, has consented to serve as the event's main speaker. Conference planners will not know until early 1983 whether their other invitee, Mother Teresa of Calcutta, can join Christano in addressing the assembly.

Bethlehem 83 participants will face continuous decisions about what aspects of the week-long conference to attend. Because of multi-stream programming, some business

sessions, workshops and seminars, and tours will be occurring simultaneously. Mennonite Church and General Conference business sessions will alternate, while provision has been made for one day of joint reporting and discussion.

Two items are expected to dominate those joint business sessions: namely, statements on human sexuality as well as justice and the Christian witness. Conjoint committees on both of these areas have been established.

One obstacle to be overcome is the 2½-mile distance between Lehigh University's north and south campuses. Business sessions will be held at the latter location, while the youth conference will be at the former. Residence facilities, also located on the north campus, will be reserved for young people attending youth sessions, while adults will be housed at nearby campuses, hotels, and homes. The planning committee hopes to have meals catered to the south campus. Local hosting committees are exploring the possibility of providing shuttle bus service between the various points.

Local hosting committees are being formed, with Russ Bishop, Hatfield, Pa., of the Franconia Conference and Wayne Mumbauer, Harleysville, Pa., as chairperson. Jo Bontrager of Goshen, Ind., will be coordinating the youth conference. Mennonite Church associate general secretary Wayne North will head the overall coordinating team.

Conference planning committees have taken steps to ensure that the arts are well represented at Bethlehem 83. Esther Wiebe of Canadian Mennonite Bible College, Winnipeg, has been commissioned to create a mini-oratorio, 20-30 minutes in length, to celebrate the event. Harold Moyer, Bethel College, North Newton, Kan., is writing a musical drama for performance at the conference. Other plans include an art exhibit, featuring new or old works of both professional and nonprofessional Mennonite artists, and a "Write a Song for Bethlehem 83" contest.

The official conference logo, designed by John Hiebert of North Newton, Kan., consists of a stylized cornerstone containing a cross (symbolizing the theme) encircled by three concentric rings, or C's, which represent three centuries of Mennonite presence in North America.

The next meeting of the joint program planning committees is scheduled for Sept. 28-29 at Lehigh University.—Larry Comies

Rocky Mountain gears up for growth

Rocky Mountain Mennonite Conference met in Colorado Springs from Apr. 20 to May 2, with Beth-El congregation and First Mennonite serving as co-hosts. Pastors of the host churches are Willard Conrad at Beth-El and Gerald Grimes at First Mennonite.

The business meetings were held at the Beth-El church and the Sunday service convened at Emerson Jr. High School auditorium. Even that facility hardly contained the large crowd assembled on Sunday morning.

Paul Miller, Elkhart, Ind., spoke at the inspirational sessions on "Leading the Family of God." His sharing from his own spiritual life, interspersed with humor, added to the warmth and feeling of celebration present at the conference. Throughout his sermons he emphasized the need to permit the Holy Spirit to move among his people, the need of strong households (both family units and church units), the need of training people to be strong yokefellows, and the need for a balance of nurture and evangelism. Each is necessary for growth, he said.

Various persons from church-wide agencies and boards were present, including William Zuercher, Mennonite Health Resources;

Harold Theisen, Mennonite Mutual Aid; Lorne Kremer, Hesston College; Eldo and Martha Graber, Inter-Mennonite Council on Aging; and Gerald Mumau, Mennonite Board of Education.

Frank Brunk, Colorado Springs, was elected moderator-elect of the conference. Recognition was given to the dual conference affiliation of the Sandia congregation, Albuquerque, with both the Rocky Mountain Conference and the Brethren in Christ Conference. A great deal of time was given to the budget and meeting the represented needs. Ray Gomez, pastor of the Spanish Mennonite Church at Carlsbad, made a plea for the development of more Spanish congregations with Spanish-speaking ministers in the conference.

Probably the outstanding action taken by the conference was the action to establish a missions commission as recommended by the church life commission. For the time being, this will be called the evangelism and church extension commission, with John Kreider, Greeley, as chairperson. A great population growth along what is known as the "Front Range" (Colorado), reaching from the Ft. Collins area to Trinidad in the southern part of the state has taken place. There is also rapid growth on the "western slope" in the Grand Junction area. With the formation and direction given from this new commission, church founding should begin.—Letha Froese

church news



Bremontowne Manor opens in Tinley Park, Ill.

Dedication and open house for the Mennonite Church constituency was held at Bremontowne Manor, 16130 S. Oak Park Avenue, Tinley Park, Ill., Sunday, May 16.

The event marks the completion of construction on the \$4.9 million facility for the elderly and handicapped which was first envisioned by members of the Community Mennonite Church of Markham. All 106 one-bedroom apartments are spoken for and a lengthy waiting list already exists.

The idea of building housing for elderly persons was first mentioned by Jerry Mares in a church board meeting in Markham in 1966. Discussion and exploration went on at various levels for 10 years before a group from Markham headed by Mares and David Ewert brought the idea to Mennonite Housing Aid, Inc., with headquarters in Lombard. Paul Kraybill and Ivan Kauffmann of Lombard took leadership in carrying the idea to fruition.

Ground-breaking was held on Sept. 14, 1980, and the first residents moved into the complex on Jan. 23. Director for the project was Bruce Leichty. Mahlon Springer, Marlene Suter, and Florence Shelly are employed as on-site manager and office staff respectively.

The waiting list for Bremontowne Manor is now as long as that which originally gave impetus to the vision, it was noted. Mennonite Housing Aid is considering other projects, although not necessarily in the south suburbs.—Bruce Leichty

Sunnyside Nursing Home, hires new administrator

Sunnyside Nursing Home, Sarasota, Fla., has hired Ben Eberly of Amarillo, Tex., to replace Elbert Detweiler as administrator. Eberly, currently a motel operator, has had prior experience as administrator of nursing homes.

One of the innovations of Eberly's administration will be the initiation of a work-study program for local high school juniors and seniors who are planning careers in health care or home economics. They will be used as aides in the health care and dietary program of the home and will be paid slightly less than minimum wages.

Getting back into the nursing home administration has been Eberly's goal. He is enthusiastic about the possibilities for expansion and new programs which are being explored by the Sunnyside Board. Asked how he feels about his position, Eberly said, "I feel great!" He further stated that the entire family is excited and ready for the move. Eberly assumes his position on July 1 at Sunnyside, which is owned by the Southeast Convention.



Terry Hemming and Nigerian children share a common experience

English couple providing diverse services in Nigeria

Terry and Ruth Hemming, of Bournemouth, England, were pastoring a small Evangelical Free Church when they first heard of Mennonite Central Committee through Alan Kreider of the London Mennonite Center. Their interest in justice and international trade led them to begin a term in Borno State, Nigeria, in January 1980.

Ruth provides pharmaceutical services for the Lake Chad Project, which offers basic health care to villages close to the lake and in the area near the Nigerian-Cameroon border. Terry, whose original assignment was to teach religion at a teachers' college, responded to an invitation from a Maiduguri church to serve as its English-speaking pastor.

Both the Hemmings see their work as equipping local Christians to minister to needs around them. The oil money that has flowed into Nigeria in recent years has reached few of the rural people of Borno State. It also tempts Christians to think only in terms of personal upward mobility, according to the Hemmings.

The Lake Chad Project works at evangelism, as well as health care, when serving the people of various African traditional religions.

Terry's responsibility with the Kirikasama Church in Maiduguri centers on its English

language services. Approximately 300 attend on Sunday mornings and 100 or fewer in the evening, including a large number of Indians and other expatriates. Another 700 attend the weekly Hausa-language service.

Terry reports that young people make up the largest proportion of the congregation, with perhaps 80 percent under the age of 30. Interest in Christianity is strong in schools and colleges, and he has received invitations to speak to various campus groups. He also taught a class at the teachers' college on the Christian attitude to war. Says Terry, "Although many of the students come from a Church of the Brethren mission area, most have never heard the peace position."

Terry is concerned by the gap—and resulting conflicts—between existing church leadership and younger "Western-type educated" Nigerians. He comments, "I long to see more of these younger people involved in the church decision-making apparatus and their gifts being used in the church's ministry."

Both Terry and Ruth are involved in Bible studies. Terry has also helped provide English language and primary school instruction for Chadian refugees who have settled in Maiduguri.



From left: Romesh Chandra, president of the World Peace Council; Vladimir Kuroyedov, chairman of the Council of Religious Affairs, USSR Council of Ministers; Patriarch Pimen, patriarch of Moscow and all of Russia; Patriarch Alexander Nikokai VI, Billy Graham.

Mennos attend the Moscow peace conference

Peter J. Dyck, former Mennonite Central Committee Europe secretary, and Frank Epp, chairman of MCC Peace Section, represented MCC at the Interreligious Peace Conference in Moscow, May 10 to 14.

The invitation to attend the conference came first from Alexei Bychkov, executive secretary of the All-Union Council of Evangelical Christians and Baptists, when he visited MCC headquarters at Akron last November.

The invitation was confirmed in telegrams from Metropolitan Filaret, chairman of the International Preparatory Committee, who termed it a "world conference of religious workers for saving the sacred gift of life from human catastrophe."

There were legitimate differences concerning whether MCC should participate in this event, which could be used for propaganda purposes by the Soviets. But there is a long-

standing history of involvement and relationship with church leaders and congregations in the Soviet Union, dating back to MCC's beginning in 1920.

Urbane Peachey, MCC Peace Section executive secretary, said that "MCC appreciated ... the invitation and welcomed the opportunity to share an Anabaptist witness in this international event, as well as to relate our faith to current East European ... concerns."

A similar conference was held in Moscow in June 1977, with Walter Sawatsky, now MCC Europe secretary, and Paul Peachey representing MCC. MCC and Peace Section have been participating in the Christian Peace Conferences of Prague since the 1960s.

Evangelist Billy Graham also accepted an invitation to the conference and gave a major speech there, despite pressure from President Reagan not to attend.

Inter-Mennonite mission celebrates 70th

Three hundred people filled the Carlock Mennonite Church on a warm Sunday evening in Illinois to express gratitude for 70 years of mission partnership through the Africa Inter-Mennonite Mission. Representing many congregations from as far as Nebraska, the May 2 service concluded three days of AIMM Board meetings.

After recognition of retired missionaries by executive secretary James Bertsche, two gave brief responses: Lois Slagle of Pioneer, Ohio, spoke on behalf of the single workers and Elmer Dick, from Mt. Lake, Minn., spoke on behalf of the missionary couples.

James Juhnke, historian and AIMM board chairman, brought the past to life as he reviewed conditions of 1912, and using Isaiah 56 talked about the "rock from which AIMM was hewn and the quarry from which it was

digged." He painted the broad picture.

In this analysis he pointed out the Amish origin of both founding groups that caught the mission vision which resulted in AIMM, the first inter-Mennonite cooperative venture in ministry. For many years AIMM was the only inter-Mennonite program specifically focused on missions and church planting.

AIMM presently has a mission family in four countries of 74 persons, including those in language school, plus a staff of six in the North American office at Elkhart, Ind. The work was incorporated in 1912 as the Congo Inland Mission. Ministry was limited to Zaire until 1973 when work began in Lesotho and then Botswana in southern Africa. The West African nation of Upper Volta was entered in 1978. The mission relates to a church community of nearly 40,000 adults in Zaire.

AIMM to minister in fifth African area

Transkei, southern Africa, will soon be a fifth territory in which the Africa Inter-Mennonite Mission (AIMM) will minister. Located between the Kingdom of Lesotho and the Indian Ocean on the southeastern edge of the African continent, the area is the traditional home of the Xhosa-speaking peoples. A rolling agricultural and grazing land, its seaside has been called for generations the "Wild Coast" because of the treacherous reefs which created hazards for sailing vessels of the East Indies trade.

In response to an invitation from the African Independent Church leaders through the Transkei Christian Council, AIMM is proceeding with the placement of its first personnel. The Mennonite Central Committee has related to the Transkei Christian Council for several years assisting with community development.

Health resources group sharpens mission

At its recent quarterly meeting in Hesston, Kan., and following some concentrated work on its mission and goals, the Mennonite Health Resources board of directors has adopted a mission statement for that organization. Chester A. Raber, director of Greenfield Associates, Ltd., of Lancaster, Pa., assisted the board in an earlier session in its mission and goal-setting activity.

The mission statement, which is designed to capture as briefly as possible the purposes for which an organization exists, is as follows:

The mission of Mennonite Health Resources is to provide management resources to designated institutions and communities, assisting them in their task of helping persons and groups attain optimum health, through the application of holistic Christian principles.

Since Mennonite Health Resources was formed only in mid-1981 under the auspices of the Mennonite Board of Missions, Elkhart, Ind., it will continue to devote primary time and attention to the six affiliated hospitals which are related to the Mennonite Church through management contracts located in Kansas and Colorado. While not actively soliciting additional affiliations during the next year, it will be open to requests for services and assistance from other hospitals or health-related organizations.

A matter of continuing interest and concern is how Mennonite-related hospitals can incorporate the distinctives of Christian motivation and church affiliation with an emphasis on community-relatedness and operating within rather tight regulatory and governmental conditions and constraints.

Hospitals that are managed under contract

with the Mennonite Board of Missions and affiliated with Mennonite Health Resources are located at Greensburg and Ulysses in Kansas; and La Junta, Rocky Ford, Walsenburg, and La Jara in Colorado. William R. Zuercher serves as executive director of MHR.

Fly-In to touch down at Grant, Nebraska

A cooperative Menno Pilots Association/Mennonite Disaster Service Fly-In is scheduled for the last weekend in June 26 and 27 at Grant, Neb. Direct information about the event has gone to the officers and regional wing leaders of MPA as well as to MDS regional and unit secretaries.

The take-off event will be a 12:30 p.m. Western steak fry at the Herman and Sarah Regier ranch home, Grant. Regier is chairman of the MPA.

Ken Stoltzfus, an experienced pilot and minister of Kidron, Ohio, will be the speaker on Saturday evening 6:30.

Chairman Syd Reimer and Nelson Hostetter will represent MDS at the meetings. Hostetter is billing the occasion as a "first-of-a-kind experience." It is open to all Mennonite Central Committee constituents and friends. In our planning sessions, says Hostetter, we agreed that "if there are less than 100 participants, we will be disappointed, and if there are over 200, we will feel it a relative success, but give the glory to God."

Med plans show growth, shift in membership

The number of participants in Mennonite Mutual Aid Association medical plans is on the rise and the composition of those members is undergoing a change, reveals a March 1982 statistical report. Since 1977 membership has risen by 7,329, to a point where the organization now serves 62,947 people through its medical plans.

But the composition of those members has changed over the past five years. Dependent membership is lagging behind adult membership in the medical plans. Over the past five years adult membership has increased by 6,852 and dependent membership by 477. In 1981 dependent membership dropped by 383.

The widening gap between adult and dependent memberships reflects the decreasing size of families, said Jerry Troyer, health services manager. The size of the average Mennonite family, like the average American family, is shrinking. More families are being served through the medical plans, but those families have fewer dependents. It is the large growth in adult membership which has enabled modest dependent growth, Troyer said.

MBM newsgrams

The audiovisual *Sent: One Hundred Years of Mennonite Mission* received a certificate of merit on Apr. 23 during the annual national convention of Religious Public Relations Council in Indianapolis, Ind. Narrated by Mennonite historian J. C. Wenger, *One Hundred Years* is a 26-minute, three-projector, slide-sound presentation. It is used to highlight Mennonite Board of Missions history as a companion piece to *Sent: Stories of People in Mission*, an MBM audiovisual which portrays current mission activities. Both presentations were produced by MBM's Joel Kauffmann through ICOM, an audiovisual firm in Columbus, Ohio. The certificate of merit was one of two awards given in the multi-image category during the DeRose-Hinkhouse awards luncheon at the Essex Hotel. *One Hundred Years* was the only Mennonite entry to win a DeRose-Hinkhouse award this year from the 500-member RPRC.

The interdenominational congregation which meets at Immanuel House in Jaffa, Israel, had a record-breaking crowd of over 200 on Mar. 27 on the final night of the three-day Messianic Music Conference. In attendance were songwriters, instrumentalists, and other musicians from various parts of Israel. They helped celebrate the publication of a new booklet of 24 songs written by local persons. "This brings to over 70 the songs now available in three booklets," said Paul Swarr, a Mennonite Board of Missions worker who is one of the congregation's leaders. Immanuel House is

an international Christian center whose staff includes several MBM workers.

The Mennonite Student and Young Adult Services Committee in New York City has been reorganized and renamed the Menno Committee. With David Bishop continuing as chairman, the committee includes Mel Lehman, Dan Shank, Alice Bender, Judy Drudge, John Bauman, Leon Yost, Jewell Van Ord, Bob DeDea, and Susan Ebersole. In April, the new committee sponsored community potluck dinners in Brooklyn, North Manhattan, and South Manhattan. Menno Committee is affiliated with Student and Young Adult Services of MBM.

David and Wilma Shank, Mennonite Board of Missions workers in Ivory Coast, arrived back in that country on Apr. 16 after a six-month furlough in North America. They serve African independent churches. Shanks' address is 08 B.P. 2120, Abidjan 08, Ivory Coast.

Joseph and Linda Bender Liechty, workers in Ireland since 1980 with Mennonite Board of Missions and Mennonite Central Committee, arrived in North America on May 1 for a three-month furlough. They are part of a peace ministry in Dublin. Liechty's furlough address is 1905 Woodward Place, Goshen, IN 46526.

Out-Spokin' is currently holding a close-out sale of T-shirts, sweat shirts, jackets, bicycles, helmets, flags, and other items. Also available are "do it yourself" manuals for persons interested in organizing bike hikes. Write to Rhea Zimmerman at MBM.

FESTIVAL OF MISSIONS

July 16, 17, 18

College of Wooster, Wooster, Ohio

A CHURCH-WIDE MISSIONS EVENT FEATURING:

- Bible preaching
 - Praise & worship
 - Christian fellowship
 - Missionary testimonies
 - Actual TV talk show
 - "International rooms"
 - Service opportunities
 - Multi-media presentations
- Issuing a clear call to renew the central emphasis of the New Testament, that is, helping all men know Christ as Savior and Lord.
 - An excellent opportunity to combine family vacation and spiritual refreshment! Something for all the family.
 - Meals and lodging available on-campus.
 - Co-sponsored by Mennonite Board of Missions and Ohio Mennonite Conference.

For information and registration forms, contact: Festival of Missions, Ohio Conference Office, P.O. Box 54, Kidron, Ohio 44636. Tel. 216-857-4081 or 216-682-4270.

When the *Yannis Halcoussis* steamed out of Montreal, P.Q., for the Horn of Africa on Christmas Eve, 1981, it carried over 10,000 tons of wheat, corn, and other items, and the Mennonite Central Committee has prepared a slide set and flier describing the gathering of the food in fall drives and its delivery.

Camp Hebron, Halifax, Pa., is offering a new retreat this year entitled the People Helpers seminar, June 23-25. All interested persons are welcome to attend this seminar for

the improvement of communication and listening skills. Those who may find it particularly helpful are ministers, deacons, and lay leaders, as well as Sunday school teachers, nurses, schoolteachers, church cabinet chairmen, and Bible study leaders. The sessions will be led by Paul M. Miller of the Associated Mennonite Biblical Seminaries, Elkhart, Ind. For information and registration write to: Camp Hebron, Box 646, R. 3, Halifax, PA 17032.

We Want Our Children To Have The Education We Had

—One Parent's Perspective On Goshen College Costs And Benefits

"I attended Goshen College from 1944 to 1948, and the benefits have lasted up to the present. My friendships were very important. I felt then and still do think the faculty care about students.

"Overall, Goshen College increased my appreciation of and loyalty to the Mennonite Church and the Biblical principles it stands for. I want my daughter to have the same experience.

"It certainly isn't easy to pay for a Christian education. However, I sometimes wonder whether students at state schools really save very much, because their room, board and other fees are often higher. And those students aren't getting the plus a church college offers."

—Dorothy Horst, Goshen College alumna and mother of Ruth, a freshman

Dorothy Horst is the second of three parents to share views on college costs and benefits. As she says, paying for college can be difficult. However, help is available.



Dorothy and Alton Horst administer Camp Menno Haven in Tiskilwa, Ill.

Did you know that in 1981-82:

- More than 80 percent of all Goshen College students received financial aid?
- The average aid package (including loans) totaled \$3,574 or more than half the total cost of a year at Goshen?

Next week, *Gospel Herald* will carry another personal statement, plus ideas on the future of financial aid.

Copies of the free brochure, "Paying For College," are available from Dennis Koehn, director of admissions, Goshen College, Goshen, IN 46526.

Goshen
COLLEGE

Mennonite World Conference (MWC) and the International Mennonite Peace Committee (IMPC) of MWC have jointly published *The Biblical Way of Peace* by Helmut Harder, professor of theology at Canadian Mennonite Bible College in Winnipeg, Man. The booklet is a compilation of papers presented before the plenary body of the Mennonite World Conference General Council in Nairobi, Kenya, July 1981. It centers in the mission of church in society and the response of the church to the expectations of the state. The booklet is the first publication of the International Mennonite Peace Committee, which was formed following the MWC sessions in Wichita, Kan., in 1978. The mandate for formation of such a committee was given in meetings of the MWC Peace Interest Group in Curitiba, Brazil, in 1972, where participants expressed the need for a committee that would keep interested persons in touch with each other between conferences.

With minister-historian Gerald C. Studer, Lansdale, Pa., as keynote speaker, Lancaster Mennonite Historical Society annual meeting at East Petersburg Mennonite meetinghouse will highlight 350 years of use of the Dordrecht Confession of Faith by Mennonite-related church groups. Also included in the weekend activities will be a historical tour of the area, special exhibits, and local historical features. Open to the public, the sessions run from Saturday, June 26, at 9:30 a.m. through Sunday evening, June 27. The meetinghouse is located at the northern end of East Petersburg along Route 72, northwest of Lancaster.

Historian Isaac Clarence Kulp, Jr., of Vernfield in Montgomery County, Pa., will present a slide-illustrated lecture on "meetinghouse Architecture and Mennonite Theology of Southeastern Pennsylvania" at the River Corner Mennonite meetinghouse, Conestoga, Pa., on June 7. Open to the public, the session will begin at 7:30 p.m. The meetinghouse, built in 1883, is located southwest of Lancaster and a half mile southwest of Conestoga on River Corner Road.

Conrad Grebel College, Waterloo, Ont., will publish the first issue of *The Conrad Grebel Review: A Journal of Christian Inquiry* in September. Its purpose is "to provide a scholarly forum for the presentation and discussion of pertinent social, religious, philosophical, scientific, and aesthetic issues." Walter Klaassen, a senior faculty member at CG with editorial experience, has been appointed editor. Dave Kroeker, former editor of the *Mennonite Reporter*, will serve as managing editor.

Project Share, adopted by the Mennonite Church General Board at its April 15-17 meetings in Des Plaines, Ill., will attempt to provide ways for the employed and those with economic resources to help those in need. It is based on the recognition that unemployment

and business failure are causing severe hardship and that federal programs in the U.S. are being reduced. Descriptions of Project Share have been sent to Mennonite Church pastors in the May mailing of *Memo* and are also available by writing to Mennonite Church General Board, 528 S. Madison St., Lombard, IL 60148.

David Grieser, pastor of North Park Mennonite Church of Grand Rapids, Mich., was ordained to the Christian ministry on Sunday, May 9. Sam Troyer, pastor of First Mennonite Church of Middlebury, Ind., brought the message and conducted the service of ordination. Dave and his wife, Anita, have been serving the suburban congregation of about 50 since September of 1980.—North Park Mennonite Church Council, 647 Jesse St. N.E., Grand Rapids, MI 49505.

Eastern Mennonite College will have six new faculty members this fall. They are: Stephen F. Dintaman, instructor in Bible, formerly pastor of Rock Hill (Pa.) Mennonite Church; John W. Eby, associate professor of sociology, formerly a Mennonite Central Committee worker in the African nation of Botswana; Brenda W. NeSmith, assistant professor of social work, formerly an assistant professor and coordinator of social work with the Alternative Education Department at James Madison University; Donovan D. Steiner, chairman of the education department and associate professor of education, spent nine years on the faculty of Greenville (Ill.) College; Allen G. Stoltzfus, assistant professor of business, has taught at Broadway High School and at St. Michael's College in Vermont.

Change of address: John F. Garber from Harrisonburg, Va., to Berkshire Hill Apts., 13765 Ford Lane, Burton, OH 44021. Beginning June 1 he is serving Pleasant Hill Mennonite Church, Burton, Ohio, as interim pastor.

New members by baptism: Marla Boettger, Garnet Burnstad, Karen Hansen, Sheryl Hansen, Lonnie Lauber, Lorraine Lehman, Dale Oslund, Walter Martin, Willis Reist, Voravanh Souvannarath, Bouachanh Souvannarath, and Robert Stutzman at Salem, Tofield, Alta. Tony Janowicz and Bill Janowicz at Grace, Phoenix, Ariz. Mark Bixler, James Geiser, Laurie Gerber, Jennifer Wood, and Denise Yoder at Kidron, Kidron, Ohio. Denise Kiser, Krystal Knarr, Vicki Moyer, Brian Kiser, Todd Kiser, and Kenton Knarr at Rockhill, Telford, Pa. Kristine Reichart at Hebron, Hagerstown, Md. Kristen Martin, Amy Ressler, and Dennis Weaver at Martins Mennonite Church, Orrville, Ohio; Adin A. Beachy, Allen Garber, James Schlabach, and Ruby Troyer at Grace Mennonite Church, Berlin, Ohio. Luella Lauber and Roxanne Lauber, Salem, Tofield, Alberta.

readers say

Three cheers and many blessings on 88-year-old Paul Erb! I'm referring, of course, to your editorial of April 27, titled "Paul Erb at 88."

I was especially impressed with the paragraph, "Our practices can be given up rather easily it seems to an old man. There are some things of yesterday which I am not ready to let go."

When asked what they were he mentioned, "One thing is the devotional covering for women. . . . That is something I would have said we will never lose. With the outward symbol gone has something else gone that is more important than the mere symbol?"

I find it interesting to observe that as more and more sisters disregard this scriptural teaching, more and more of them are assuming leadership and decision-making roles in the church. I'm sometimes reminded of the description of apostate Israel in Isaiah 3:12, "As for my people, children are their oppressors, and women rule over them."

It seems to me that there are some things that can be seen more clearly from the age-40-or-older perspective, but since we live in a youth-oriented society, I guess I shouldn't expect many people to appreciate this opinion.

God bless you in your difficult task as editor of *Gospel Herald*. As I approach retirement I wish to give myself more to prayer, for I know that the Father hears the cries of both young and old and I'll include you on my prayer list also.—**Grace Lehman**, Lancaster, Pa.

Just a few words of appreciation for Brother Paul Erb's statements in the editorial of the April 27 issue. I share his appreciation for all improvements and changes for good which have taken place in our church over the past years and also share his concern over the apparent ease with which we are giving up some of our practices.

I am convinced that there are some things that need to remain such as the devotional covering, which is based on the principle of God's unchanging Word. I believe, like Bro. Erb, that where the symbol is disappearing, the divine principle of 1 Cor. 11:3 is no longer accepted.

This principle applies to other areas of our church life as well. "Remove not the ancient landmark, which thy fathers have set" (Prov. 22:28). Thank you, Bro. Erb, for your steadfast faith.—**Sam Oswald**, Beemer, Neb.

Thank you for the article some months ago by Robert V. Peters in which he listed many of the nuclear facilities in North America and the responses—and lack of responses—made to them by the churches nearby. And thank you for the variety of conscientious concerns expressed in the replies that followed the article. It is helpful to hear from others who are striving for new and renewed understandings of faithfulness in this troubled and perplexing nuclear day.

Persons wanting to explore further the questions raised by Peters and his respondents to the problem of how to speak to the powers and principalities about security and the bomb may want to consider attending the peace revival camp meeting to be held this summer July 19-24 in the mountains near Denver, Colorado. Located ten miles from the nuclear weapons plant in Rocky Flats, the peace revival will provide a setting for the sharing of concerns, convictions, and creative responses to a violent society.

Individuals and families are invited to register for the camp, and congregations are invited to send a representative or two or three to bring their questions and comments to this five-day gathering of peace-seekers. For more information about the peace revival, please write to me at 5927 Miller Street, Arvada, CO 80004. It will be a time for learning from and with each other, a time to discern together how the call to be faithful may be wanting to be expressed in our individual and congregational

lives.—**Marge Roberts**, Coordinator, Peace Revival, Arvada, Colo.

Gospel Herald for May 11 brought joy to me. The interview of Sam Steiner with J. C. Wenger continues the teaching that my father, H. B. Keener taught us at home. I also remember Rhine Benner's teaching from the pulpit when he told us about the gold on the harness of the horses of the affluent Russian Mennonites before their persecution. He warned us lest we too meet defeat in the same way. Thank you Bro. J. C. for your teaching through the past 40 years. We have needed this biblical teaching that has been reinforced by your living. No doubt our young people are responding.—**Mary K. Schaefer**, Linville, Va.

Three cheers for J. C. Wenger (May 11)!!! What a saint!—**Freeman J. Miller**, Philadelphia, Pa.

Regarding the interview with J. C. Wenger, "Reading, Writing, and Teaching," (May 11). I was particularly interested in the paragraph where he expressed the need for Christians to become less materialistic. I was surprised that the sentence "I'm so terribly afraid of what wealth is going to do to us" wasn't written in the present tense. I believe we have many evidences of how wealth is harming us now.

Thank you, J. C. Wenger, for your prophetic voice. Letting go is difficult and takes thought, prayer, and support from other concerned Christians—**Carolyn Hochstetler**, Wellman, Iowa

First I appreciate the *Gospel Herald* and do not agree that people can't pay the increased price—they pay more for daily papers and do they help us spiritually?

I want to say how much I really appreciate the interview and the remarks of J. C. Wenger. I feel, as he does, we are really failing in understanding to live the simple life—wealth and good living are harming us, yes even our physical health often. We find it hard to forego what we feel is ours, we've earned it, and so I must and should have all this wealth I've earned and so why not.

The other message he gives us is our lack of emphasis on evangelism and the minority peoples, be they black, Indian, or other needy. We are, I think, afraid of the cost to us personally. I appreciate that Wenger sees the "big" evangelist—Falwell, etc., and I would add Robert Schuller, Humbert, etc., the messages are good, but lifestyle and the bigness I deplore.

I praise the Lord for many in Christendom who have already made a change—VS, MCC, and missionaries. Also some who have the ability and gift to make money and share it as the Lord intended.

I've made a big change, could probably do much more. Do we really read and hear the messages in our church papers?—**Helen Lindhorst**, Cambridge, Ontario

\$291,230.

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$291,230.57 as of Friday, May 21, 1982. This is 38.8% of the total needed. Contributions have been received from 351 congregations and 169 individuals. Individual gifts represent \$59,133.62 of the total.

Goal: \$750,000

"The Battle for Better Health" by Katie Funk Wiebe (Apr. 13) was an incredibly timely article for 12 of us at Perkasio (Pa.) Mennonite Church. We have been meeting weekly to support one another in improving our eating habits. What we have discovered is that disciplined use of food does not come about unless we also improve in other areas of our lives. Prayer, Bible reading, daily exercise, and caring for our brothers and sisters are vital parts of a successful, permanent "diet." Anybody with a weight problem, whether serious or slight, should swallow their pride, admit their need, and seek encouragement from Christian friends.—**Joyce C. Hunsberger**, Perkasio, Pa.

We liked Roy Good's article, "The Tub, the Towel, and the Table" (Mar. 16). Since washing was meant to be preparatory to communion, we at Oak Grove actually used a "hand washing" ceremony as we sat around tables in our fellowship hall. This way, all (not just a few) participated in the washing symbolism. We are not trying to put an end to foot washing. My emphasis was that our hands are probably more in need of washing on a communion Sunday morning than our feet. A pastor I knew years ago used to say when he washed his hands before mealtime, "I must get these people off my hands!" He had been shaking hundreds of hands at the close of morning worship. That is where our germs are!

Is it fair to assume that had Jesus known that none of his helpers would do the common courtesy of washing dust from the disciples' feet, that he would have done it himself before the institution of the bread and cup?

The ordinance has lost so much of its meaning when we tag it on to the end of a service with only so few finding it meaningful. How can we bring it to its rightful place at the beginning, and in preparation for deeper communion?

I'd be interested to know if you have had other reactions to the article on the front page in the March 16 issue.—**Walter H. Dyck**, interim pastor, Oak Grove Mennonite Church, Smithville, Ohio.

marriages

Ackerman—Franz.—Lee Ackerman, Rocky Ford, Colo., Catholic Church, and Luanna Franz, La Junta, Colo., Emmanuel cong., by Stan Smucker and Father Mike McCleary, May 1, 1982.

Brenneman—Gerber.—John Brenneman, New Hamburg, Ont., Hillcrest cong., and Shirley Gerber, New Hamburg, Ont., Cassel cong., by Dan Nighswander and Gerald Good, April 24, 1982.

Ferrier—Freed.—David Ferrier, Sellersville, Pa., and Carla Freed, Ottsville, Pa., both of Doylestown cong., by Ray K. Yoder, April 24, 1982.

Landis—Weaver.—Steve Landis, Lititz, Pa., Neffsville cong., and Judy Weaver, Gap, Pa., Old Road cong., by Richard Buckwalter, May 8, 1982.

Lehman—Frey.—Gerald Lehman, Chambersburg, Pa., Marion cong., and Joyce Frey, Chambersburg, Pa., Chambersburg cong., by Merle Cordell and Preston Frey, Apr. 10, 1982.

Martin—Martin.—Terry Martin, Elmira, Ont., and Arlene Martin, Alma, Ont., Bethel cong., by Gerry Vandeworp, May 1, 1982.

Schlabach—Wheeler.—Jerry Schlabach, Orrville, Ohio, and Judy Wheeler, Wooster, Ohio, both of Kidron cong., by Bill Detweiler, May 8, 1982.

Way—Graybill.—Paul Wenlonh Way and Cheryl Lynne Graybill, both from Goshen, Ind., by Carl L. Smeltzer and Merle Graybill (father of the bride), May 9, 1982.

Yoder—Yoder.—Michael Yoder and Myrene Yoder, both of Belleville, Pa., Allensville cong., by Paul E. Bender, Apr. 10, 1982.

Zimmerman—Hoover.—Carl L. Zimmerman, Ephrata, Pa., Gantz cong., and Martha J. Hoover, New Holland, Pa., New Holland cong., by Frank E. Shirk, May 9, 1982.

births

Brubaker, Lynn and Debbie, Philadelphia, Pa., first child, Rachel H., January 8, 1982.

Carter, Harold and Cheryl (Buehler), Newton, Ont., first child, Janel Annette, March 14, 1982.

Diener, Gerry and Julie, Recife, Brazil, first child, Lindsay Kate, April 15, 1982.

Elliott, Charles and Arlene (Nicklow), Martinsburg, Pa., second child, first daughter, Meghann Saunders, Mar. 28, 1982.

Felder, Sheila G., Shipshewana, Ind., first child, Cheryl Lynn, Mar. 10, 1982.

Good, Dale and Sharon (Zimmerman), Stevens, Pa., first child, Travis Dale, May 4, 1982.

Good, Marty and Ann (Harnish), Valparaiso, Ind., second child, first daughter, Rachel Ann, April 14, 1982.

Helmka, Wayne and Ruth Anne (Metzger), Listowel, Ont., first child, Craig Wayne, Apr. 13, 1982.

Krehbiel, Paul and Connie (Springer), Hopedale, Ill., second child, first son, Luke Allen, May 6, 1982.

Landis, Marvin and Anita (Klassen), Conestoga, Pa., second child, first son, Peter Klassen, May 7, 1982.

Lehman, Delroy and Ellen (Birky), Kalispell, Mont., second child, first daughter, Sarah Michelle, Mar. 23, 1982.

Martin, Clyde and Susan, Ephrata, Pa., third child, second daughter, Emily Kaye, March 31, 1982.

Schenck, John and Becky (Roth), Eugene, Ore., second child, Matthew James, born Dec. 28, 1980; received for adoption, Mar. 18, 1982.

Smucker, Paul and Brenda (Stamm), Indianapolis, Ind., first child, Luke Anthony, May 1, 1982.

Steiner, Dallas and Rhoda (Hostetler), Orrville, Oh., first child, Denver Dean, May 3, 1982.

Weirich, Gordon and Barb (Derstine), South Bend, Ind., first child, Jessica Suzanne, Mar. 28, 1982.

Wideman, Vernon and Heather (Woolner), Kitchener, Ont., first child, Ryan James, Apr. 25, 1982.

Yoder, Marlin and Mary (Hostetler), Mbabane, Swaziland, first child, Allison Leigh, Apr. 23, 1982.

obituaries

Beiler, Elizabeth M., daughter of Amos K. and Fannie (Kennel) Mast, was born in Chester County, Pa., May 15, 1915; died of heart failure at home at Gordonville, Pa., May 6, 1982; aged 66 y. On March 20, 1937, she was married to Elam B. Beiler, who survives. Also surviving are 1 son (Melvin), 4 daughters (Melba—Mrs. Nathan King, Mildred, Joan—Mrs. Dale Smoker, and Mary—Mrs. Royce Yoder), 9 grandchildren, one sister (Anna Mary Mast), and 3 brothers (Alvin, Earl, and Leon). She was a member of Maple Grove Mennonite Church where funeral services were held May 10, in charge of Herman Glick and Melville Nafziger; interment in Maple Grove Cemetery.

Birky, Jacob, son of Joseph and Elizabeth (Whittrig) Birky, was born in Hopedale, Ill., Dec. 8, 1883; died at Gibson Manor Nursing Home, Gibson City, Ill., May 2, 1982; aged 98 y. He was a member of East Bend Mennonite Church, where funeral services were held May 5, in charge of Paul O. King; interment in East Bend Mennonite Cemetery.

Dickel, Daniel, son of Frederick and Anna (Ratzlaff) Dickel, was born in Johnson County, Iowa, Jan. 2, 1894; died of heart failure at Pleasant View Home, Kalona, Iowa, May 8, 1982; aged 88 y. On Nov. 14, 1918, he was married to Katie Kinsinger who died May 1, 1971. Surviving are 3 sons (Cleo D., Donald W., and Marvin), 12 grandchildren, 13 great-grandchildren, and 1 sister (Mrs. Ike Marner). He was preceded in death by a daughter (Beulah—Mrs. Robert E. Yoder), 2 sisters, and a great-grandchild. He was a member of East Union Mennonite Church, where funeral services were held on May 11 in charge of J. John J. Miller; interment in East Union Cemetery.

Gingerich, John E., son of Jonas and Emma (Ratzlaff) Gingerich, was born in Ohio, Feb. 8, 1895; died at Albany, Ore., May 4, 1982; aged 87 y. On Feb. 8, 1917, he was married to Lydia Troyer, who survives. Also surviving are 2 daughters (Edna—Mrs. Edward Kenagy and Dorothy—Mrs. Veldon Kropf), 6 grandchildren, 3 half brothers (Chris, Levi, and Dan Gingerich), and a stepson (Sarah Miller). He was a member of Zion Mennonite Church where funeral services were held May 7 in charge of John P. Oyer; interment in Zion Mennonite Cemetery.

Landis, Florence S., daughter of David Y. and Martha (Shoemaker) Landis, was born in Lower Salford Twp., Monty Co., Pa., Dec. 16, 1912; died at Hatfield, Pa., May 3, 1982; aged 69 y. Surviving are 2 nephews (Lowell and Arden Moyer). She was preceded in death by her parents and a sister (Susan S.

Moyer). Funeral services were held at Towamencin Mennonite Church on May 6, in charge of Harold M. Fly; interment in Towamencin Mennonite Cemetery.

Neuhouser, Monroe, son of David and Mary (Short) Neuhouser, was born in Allen Co., Ind., Feb. 28, 1904; died in Parkview Hospital, Fort Wayne, Ind., May 7, 1982; aged 78 y. On Jan. 9, 1927, he was married to Vera Boger, who survives. Also surviving are one daughter (Jean Ridgeway) and one son (James), 7 grandchildren, 2 sisters (Rhea Grimm and Pluma Miller), and one brother (Wayne). He was a member of the Leo Mennonite Church, where funeral services were held May 9, in charge of Earl Hartman; interment in Leo Cemetery.

Yoder, Lora A., daughter of John C. and Emma (King) Hartzler, was born in Cass Co., Mo., Mar. 13, 1893; died at Albany, Ore., March 7, 1982; aged 88 y. On Nov. 1, 1913, she was married to Roy S. Yoder, who died Dec. 25, 1973. She is survived by a daughter (Thelma King), 2 sons (Willis and Roy, Jr.), 13 grandchildren, 24 great-grandchildren, and 2 sisters (Sadie Ogg and Mollie Kauffman). She was preceded in death by 2 sons (Dewey and Dale) and a granddaughter. She was a member of the Lebanon Mennonite Church, where a memorial service was held in charge of Richard Headings; interment in Gilliland Cemetery.

P. 385 by Campbell Nisbet.

calendar

North Central Conference annual meeting, Cooperstown, N.D., June 11-13
Churchwide Youth Council, Hesston College, Hesston, Kan., June 15-19
New Call to Peacemaking Third National Conference, Elizabethtown College, Elizabethtown, Pa., June 17-20
Mennonite Board of Congregational Ministries, Kitchener, Ont., June 18-19
Pacific Coast Conference annual meeting, Western Mennonite School, Salem, Ore., June 18-20
Mennonite Publication Board, Scottsdale, Pa., June 24-26
Northwest Conference annual sessions, Tofield, Alta., July 1-4
Festival of Missions, Wooster College, Wooster, Ohio, July 16-18
1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8
Overseas Seminar and Missions Rally, eastern Ohio, July 10-18
Indiana-Michigan Conference, Pigeon, Mich., July 18-20
Mennonite Board of Missions, board of directors, July 22-24
Iowa-Nebraska annual conference, West Union, Parnell, Iowa, July 30-Aug. 1
Virginia Conference, Highland Retreat Camp, Aug. 1-3

Zaire Protestant church is chosen to carry out five-year health project

The Church of Christ in Zaire has launched a five-year program of preventive medicine under the joint sponsorship of the United States and Zairean governments. The \$10 million program to improve rural public health services has been underwritten by a U.S. government grant of \$4,864,000 and a Zairean government grant of \$2,324,000.

Personnel, premises, and services provided by the Church of Christ in Zaire, the nation's sole recognized Protestant church, are valued at \$2,795,000. The church, with some 83 member "communities" representing Baptist, Disciples, Methodist, Pentecostal, and Presbyterian traditions, was chosen to implement the program because of its extensive outreach.

It has many qualified personnel in the field and operates some 56 hospitals, 57 maternity clinics, and 275 dispensaries. In addition, the church runs various transport services, including the Missionary Aviation Fellowship.

Honeywell stockholders rebuff church challenge to MX missile business

Eight religious groups failed to convince their stockholders in Honeywell that the company should not accept \$89.1 million in defense contracts for the nuclear-tipped MX missile. The religious groups' resolution to ban such contracts was voted down 17.2 million to 497,844 at the company's annual meeting. Each Honeywell share counted as one vote.

Honeywell maintains that it "does not take a political position for or against specific defense programs of the United States nor on the level of the country's defense spending." The firm said it leaves those decisions to "those in the government who are, or are responsible to, our elected representatives."

Berrigan will take church stand on A-arms seriously when its leaders go to jail

The Catholic peace advocate Daniel Berrigan says he will take the church's anti-nuclear arms movement seriously "when we have a few bishops in jail. Berrigan, who is appealing a 3-10 year prison sentence for breaking into a Pennsylvania nuclear plant, spoke to some 200 students and faculty members at Fordham University.

The Jesuit priest said this "unparalleled threat to our survival" has made civil disobedience—such as demonstrations and withholding federal income taxes—a necessary component of the anti-nuclear movement.

He said he was encouraged by the fact that the American church hierarchy no longer engages in "cold-war" rhetoric, and that the

peace movement has made some strides. But he added that the church, like the rest of the anti-nuclear movement, has only "moved the diameter of a dime" toward serious opposition to the arms race.

Israeli airline grounded weekends to meet demands of ultra-orthodox groups

The Israeli government has decided to shut down El Al, the nation's government-owned carrier, on Saturdays and probably part of Sunday too, to satisfy the demands of Agudat Israel, the ultra-orthodox religious party, which is a member of the government coalition.

The cabinet announced it would shut down the airline on Saturdays, but would first appoint a ministerial committee to work out a timetable. The committee is to report within three months.

Petition asking release of all religious captives gets cool Soviet response

A petition urging Soviet authorities to release "all religious prisoners and prisoners of conscience," signed by 94 United States religious leaders, was presented to officials at the Soviet Embassy in Washington, D.C., April 29. Evangelical theologian Carl F. H. Henry and Rabbi Joshua O. Haberman of the Washington Hebrew Congregation (Reform) met for 35 minutes with two embassy officials, Valentin Kamenev and Vassiliy Sredin.

Two proposals made by the Americans were given short shrift by the embassy officials. Dr. Henry said that since the Soviet Union permits the propagation of atheistic materials, it should also permit the circulation of religious materials. Rabbi Haberman called for an international fact-finding committee of religious leaders to visit the Soviet Union to determine the extent of religious freedom. The embassy leaders rejected both suggestions.

Mail-order church told to return \$20 million to New York 'ministers'

A State Supreme Court judge has ordered the Life Science Church to stop its practice of selling ministers' credentials using "fraudulent" promises of tax exemption; and to reimburse "victimized consumers" whose money was taken in violation of court orders.

New York attorney-general Robert Abrams said people were offered clergy certificates, ranging in price from \$3,500 to \$5,000, and told that after attending three meetings they would automatically be entitled to tax exemption for life. He said the church also operated a pyramid scheme, telling people who bought certificates they could become millionaires through commissions by bringing in other

people. One man received \$95,000 for bringing in 20 "ministers," the court brief showed.

The court avoided the constitutionally difficult questions of state interference in religion by charging the church with consumer fraud and practicing law without a license.

FCC says it's swamped by new protests against fictitious O'Hair effort

The U.S. Federal Communications Commission says it is swamped with a new surge of protests about a nonexistent petition by Madalyn Murray O'Hair to remove all religious broadcasting from the airwaves.

The rumor which started in the mid-1970s has never been completely squelched, but FCC officials said they thought it was fading as protests slowed down to a trickle. However, this spring, letters and petitions suddenly started pouring in again urging that efforts of the famed atheist be stopped.

FCC public affairs officer Delores Browder says letters have jumped from 56,000 in February to 300,000 by the end of March, and "phone calls have tripled."

Hesburgh eclipses record held by Hoover; awarded his 90th honorary degree

Theodore M. Hesburgh expects this June to surpass Herbert Hoover in honorary college degrees. The late Mr. Hoover is the current record-holder with 89, says the *Guinness Book of World Records*. Hesburgh, who has headed the University of Notre Dame since 1952, will receive his 90th honorary degree on June 12 from Kalamazoo College in Michigan.

Bishops' leader praises Reagan economic aid plan for the Caribbean Basin

Archbishop John R. Roach, frequent critic of Reagan administration policies involving Central America, has found something positive in a proposed economic aid package to the troubled area. In a letter to President Reagan, the archbishop, as president of the National Conference of Catholic Bishops, called the president's February proposal "a welcome reorientation" away from military measures.

Archbishop Roach, head of the Archdiocese of St. Paul and Minneapolis, and other Catholic officials have complained that past policies of the U.S. government were too military and did not address human justice issues of Central America.

In the letter, Archbishop Roach said: "Your proposal for a new economic initiative . . . is a welcome step to focus U.S. attention on the issues of poverty and human needs in the Caribbean region."

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Why I did not give to PAW

I got a form letter some weeks ago from Norman Lear, a leader in a group called People of the American Way (PAW). PAW has been raising its voice of late against Jerry Falwell's Moral Majority which has sought to influence the nature of the programs on U.S. television.

I failed to save Lear's letter and do not remember his pitch clearly. But from other sources I have learned that he objects to having a small group of religious right wingers control what appears on TV. Why Lear was appealing to me for support I do not know, but likely he thought that the editor of any publication, even a religious one like *Gospel Herald*, might object to censorship.

But Norman Lear missed it on me. Ever since I learned he was back of *All in the Family* and the insufferable Archie Bunker I knew in my heart that Norman Lear was somebody I could do without. Of course, as I implied two weeks ago, it is sometimes hard to know who your friends are because you get mixed messages. Which is more dangerous to faith: Jerry Falwell's nationalistic religion or Norman Lear's consumerist—sensualist line? The former could become the cause for the destruction of the world. The latter is doing its best to turn the U.S. into a decrepit civilization by preaching the ethic of “instant gratification.”

This is what W. Fred Graham has dubbed “America's Other Religion” in *The Christian Century* (March 17, 1982). Graham cites an estimate from a professor of “media ecology” “that children in America see 750,000 TV commercials during the formative period of their lives from six to eighteen. Is it any wonder that immediate gratification is built into our perceptions?” Graham observes that in the U.S. we have “a perfectly good economic process—the mechanisms for producing and consuming goods—made into a religion.”

This is why commercial TV has become such a pernicious influence. Because it must sell advertising to cover its unreasonable costs, TV joins the ratings game. To win at the ratings game, each network must out-appeal the others. And one way to out-appeal is to out-dare through the use of those two old standbys—sex and violence. Whereas the newspapers find plenty of sex and violence from actual happenings, TV makes them up.

What has been found particularly disturbing is not so much the mention of sex—the Bible after all is full of it—but the at-

titude toward it represented in TV programming. Donald E. Wildmon, a United Methodist minister from Mississippi, is chairman of the Coalition for Better Television. Wildmon recently addressed the Los Angeles World Affairs council at length on the problems of morality in our society and on TV. He cited a Harvard University study which “said that 70 percent of all allusions to sexual intercourse on television was between people not married to one another or involved a prostitute.” This, he held, confirmed “the fact that Hollywood and the networks were needlessly ridiculing our faith.”

Wildmon's solution is to boycott the products of companies which sponsor offensive programs. In light of Graham's analysis, this instinct is correct, for TV is a commercial enterprise. It is a sophisticated version of the old-time medicine show—do a few tricks to get a crowd together, then give them a spiel.

Wildmon and Falwell cause some tut-tutting from Lear types. As Ben Stein reported in *Saturday Review* last year, Lear is concerned about “a narrow band” of Falwellians controlling American politics or American television.” This is why he tried to get me contribute to PAW, for he holds that censorship is not the American way. However, Stein observes that indeed “a ‘narrow band’ of network executives and TV production workers control American TV right now.” And, wrote Stein, “current television seems to contribute little that is useful except to the pocketbooks of those involved.”

Indeed if one were to seek to devise the most repetitious, boring, inane, even downright stupid programming, it is hard to see how he could improve on much of what is aired today. In Stein's words, “To many people, the problem with TV is that it is so unwatchably, unbearably uncreative, simple-minded, and insulting to the good taste of the viewer.”

If one must choose between Lear and Wildmon, I choose Wildmon. But I was impressed by the answer I got when I put this question to James A. Nestigen, a Lutheran professor who addressed the Associated Press in April and who admitted he keeps a TV on hand lest the children drift off to the neighbors and view it without supervision. TV, he said, is for big business, the military, and for violators of the ninth and tenth commandments. What to do? “Here is where I am really parochial, I think we ought to throw the [whole] thing out,” said Nestigen. Is this perhaps the real American way?—Daniel Hertzler

Gospel Herald

June 8, 1982



The paths of faithful leadership

by Ernest D. Martin

"There go my people. I must follow them, for I am their leader." That terse parable makes a joke out of leadership. But the sad situation that arises when leaders don't lead and groups don't want leaders is not a joking matter. That we are experiencing some confusion, divergent expectations, frustrations, and problems in leadership and authority in the church is not being debated.

Many of the questions being raised about leadership seem to me to be healthy ones. At the same time I recognize that we are subject to subtle influences rampant in the world—attitudes, causes, and reactions that are not based on obedience to Christ and the Word. My calling is to launch us into a fruitful time of considering the issues and challenges of being faithful in our time in matters of leadership. I want to help us to get in touch with some of the factors that have bearing on how we have come to the present state of affairs, and then to identify some specific challenges before us for our being faithful.

No historical vacuum. We are not in a historical vacuum. There is a history of how we have come to where we are in Ohio in matters of leadership and authority. Although there are threads of the faithful pilgrim church through the whole of Christian church history, the free church or believers' church tradition finds significant roots in the sixteenth century.

The early Anabaptists found their allegiance to Christ and the Word precipitating a reaction against the papal hierarchy and the political power plays of sixteenth-century Europe. Neither the Catholic nor Reformed state-church system provided satisfactory models of leadership and authority for the emerging Anabaptist movement. How to organize the church was of little concern at the beginning. New life in Christ and new relationships in the experienced body of Christ characterized the movement. As Paul Peachey has expressed it: "Anabaptism rests ultimately on perpetual spiritual re-creation which derives its authority from the work of the Spirit among men thereby united, and not from ecclesiastical structure" (*Mennonite Quarterly Review*, July 1956, p. 217).

Structure did emerge in the sixteenth century, with much variety in the designations of functions and offices in the church. In time a threefold pattern of ministry and ordination came into being, with deacons, ministers, and bishops. In the early period of Anabaptism consultation conferences were called to work with issues of unity in the brotherhood, but they had no continuing organization until much later.

Migrations to the new country and movements westward did not help to keep understandings and patterns of leadership uniform in all parts of the Mennonite family. Ohio is somewhat of

a conglomeration of settlements. Picking up the story in this century, a merger of a Mennonite conference and an Amish Mennonite conference produced what is now the Ohio Conference of the Mennonite Church, with official reality in 1928. One of the differences between the Amish and Mennonite traditions is in the area of leadership patterns. The Amish tradition was highly congregational, with a bishop in each established congregation, while the Mennonite tradition included bishop districts and a strong conference structure. The tension between congregational autonomy and conference authority has been openly evident in some chapters of the history of our conference.

Some of you can remember when the conference, and the executive committee in particular, wielded a lot of power. I can also recall hearing open reactions in conference sessions to what was perceived as too much infringement on congregational territory. Some of you are old enough to remember the process of change from a pattern of bishop districts to a trend of having a bishop in every congregation, and then on to our current pattern of overseers. Ohio was one of the first conferences to suspend further bishop ordinations.

The job description of overseers written into our constitution reflects a pendulum swing. For the most part the overseer functions are worded in the language of "be available, may initiate, may coordinate." The wording reveals reaction to some unacceptable authoritarian patterns. Now I hear it being said that the statements are too tentative; overseers need to be more assertive than that. No doubt correctives are needed from time to time, but the trick is to avoid overreactions.

Another kind of shift has been from the plural leadership pattern, called "the bench," to a widely accepted single pastor pattern. It seemed natural to go the way of the general Protestant model even though this is not part of our heritage. With an increase in training for ministry and more responsible support for those called pastors, we found the single pastor arrangement convenient. Concerns are now being expressed that favor a shift

Editor: **Daniel Hertzler**

News Editor: **David E. Hostetler**

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Gospel Herald Volume 75 Number 23

Ernest D. Martin is pastor of Midway Mennonite Church, Columbiana, Ohio, and past president of the Ohio Mennonite Conference. This article is reprinted from *The Ohio Evangel*. Used by permission.

back to more emphasis on plural or team leadership in congregations.

With the notable exception of overseas mission work, women have generally been less involved in church ministries in this century than was true of the early period of Anabaptism. For some reason women were given more freedom to share in ministries of teaching and proclaiming overseas than in home congregations. Sunday school and WMSC have opened some doors for the exercise of women's gifts. In our conference the pendulum has not swung as far as ordination for women, but on a recent questionnaire on future leadership needs in Ohio, of 59 respondents, nine see a likelihood of women being called to pastoral ministry in the next 5-10 years as pastor or in some form of team ministry, and an additional 25 see that as a possibility in their congregations.

How we have come to where we are is a complex story, but I see several noteworthy factors at work. One is a pattern of reaction and overreaction, the pendulum swinging too far. Second is that of borrowing from other traditions and models of organization without checking if those patterns fit our theology of church and leadership. Third is that of unconscious, unplanned-for change. We look back and say we did not deliberately choose this way or that; it just happened. Fourth, one cannot avoid the feeling that we have at times relied on human and societal values that are alien to Jesus and the Spirit.

I share the concern of many that we are in danger of reasoning our way through our leadership questions and by being molded by the spirit of this age rather than discerning the voice of the Lord of the church through the Word. Relationships in the church certainly ought to be humane, but let us never forget that we are not limited to human resources. We have the Word of God and the Spirit-created community of believers. I have no interest in accommodating the Word to popular trends or of manipulating it to support what we happen to want to do.

It is easy enough to identify what some of our problems are. Understanding why we have a problem does not make the problem go away. We also need to take responsibility for ourselves in the church.

Ten exhortations. I am led to bring you ten exhortations.

1. I hear a call to *greater intentionality* to be proactive rather than reactive. We have done enough drifting and blind borrowing. It is not necessary that we achieve uniformity in leadership patterns, but we do need to come to terms with variety of perceptions and expectations among us. For example, are church leaders viewed as employees of the congregation? Are the church leaders servants of God, accountable only to him? Or are both leaders and congregation accountable to God?

2. We need to resist the notion that the answer to *loss of spirituality* is in stronger external authority and control. Organizational structure follows spirituality but can never be a substitute for the re-creative work of the Spirit.

3. Let us recognize the *healthy tension* that goes with our hybrid kind of church polity. We have chosen to be neither strictly congregational nor synodical in our intercongregational relationships. We affirm the congregation as a primary expression of the church while recognizing the need and importance of ties and associations in conferences and denomination. Choosing to be either congregational or synodical or episcopal would be easiest. Lines of authority would be more clearly drawn. But the hybrid polity has some unique strengths.

We need to build on the strengths of the several components.

4. We need to find a way of expressing positively the *nature of church authority* and do it in faith terms. We need to recognize that in the church of Jesus Christ we are called to follow a third way that is not simply middle ground between dictatorship and democracy. When many of our people are participants in corporate and political models it is easy to forget that the church is called to be on a different track. Jesus told his disciples that it is not to be with them as it is with the ways of the world.

5. We need to get in touch with the fact that we have a *biblical alternative* to the options of individualism and institutionalism. We need to remember that when we recoil from the institutional view of the church with its impersonality, hierarchy, and tradition that our only other alternative is not to retreat into individualism in which each one does his own thing. The concept of brotherhood or peoplehood is a key element in our understanding of the church and the locus of church authority. Congregationalism is one expression of individualism.

6. I am hearing the call of the Lord to repent of the *sin of sexism*. Sexism is defined as practicing the assumption that one sex is superior, more important, and more reliable than the other. The sin of sexism, along with the sins of racism and ethnicism, are manifestations of the problem of a sick ego that seeks to lift oneself by looking down on or putting down others. Sex differences are, of course, real. Trying to deny male and female difference is no solution. But when will we learn that male and female together are in the image of God, and that male and female together are charged with dominion? Not incidentally, a belligerent demanding of one's rights also stands condemned by Christ and the New Testament.

7. The spirit of the 60s has apparently contributed to a *loss of respect* for authority in the church as well as in Western society as a whole. A regaining of healthy attitudes toward authority and in the exercise of authority needs to find its base ultimately in the authority of Jesus as Lord under which we all stand.

8. We have some distorted *views of ordination* to work on. Part of the distortion is due to human nature and some of it from our uncritical borrowings. Bible study yields some surprises in this area.

9. In our pursuit of faithfulness we still have a way to go in the discernment and implementation of *plural leadership patterns* in our congregations. There is no eternally right model for us, but we must take the principle seriously.

10. Church leadership shows evidence of *some stagnation*. The cry for authentic leadership is genuine. We would probably all agree that we need leaders who lead. But on the how of leadership we do not all agree. We can more easily talk about servant leadership than we can experience it, either as leaders or as those led.

I sensed the Lord directing me to bring these particular exhortations. Let us test them and learn together the paths of faithfulness the Lord has for us. I close with the words of Paul to the church at Philippi, words directed to a congregation with its leaders. May Paul's prayer be answered in our experience when he said, "And this is my prayer: that your love may abound more and more in knowledge and depth of insight, so that you may be able to discern what is best and may be pure and blameless until the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ—to the glory and praise of God" (NIV).





Four ancient observations which can guide our perception of what we have and how we use it

David's view of stewardship

by Larry Augsburger

In 1 Chronicles 29 we find a poignant scene in the history of Israel. David is nearing the end of his reign and is preparing the way for Solomon to assume leadership. The aspect of Solomon's task that is of most concern to David is the building of the temple. David had longed to do this, but was prevented by the Lord. In verses 1-5 David reports on the contribution he is making toward the construction of the temple and invites others from the assembly of Israel to do the same. The response is overwhelming and in verse 9 we see the people rejoicing "because these had given willingly, for with a whole heart they had offered freely to the Lord."

Verses 10-19 report the prayer of blessing and thanksgiving which David offers following this outpouring. In this prayer David sets forth a well-developed theology of stewardship. This

understanding of stewardship is just as relevant now as it was 3,000 years ago, and I believe it would be of great help to us to notice the four main points that David makes in his prayer. In order to help us visualize his points we'll use contemporary illustrations.

God is the owner. David's first point, as indeed the first point for any discussion of stewardship must always be, is that God is the owner of all things. This point is emphasized at several places. In verse 11 David says, "For all that is in the heavens and in the earth is thine." In verse 14 he says, "For all things come from thee, and of thy own have we given thee." And in verse 16 we read, "O Lord our God, all this abundance that we have provided for building thee a house for thy holy name comes from thy hand and is all thy own." David is on safe ground here because the idea of God's ownership of all things is well supported in the Bible. The Genesis story of creation presents us with this truth from the first verse of the Bible, for

Larry Augsburger is pastor of the Metamora (Ill.) Mennonite Church.

creation always indicates ownership. Psalm 24:1-2 says, "The earth is the Lord's and the fulness thereof, the world and those who dwell therein; for he has founded it upon the seas, and established it upon the rivers."

The best way to conceptualize this truth is to think of God as a landlord. Just as a landlord builds a house and then rents it, so has God created the earth and placed us upon it. We are tenants who are allowed to enjoy the landlord's property without owning it. The problem is that we like to forget about God's ownership and claim the earth for ourselves. So we deceive ourselves with titles and deeds. We deceive ourselves by altering the form of God's creation so that it is our efforts, not his, that stand out. What ownership does God have in a Boeing 747 or an IBM computer or a Cutlass Supreme? But no matter how many deeds we may compile or how much our own creativeness may have concealed God's original creation, it is he, not we, who owns the things of the earth. So the foundational point in David's theology of stewardship is that we are tenants living in God's world.

We can own nothing. David's second point is a corollary to the first. If God owns all things, we can only conclude that we can own nothing. David develops this idea in verse 15 where he says, "For we are strangers before thee, and sojourners, as all our fathers were; our days on the earth are like a shadow, and there is no abiding." The idea of sojourner is a classic one in the Bible. A sojourner is a person with little or nothing who is located only temporarily in a particular place. Israel in Egypt is a good illustration of this idea. Jesus saw himself in this light as is evidenced by his statement in Matthew 8:20. "And Jesus said to him, 'Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head.' " A more recent expression of the idea of sojourner is contained in the lines of a song which say, "This world is not my home, I'm just apassing through."

So David would have us realize that our life is a temporary stay in beautiful facilities provided by a gracious landlord. In years past it was a tradition among certain families of my congregation to feed and lodge transients who stopped at their door. In many ways we are similar to those transients. We have been invited by a gracious host to experience the benefits of his house. The roof holds off the rain; the walls hold out the wind; the furnace provides heat; the table provides food. Yet the transients know they don't own any of these things. When morning comes they move on, realizing that all the comforts they enjoyed were in no sense theirs, but were made available by a host who retained ownership.

As a transient who declared his intention to take the furnace along would be considered out of line, so is anyone out of line who claims any of God's creation for exclusive use. We must agree with David that we are sojourners in order to have the proper attitude toward the things of the earth.

The true nature of giving. Having made the points of God's absolute ownership and our absolute lack of ownership, David presses on to outline what the true nature of giving is. Verses 14 and 16 make the point very adequately. "But who am I, and what is my people, that we should be able thus to offer willingly? For all things come from thee, and of thy own have we given thee. . . . O Lord our God, all this abundance that we have provided for building thee a house for thy holy name

comes from thy hand and is all thy own." Giving, which we tend to define as transferring something from our ownership to God's ownership, is, in reality, transferring something in God's ownership from our use to someone else's use. It is realizing that the things which we use are not our own, and that God, whose concern for the world is much broader than our own self-interest, intends for the resources that come into our hands to be used for other persons as well as ourselves. It is realizing that it is God and not we who calls the shots on the material possessions over which we have control.

Returning to the example of our transient, suppose that the host came to the bedroom door and asked for the guest to hand out a blanket from the closet because one of the children was cold. It is inconceivable that the transient should refuse. Everything in that room is the host's. The transient has been granted temporary custody over it while residing in that room, but has become owner over none of it. So when the host makes a request, the transient realizes that to surrender the blanket is not to decrease any personal store of possessions, but rather to make it available to the one who is the rightful owner. So David makes the point well that giving is actually sharing of what is not ours rather than surrendering something to which we hold title.

Freely and joyously. David's last point comes in verse 17. "I know, my God, that thou triest the heart, and hast pleasure in uprightness; in the uprightness of my heart I have freely offered all these things, and now I have seen thy people, who are present here, offering freely and joyously to thee." The point here is that if we are upright in heart, we will give freely and joyously to God. To be upright in heart means to recognize the Lord's control and ownership in all of life which, of course, includes the material and physical aspects.

Once we realize that, giving can be free and joyous because we understand that we lose nothing when we give. Rather we are acting as distributors of God's blessings which he has temporarily placed at our disposal. The point here is illustrated by imagining that God made us manager of a large store. His directions are to freely distribute the things with which the store is stocked and to share in the joy experienced in thus being able to bless people.

We may take what we wish for our own needs and then to make the rest available to those whose needs are still unmet. From David's perspective, there was great joy in being able to do this, and he expected that all people would have the same understanding of stewardship and the same openness to freely make available the resources temporarily placed at their disposal.

So, what do we conclude about stewardship from David? We learn first of all that God owns all things. Second we realize that there is nothing left for us to own and that we can be possessors of nothing. All that we claim is actually God's over which he has given us temporary custody. The third thing David teaches us is that giving then becomes not a wrenching surrender of that to which we and we alone hold title, but rather an allowing of the true owner to direct where his assets are used. If these three understandings are in place the fourth logically follows: we can give freely and joyously because we realize that to give is not to surrender anything of our own. It is rather to participate in the joy the father feels in meeting the needs of the children.

Be an organ donor

by Donna McKelvey

There is a lot of talk and writing about saving lives today. Some are seeking to prevent abortions, others try to avoid supporting war efforts, and others encourage us to make our lives live on through our wills and wise investments.

Another topic has caught my attention through short announcements on the radio, or short items in a newspaper, but I have not read much information about it. I'm thinking about being a body donor. Most people wouldn't hesitate to save another's life if they had a chance, but many don't know that they do have that opportunity through donating their body organs and tissues. For example, kidneys, eyes, and skin can be used after death for transplantation, therapy, legal medical research, and education.

This opportunity has become a growing conviction with me, and it came to a head through several incidents. As we were preparing to move to another state, I disassembled my bulletin board and found several notes of addresses for information on this subject. I brought them along. After we moved and I got my new driver's license I received information and an organ donor label to be placed on my driver's license.

This was the nudge I had needed. It seems to me that most people need a special nudge and also some practical information in order to act on an opportunity such as this. I received permission from the Transplantation Society of Michigan to use the information they have sent.

Some of the most common questions people have concerning being a donor and their answers are as follows. (Some details may vary in other states and provinces.)

Who can be a donor?

Anyone 18 years or older. A younger person may do so if a parent or legal guardian gives permission.

Who will receive my donation?

It will be given to the person who needs it most and who most closely matches the donor. Sex and race are not factors.

Is there any charge to my family for organ donation?

No.

Can I change my mind later?

Yes. Just peel off the label and throw it away. You can get a new label at any Secretary of State branch office.

Can a person who wears glasses donate his eyes?

Yes. Wearing glasses has no bearing on usefulness of corneas.

Do churches approve of organ donation?

Yes, all major religious faiths approve and support organ donation. If you have any questions in this regard, you should consult with your religious leader.

At the time of death, who should be notified that the deceased is to be a donor?

Next-of-kin should notify the attending physician or head nurse as soon as the doctors indicate death is imminent.

Does organ removal affect burial arrangements or disfigure the body?

(My feeling is that this question is keeping many from becoming donors.) No. The removal of organs or tissues will not interfere with customary funeral or burial arrangements. The appearance of the body is not altered.

Does a history of poor health rule out organ donation?

Not necessarily. All eyes are acceptable. Very few causes of death rule out skin donation. Kidneys are not accepted from people with a history of cancer, prolonged untreated high blood pressure, or diabetes. Other cases are evaluated individually by the physician.

Is there a need for organ donors?

Yes. A great need. More than 8,000 patients in the country are waiting for kidney transplant, but only about 2,000 will receive kidneys this year because of the shortage of suitable donors. The need for donated eye tissue is equally critical. A recipient often must wait months before eye tissue is available. Skin is needed for severely burned patients, and for patients requiring reconstructive surgery. The need for other organs is increasing as transplantation technique becomes more advanced.

How successful are organ transplants?

About 90 percent of cornea transplants are successful when the loss of vision is due to cornea diseases. Kidney transplants from unrelated donors have about a 50 percent success rate. If unsuccessful, both of these surgeries can be repeated. Skin grafting is successfully used as a temporary measure to ward off infection in burn patients.

Where can I get more information about organ donation?

Some sources are as follows: (1) Transplantation Society of Michigan, 3374 Washtenaw Ave., Ann Arbor, MI 48104. (2) American Kidney Fund, Box 975, Washington, DC 20044. (3) Eye Bank Association of America, 3195 Maplewood Ave., Winston Salem, NC 27103. (4) National Kidney Foundation, 2 Park Ave., New York, NY 10016.

Another encouragement came to me as I saw in a newspaper a picture of a nine-year-old boy in a nearby town who had undergone a kidney transplant before his third birthday. He now enjoys Little League baseball and similar activities and needs only four checkups a year.

I am convinced that if someone from our immediate family needed a transplant, we would hope that there was an organ available. It seems appropriate to us to apply the golden rule and do to others as we would have them do to us.

Donna McKelvey is from the Bethel Mennonite Church, Ashley, Michigan.

To Mennonite Church Congregations and Individuals from the President of Mennonite Board of Education

The economic uncertainties of these days are making their impact on all of us in many ways. We need to reexamine the way we spend our money, both on ourselves and on others. In the end, just how we do this will say much about ourselves and about our church.

This year has been both exciting and difficult for our churchwide schools--Eastern Mennonite College and Seminary, Goshen and Hesston colleges, and Goshen Biblical Seminary. On the one hand, there have been gratifying reports of spiritual growth among students and staff on all our campuses. Our schools are academically strong and have been introducing programs to meet new needs. And our schools' relationship with the Mennonite Church is as close now as ever before.

At the same time, giving from churches and members is up only slightly from last year and educational costs have increased significantly. College and seminary administrators have made some difficult decisions--faculty cutbacks, program reductions, overall belt tightening--in order to make ends meet. Even so, the three colleges and two seminaries need May-June contributions of about \$838,000 by the end of this fiscal year--June 30.

But, I believe our people recognize the value for the church of investing in higher education through our Mennonite colleges and seminaries. We can rise to the challenge. To do otherwise can in the long run change the character of our schools and indeed affect the future of the church itself. For Mennonite colleges and seminaries to reflect the church's priorities, the relationship must be kept strong and the schools must rely on the church for the resources to educate our Mennonite students.

The task before us is urgent and large. We are grateful for last year's generous church contributions of \$590,000 in May-June 1981. The task is not impossible. And so, I am asking you to respond in your own way to support our church colleges and seminaries. Let's help provide the opportunity for our students to catch a vision of Christ's mission for them in this world.

Yours to further His kingdom,

Charles H. Gautsche
Charles Gautsche

P.S. Please send your contribution by June 20 to the schools listed above. This will ensure that your gift will be received before the financial books are closed at the end of the month.

No time to stand on the sidelines

"This was no time to stand as mere observers on the sidelines," observe Peter J. Dyck and Frank H. Epp, concerning their participation at the Interreligious Peace Conference on the nuclear arms race, May 10 to 14 in Moscow.

Dyck and Epp, representing Mennonite Central Committee at the conference, were among 590 "religious workers" representing the world's major religions and 90 countries. All had accepted the invitation of the Russian Orthodox Church to discuss "saving the sacred gift of life from nuclear catastrophe."

Dyck is from Akron and a longtime worker in East-West affairs. Epp, chairman of Peace Section, is from Waterloo, Ont. The two talked with many delegates and selectively distributed a special message prepared in advance, which outlined biblical and historical Anabaptist reasons for witness against nuclear armaments, and against all war.

Dyck addressed one of the conference's eight working groups, offering a Mennonite perspective on the Bible and nonresistance. Epp became the reporter for the Christian caucus, larger than all the other caucuses combined, to the entire conference.

Although aware that the Soviet government would seek its own advantages in the staging of the conference, the two say that their own Christian message transcended the politics of any state. Their active involvement was required not only because of their faith, but due to their concern for humanity in light of the serious threat posed by nuclear weapons escalation.

Dyck and Epp report that participants took the conference very seriously. Dyck says, "There is no question that the government encouraged the meeting because it would reflect favorably on the Soviet Union, but the serious concern of the Russian people on this matter cannot be doubted."

In fact, he observes, "The Russian people and the people of the Russian church have a much deeper feeling for peace and a deeper fear of war than what I sense in North America. There is a reason. They fought the last war on their own terrain and lost 20 million people."

The Soviet Orthodox and evangelical churches themselves raised an estimated \$20 million to pay for the conference, including travel expenses for many of the Third World delegates.

On the fifth day, after many speeches in 12 plenary sessions and discussions in working



Frank Epp, second from right, and Peter Dyck, far right, sitting in the delegates section. Beside Epp is John Verigin of the Union of the Spiritual Communities Doukhobors in Canada.

groups, as well as separate meetings of the various religions, the conference adopted by consensus a communique which included separate appeals to religious people, to all governments of the world, and to the Second U.N. Special Session on Disarmament.

The communique recognized the many differences among and within the religions and included confession of past sins of omission, before outlining an impressive, many-sided program for saving "the sacred gift of life" including "above all to pray" so that "the prayers of millions rise as a canopy over the earth to protect it from an impending doom of a nuclear catastrophe."

"Religious people of the world" were encouraged in humble awareness of "past complicity in war and violence . . . to condemn as a moral evil the development, manufacture, testing, and uses of any nuclear weapon of any kind whatsoever by anyone."

Both religious people and all governments were reminded that the issue of a nuclear war and nuclear weapons was not "merely political, but supremely a moral issue." There was no problem, ideological or otherwise, the communique said, "which could justify a nuclear war." All states with nuclear weapons were urged to enforce a moratorium of all hostile rhetoric, abandon the policy of confrontations, declare a freeze, destroy immediately a substantial part of their existing nuclear arsenal, and proceed to the adoption of an agreement banning the use of all nuclear weapons.

The appeals were processed in two steps on two separate days, to allow for maximum input and debate. The drafting committee, headed by Metropolitan Paulos Gregorios of the Orthodox Church of India—who attended Goshen College as Paul Verghese in the 1950s—processed more than 100 submissions following the presentation of draft documents.

The committee's task was made difficult by the conference's use of six official languages—Russian, English, French, German, Spanish, and Arabic—but many delegates commented on the superb network of translators and the

efficient administration of the conference generally.

The two leading personalities of the conference, who also gave the most acclaimed speeches, were Russian Orthodox Patriarch Pimen, the official host, and evangelist Billy Graham, the most celebrated guest.

Dyck and Epp talked with Graham privately several times during the sessions, and expressed to him their affirmation of his decision to attend the conference.

The MCC delegates observe that they appreciated chances to discuss peacemaking with Graham and that "we hope this leads to ongoing contacts with him in the future." Graham expressed appreciation for a book by MCC Europe Secretary Walter Sawatsky, *Soviet Evangelicals Since World War II*.

The week in Moscow was the occasion for Dyck and Epp to renew former acquaintances in congregations of the All-Union Council, including such well-known persons as Alexei Bichkov, Jacob Fast, Victor Krieger, and Traugott Quiring.

Private meetings were held with V. A. Kuroyedov, chairman of the Council for Religious Affairs in the USSR Council of Ministers, to discuss matters relating to Mennonite congregations, the visit to the USSR in September of a Mennonite World Conference delegation, and Christians currently in prison.

Dyck notes that repression of religious rights continues in the Soviet Union, but that "we also know there is increasingly more freedom." MCC has spoken to Soviet officials several times over the years, expressing concern for Soviet believers, including a formal resolution passed at the 1980 annual meeting urging the Soviet government to "release the prisoners and stop all harassment of believers of whatever religious persuasion."

Other Mennonites in Moscow at the May meetings were Knuth Hanssen, pastor of the Mennonite Church in East Germany, and Dirk Visser, a journalist with the Dutch news service.—This article was compiled from reports by Dyck and Epp on their return from the Moscow conference.

Mission leaders report on six-week Latin America visit

Editor's note—Wilbert R. Shenk, overseas missions director for Mennonite Board of Missions, and Lawrence H. Greaser, associate director, made a joint administrative visit to Latin America from Feb. 24 to Apr. 10. Lawrence, who has administrative responsibility for MBM work in Latin America, had been there many times, but Wilbert had never traveled there before. The following is a condensed version of Lawrence's report.

Our major objectives were to contact all Mennonite Board of Missions workers, consult with local Mennonite leaders, explore possible church planting in northeast Brazil with other Mennonite agencies, meet with leaders of a church group in Chile which seeks Mennonite affiliation, learn about present-day Latin America, contact Latin American theologians and church leaders, and make fraternal visits to workers in Mexico with Franconia Conference of the Mennonite Church.

The Mar. 12-14 consultation in Campinas, Brazil, was preceded by two major consultations held in 1976 and 1977 dealing with strategy and organization of Brazil Mennonite Church.

The four major agenda items in Brazil this time were: Administration of a church that stretches more than 2,000 kilometers from north to south, expansion that strives for mature congregations which become self-supporting, literature that serves the purposes of the church, and leadership training that will help bring more theological unity within the Anabaptist-Mennonite tradition.

There are great needs and an awareness of the challenge and a willingness to meet that challenge. We were deeply impressed with the commitment, maturity, and vision of the young leaders of Brazil Mennonite Church. Partnership with them can be a mutually beneficial ministry.

In the northeastern Brazilian city of Recife, we visited with Mennonite Central Committee administrators and volunteers and with local Protestant leaders. The potential and need for integration of word and deed ministries is evident. Discussions regarding possible MBM participation with MCC and the General Conference Mennonites is in process.

In Santiago, Chile, we met with leaders of a group of nine congregations who are being pressured by the government and a large Pentecostal church to join some historically recognized grouping. These leaders have been offered large sums of money by various North American groups if they will affiliate with them. The Chilean leaders have rejected this because of an unwillingness to sell out their biblical and theological positions. They have become attracted to the Mennonites as a result of contact and relationships with Hispanic and Anglo Mennonites in North America.

As a result of our discussions with the Chi-

lean leaders, we are recommending that the Chilean group be recognized as a member of the Mennonite Church family, that a missionary couple be sent to Chile later this year, that veteran MBM missionary Frank Byler spend several weeks with the group this summer, and that Anabaptist-Mennonite literature be made available to the Chilean group.

After a visit to Argentina, we believe the following summary represents a proper MBM relationship with Argentina Mennonite Church: Continue to work at understanding and partnership in the midst of diversity of perspective and culture, continue to respond positively to requests for assistance in Bible teaching and leadership training, provide some scholarship assistance for seminary students, give particular attention to the call from the Choele-Choele congregation for the teaching

ministry of John Driver, and provide opportunity for current and potential MBM workers to do an internship at the fast-growing Choele-Choele congregation.

The church in Uruguay experiences very slow growth. This is due more to disinterest on the part of the population than to opposition or outside restrictions. Our missionary presence and partnership with the church is desired and appreciated.

The work in Bolivia is at a major crossroads. Dialogue with Bolivia Mennonite Church, Mennonite Central Committee, and Commission on Overseas Mission of the General Conference Mennonite Church on how to proceed is in process. Improvement in integrating word and deed ministries is a concern and goal.

Brazil has a special need for curriculum and other literature in Portuguese.



From left: Ed Taylor, Pam Dintaman Gingrich, Paul and Ferne Savanick, and their two sons, Reuben and Eli. The Savanicks were cited as a family.

Scottdale family awarded for action in deaf ministries

Paul and Ferne Savanick, R. 1, Scottdale, Pa., both hearing-impaired, and their two hearing sons, Reuben and Eli, were presented the James and Rowena Lark award in the May 16 worship service at Scottdale Mennonite Church for their pioneering work in the field of deaf ministries within the denomination.

A similar ceremony was conducted at the Deaf and Hearing Fellowship, meeting at the same place the night before.

The award is given annually from Mennonite Board of Missions, Elkhart, Ind., to persons who have worked at starting new ministries and overcome significant obstacles in their work.

Ed Taylor and Pam Dintaman Gingrich, of MBM, presented the award. Members of the family and the Scottdale congregation responded, sharing memories of the work in deaf ministries and expressing appreciation to the Savanick family and others who were a part of the work.

"We must reach out to help others receive

wholeness and thereby find wholeness ourselves," said Eli, director of the International Center for Deafness in Washington, D.C.

"God's gift to all is equal gift of life. There is one obligation: wholeness of spirit. But mankind has added the need for all things to be perfect. Therefore, disabilities are viewed to be imperfect. This denies wholeness," continued Eli.

"Occasionally church members would seek to interpret and in so doing they themselves found wholeness. In order to receive wholeness we must reach out to help others receive wholeness and thereby receive wholeness ourselves."

Paul and Ferne have worked in the Scottdale area for more than 20 years with deaf persons. Eli was the first director of the deaf ministries office at MBM from 1976 to 1978. Reuben, associate pastor at Scottdale Mennonite Church with deaf ministries, directed that same work from 1978 to 1980.—Pam Dintaman Gingrich

Europe workers meet in Ireland for first time

As ships crossed the Irish Sea outside huge picture windows, the 80 or so participants of the 1982 European Colloquium of Mennonite Board of Missions met for their annual gathering Mar. 18-22 in a Protestant retreat center on the east coast of Ireland.

It was the first time that MBM workers and members of MBM-related congregations in London, Paris, Brussels, Barcelona, Burgos,

and Dublin met in Ireland since the colloquium started in 1978.

Such a large influx of Mennonites in Ireland created a unique opportunity for Dublin Mennonites to introduce some of their Irish friends and co-workers to the larger reality of Mennonite-related European communities. It also helped the people who came from other parts of Europe to learn more about the situation in which the Dublin community works.

The study theme of the weekend, *evangelism*, was kicked off on Friday morning with a paper by Dennis Byler, a Mennonite worker in

Burgos, Spain, on "Community-centered Evangelism in Light of the Book of Acts." His practical, hard-hitting conclusions reminded colloquium participants that kingdom lifestyles in Christian communities cannot be a substitute for verbal proclamation of the good news by gifted individuals.

Discussion following Dennis' presentation affirmed a need for both the community witness and the work of itinerant charismatic evangelists.

The second major presentation was by Kim Tan, leader of a student community of jubilee-style economic sharing in a university town in England. He also spoke on community-based evangelism, drawing on many examples from his own community's work in car maintenance for the neighborhood, low-cost travel for overseas students, study groups with socialists, and more direct forms of evangelism.

An afternoon session focused particularly on mission and evangelism in Ireland, highlighting special problems such as the assumption that evangelism means leaving the Roman Catholic Church and joining the Protestant, the tendency of Protestantism to be identified with British colonialism in Ireland, and the siphoning of radical Catholics to the world mission field which has led to stagnation in the Irish church at home.

The Irish Mennonites, along with a Baptist friend, a Cistercian monk, and a committed Catholic layman who was once a member of a religious order, formed a panel after they had given some background on their own perspectives regarding evangelism.

Saturday evening a Christian community from Northern Ireland presented examples of their work in street-theater-style evangelism. In discussion afterward they emphasized the need to find new forms of expression of the Christian faith in a part of the country where street evangelists and "gospel halls" abound. Their contribution illustrated well the difference between the Northern Irish situation and the predominantly Roman Catholic context in the Republic of Ireland to the south.

The MBM colloquium has been evolving in recent years into a consultation of European communities rather than primarily a meeting of North American missionaries, though it serves the latter purpose as well. Sharing of problems and decisions and intercessory prayer often fill the time between formal study and discussion.

This year's colloquium, because it met in Ireland, had a predominance of English speakers, but the French and Spanish element as usual greatly enriched the worship.

It was decided at this year's colloquium to hold the next one in the summer of 1983 rather than the usual time in spring. This will help people attending the colloquium to save money by making travel to the meeting a part of their summer vacation plans.—Dawn Ruth Nelson is a worker in Ireland sponsored jointly by MBM and MCC.

A Matter Of Priorities

—One Parent's Perspective On Goshen College Costs And Benefits

"When I look at the benefits that make a Goshen College education worth the extra cost, several things come to mind. I'd say the Christian atmosphere of the place is the most important. Our children went to a large public high school and wanted a more Christian environment in college.

"I went to a state university for two years, and I was in such large classes. At Goshen you get more personal interaction with professors and have very dedicated individuals teaching. Also, the high quality of Goshen's education makes graduates more employable and flexible.

"It isn't easy to pay for a private college education. Maybe you have to keep your car a little longer and things like that in order to afford it. But it's really a matter of priorities."

—Don Yoder, designer and salesman for Foegly Landscape and Design in South Bend, Ind.



Charlotte Yoder is a sophomore music major at Goshen College. Her parents, Don and Marceil Yoder, are from Granger, Ind.

Don Yoder is the last of three parents to share views on college costs and benefits. As he says, paying for college requires choices and possibly sacrifices. However, help is available.

To give your son or daughter and other Mennonite young people the opportunity for a church college education, you can:

- If you are an employer, consider hiring college-bound students for summer work. If not, you can be part of the "grapevine" for students looking for jobs. Freshmen are expected to contribute \$700 from summer earnings (continuing students, \$900) toward college expenses.
- Talk with your pastor and others in your congregation about beginning a Congregational Aid Plan.
- Inform your congressional representative of the effects of cuts in financial aid programs.
- If you have not yet filled out the Financial Aid Form (FAF), do so immediately.

More information is available from the Office of Student Finance.

Copies of the free brochure, "Paying For College," are available from Dennis Koehn, director of admissions, Goshen College, Goshen, IN 46526. Out-of-state residents can call toll-free 1-800-348-7422.

Goshen
COLLEGE

Diamond Street Church retreat focuses on unity

The theme of this year's Diamond Street Mennonite Church retreat was "Unity Amidst Diversity," with the motto, "Diversity Is Not Division; Unity Is Not Uniformity." The 103 people who attended the retreat, held at Black Rock Retreat on Apr. 17-18, found many good reasons to believe the motto can hold true.

Large group sessions were led by Ron and Arbutus Sider, who provided a biblical basis for understanding diversity and unity, and for practicing unity in diversity. Many other experiences helped the Diamond Street congregation appreciate its diversity and feel its unity, including recreation, a talent show, small-group discussions, affirmation charts for each person, and Sunday morning worship.

The biblical input given by the Siders provided the backbone for the retreat.

On Saturday morning, Arbutus Sider used material from the gospels and 1 Corinthians to point out the differences between *diversity*—as in the varied background of the disciples—and *division*—as in their arguments over who was the greatest. Ron Sider used Ephesians 1, 2, and 3 to present the meaning of unity, stressing that unity is God-given and that it means being accountable to one another.

On Saturday afternoon, they stressed ways of maintaining unity amidst diversity, with a focus on the importance of love and on conflict resolution. Arbutus Sider presented a series of steps to take when diversity leads to division, and Ron Sider followed with a discussion of Matt. 18:15-17, focusing on the importance of the first step—of an individual confronting a brother or sister alone. To show the importance of how one approaches a confrontation, Ron and Arbutus provided some role-playing to illustrate good and bad approaches.

A special part of the retreat was the opportunity given to affirm one another as a way of practicing unity amidst diversity.

The retreat culminated in Sunday morning worship which focused again on unity. Brenda Hollinger and Rebecca Ryman led children's church and demonstrated the unity that is possible amidst diversity by helping the children create a beautiful mural from hand-prints of many colors and sizes. Ron Sider gave the sermon based on Eph. 4, presenting the call, the path, and the goal of unity. Not only his words but the entire experience of the retreat showed that unity cannot be accomplished by individualists.

the nuclear arms race and the federal government's evacuation plans in case of a nuclear emergency. The hearings, which lasted all day, included testimony from experts in a number of different fields as well as input by church and civic groups.

One of the Diamond Street group, Pastor Freeman Miller, read aloud a statement opposing the arms race and evacuation planning that had been drawn up at the church retreat the previous weekend and signed by forty members. At the conclusion of the hearings, the City Council flatly rejected the use of federal funds earmarked for evacuation planning and unanimously adopted Resolution 695, which supports a bilateral freeze on manufacture,

testing, and deployment of new nuclear weapons and calls for eventual disarmament.

Reports from the small-group Bible studies indicate that the switch from a congregational Bible study at the church to a neighborhood-based small-group approach has brought about greater participation. Participants in the small group that meets at the church have observed that often more people attend their group than had been attending the congregational study. Heavy participation by all the groups in a "Celebration of Unity" on Sunday evening, May 2, in which each group shared its experiences provided further evidence that the new approach has been beneficial.—Fred Clemens

FIRST QUARTER REPORT

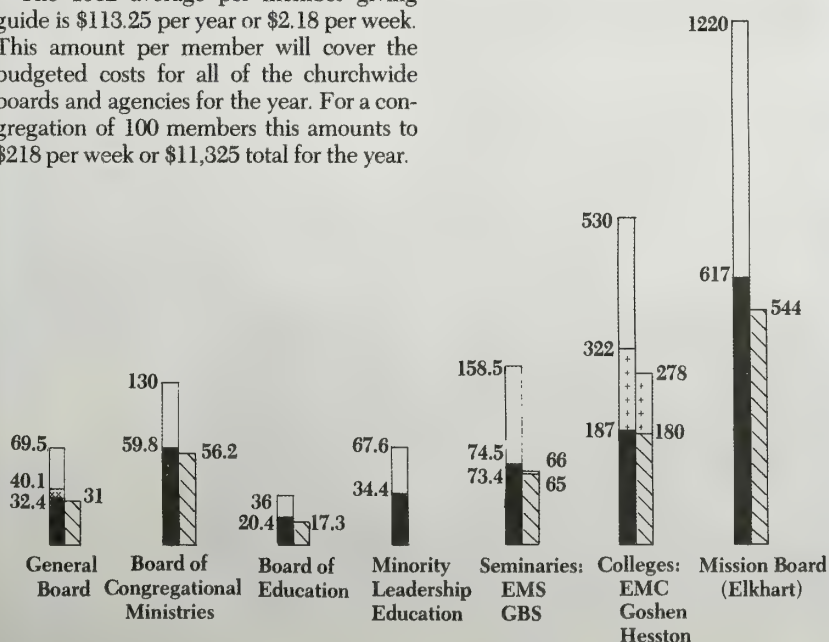
During the first three months of the 1982 fiscal year, contributions from the congregations to the churchwide boards and agencies increased 10.85 percent over that of the same period for 1981.

Total contributions received (excluding alumni gifts and debt reduction funds) were \$1,024,555; this amounted to 51 percent of the total of \$2,002,997 needed for budgeted programs by the boards and agencies.

The 1982 average per member giving guide is \$113.25 per year or \$2.18 per week. This amount per member will cover the budgeted costs for all of the churchwide boards and agencies for the year. For a congregation of 100 members this amounts to \$218 per week or \$11,325 total for the year.

"Congregations are urged to participate in the churchwide program. Invite a churchwide representative to share information and inspiration on what is happening in the churchwide programs," says Ivan Kauffmann, General Board secretary.

For 1982 the amount needed per member for Mennonite World Conference is 25 cents. For Mennonite Central Committee the amount needed is \$11.20.



THREE-MONTH REPORT OF CONTRIBUTIONS TO THE CHURCHWIDE BOARDS AND AGENCIES OF THE MENNONITE CHURCH—APRIL 30, 1982

shaded columns: contributions received for three months
lined columns: contributions received for same period in 1981
+++ : total with alumni contributions added
xx: total with debt reduction funds added

add three zeroes -000- to all figures given in chart

Nuclear emergency hearings attended by Mennos in Philadelphia

On Wednesday, Apr. 21, a small contingent from Diamond Street Mennonite Church attended Philadelphia City Council hearings on

mennoscope

Two new slide sets, "Crime: The Broken Community" and "Crime: Mediating the Conflict," are now available from several Mennonite Central Committee offices. The slide sets were produced by MCC's Office of Criminal Justice with assistance from PACT, Inc. (Prisoner and Community Together), a private, nonprofit community corrections organization in northern Indiana which sponsors several Victim Offender Reconciliation Programs.

Hill City No. 57 Civilian Public Service reunion will be held Saturday, Aug. 21, at Camp Menno Haven, Tiskilwa, Ill. For more information, write Clair Yordy, RR, Graymont, IL 61743.

Retirees Florence E. Horst and Esther S. Martin were among 13 people honored at the annual Eastern Mennonite College, Inc., banquet recently. Also honored was professor of education Esther K. Lehman, who is leaving after 30 years as a member of the EMC faculty. She will begin a three-year Mennonite Central Committee assignment this August at Serowe Teacher Training College in the African nation of Botswana. Horst worked 23 years in food

services. Martin worked 15 years as a clerk in the Eastern Mennonite College and Seminary post office. Twenty-five year honorees at the May 15 event were professor of English Jay B. Landis and assistant professor of business Miriam L. Weaver.

The 1982 Eureka voluntary service unit will host a VS reunion for all former volunteers and their families on Saturday, July 24. The reunion will be held in connection with the founders' day celebration (the 60th anniversary for Maple Lawn Homes). Any previous Eureka volunteers who do not receive a personal invitation but wish to participate, please contact the present unit at (309) 467-2431.

Daryl Miller was ordained as pastor of the Faith Mennonite Church, South Hutchinson, Kan., on Apr. 18. Jerry Quiring, conference moderator, led the ordination ceremony and Waldo Miller, Hesston, Daryl's father, presented the ordination sermon. Faith Mennonite is a new congregation and Daryl is its first pastor. The congregation moved into its newly constructed building on Apr. 11.

The annual Eastern District CPS reunion will be held on Sunday, Aug. 1, at the Belle-

ville Mennonite School. Please send address changes to Paul E. Bender, secretary, Star Route, Box 7, Belleville, PA 17004, no later than June 15.

"Spirituality: Living the Presence of God" is a weekend seminar scheduled for June 25-27 at Goshen College. Planned by the Center for Discipleship, the seminary will present different approaches to spirituality. Richard Detweiler, John Shearer, Ann Zook, and Ken Bauman will provide the major input. For brochures, registration forms, or more information, write Don Blosser, Center for Discipleship, Goshen College, Goshen, IN 46526, or call him at (219) 533-3161, ext. 315.

The Mennonite Church General Assembly *Proceedings* of Assembly 81 held in Bowling Green, Ohio, August 11-16, 1981, have now been printed. The *Proceedings* contain Minutes of the business sessions plus other exhibits. You may secure a copy of this 144-page report by writing to the Mennonite Church General Board, 528 East Madison Street, Lombard, IL 60148. The sum of \$3.50 is suggested for each copy requested to cover printing, postage, and handling.

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- Music
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James Krabill (in center of canoe) and Alphonse Beugre Kobli (front) are Bible teachers who travel together to Dida villages in the West African country of Ivory Coast. Sometimes James's son, Matthew, accompanies them. James is a worker with Mennonite Board of Missions, and Alphonse is a Harrist preacher who has offered himself as a liaison to his own Dida people. The Harrist Church, founded 70 years ago by a former Protestant clergyman from Liberia, is an indigenous African church which has had almost no contact with European and North American missionaries over the years. But Harrists in the Dida tribe have asked James to help their people learn more about the Bible. Alphonse translates James's lessons into the local dialect and adds illustrations to help the villagers relate more personally to the biblical texts.

The Rocky Mountain Mennonite Camp board announces the acceptance by Allan Bartel to the position of director of Rocky Mountain Mennonite Camp effective on Sept. 1. He will succeed Frank Brunk who will be leaving as director after 20 years of active association with the camp. Bartel has been director of Toronto region of Ausable Springs Ranch, Ont., an organization which provides group homes for emotionally disturbed children ages 6 to 16.

Carroll D. Yoder, chairman of the modern languages department and associate professor of French at Eastern Mennonite College, has been awarded a Fulbright-Hays grant. Yoder, who also chairs EMC's interdisciplinary studies program, received the grant to lecture on American literature and civilization at the Marien Ngouabi University at Brazzaville, People's Republic of the Congo. The university of about 5,000 students is just across the river from Kinshasa, Zaire, where the Yoder family spent 1978-79 in service with Mennonite Central Committee. He is married to the former Nancy A. Myers. She is assistant professor of nursing at EMC. The Yoders and their two children, Eric and Joel, will be in Africa from November 1982 until June 1983.

Herald Press book editor Paul Schrock will be the keynote speaker at the 25th annual St. Davids Christian Writers' Conference on Sunday evening, June 20. The conference, meeting at Eastern College, St. Davids, Pa., will continue until June 25 and will offer eight workshops and a variety of other features. Mrs.

Grayce Weibley, 307 Meadowglen Lane, Media, PA 19063, is the contact person.

Camp Hebron, Halifax, Pa., is offering a retreat especially for farmers this year: Celebrating the Good Earth (Aug. 20-22). Some of the weekend topics will include "Farmers Coping with Stress," "Preservation of the Family Farm," and "The Family Farm—God's Classroom." Jay C. Garber will be directing the retreat along with other guest speakers. For information and registration write to: Camp Hebron, Box 646, R. 3, Halifax, PA 17032.

Openings: Hesston College—instructor in business management and economics courses, instructor for data processing courses, Phil Osborne at the college, Hesston, KS 67062, or

call (316) 327-8204; **Eastern Mennonite College**—two residence director positions and an assistant director of admissions, Lee M. Yoder for the former and Ross D. Collingwood, director of admissions for the latter at the college, Harrisonburg, VA 22801; **Goshen College**—a writer in the information services department, c/o John D. Yoder, acting director of information services, Goshen, IN 46526; an eighth-grade English/literature teacher and a social studies and boys' shop teacher, **Penn View Christian School**, c/o Kay Predmore, principal, 420 Cowpath Rd., Souderton, PA 18964; a staff person in salary and policy development and administration—Dale Schumm, personnel director, **Mennonite Board of Missions**, Box 370, Elkhart, IN 46515, or call (219) 234-7523; **Administrator** wanted immediately for Mennonite/Brethren elementary school in Lebanon, Pa., to open in September. Phone (717) 274-0414 (day) or (717) 274-3048 (evening until 11:00 p.m.).

Special meetings: Stan Shirk, Lyndhurst, Va., at Woodland, Basye, Va., June 20-27.

New members by baptism: Mariko Dawson, Michael Detweiler, Howard Eigsti, Shelly Hostetler, Bryant Kennell, Thomas Kennell, Suzanne Kiblinger, Brenda Statler, Keith Statler, Dennis Ulrich, and Mark Ulrich by baptism and Robert and Barbara Moser by confession of faith at **Roanoke**, Illinois. Simon Khan, Joseph Sookram, Beena Sookram, Terro Bhushun, Devi Bhushun, Denise Riley, Miriam Keeler, and Sherry Riley at **Diego Martin Church**, Trinidad. Lea, Joan, and Jim Geist by confession of faith at **Beemer**, Neb. Shelli Yoder, Sonya Dintaman, Jan Vardaman, Dennis Berkey, Regina Stopher, Kim Miller, Jane Mishler, Linda Martin, DeWayne Bontrager, Jennifer Newcomer, Tim Stopher, and Kim Himes at **Shore**, Shipshewana, Ind. Albert Hartzler, Carmen Hershberger, Jane Schmucker, and Karl Yoder by baptism and Becky Bowman and Dorothy Horst by confession of faith at **Oak Grove**, Smithville, Ohio.

readers say

I want to express my deepest thankfulness and resounding "Amen" to Donald D. Kaufman for writing "Mothers Work for Peace" (May 4). I've recently written a paper on war for a class and ended with the same conclusion: mothers, indeed women, need to be a new model for our chaotic world and end war. For thousands of years we've lived under the masculine models of power (as Sara Wengered so well calls it) in the patriarchal system which has brought us to the brink of destroying the world. Women are beginning to open their eyes, blinking, stretching, yawning, after a long drugged inactivity, and too often after they see the horror of the world around them and how they don't fit in, they want to withdraw.

It is imperative that women recognize that all the institutions of politics, religion, economics, etc., have kept their voice quiet. Women did not create them, and would not have created them, had they a chance

to be involved in their beginnings. Women have more of the procreation, nurture, caring, and life celebrating models of power. We don't find these as the emphasis of any institution. Merely becoming involved in these institutions and following their rules is a false "right." Women need to claim their right to celebrating life, being all that they are, not merely fit into the masculine models of power.

I suggest that women form discussion groups and brainstorm. How would we run education if we could plan and develop a system? Mothers, who know and understand the needs of children more than any group, should be the major source in planning their educational training. How would we change our religious institution to be more caring and loving and life celebrating? How would we run politics if we could be in control of dealing with Russia? How will we stop the insanity of war?

—Lois Miller, Roanoke, Va.

births

Ashburn, Curt and Judy (Wenger), Washington, D.C., first child, Jonathan Curtis, Jan. 8, 1982.

Cassel, Paul Dale and Donna (Derstine), Sellersville, Pa., second child, first daughter, Renita Kaye, Apr. 29, 1982.

Derstine, Ray and Darlene (Alderfer), Souderton, Pa., second child, first son, Jesse Ray, May 5, 1982.

Geiser, Dale and Becky (Myers), Apple Creek, Ohio, first child, Julie Marie, May 19, 1982.

Geiser, Ray and Carol (Naylor), Apple Creek, Ohio, third child, second son, Jonathan Ray, May 15, 1982.

Imhoff, Robert and Carolyn (Kennell), Eureka, Ill., second daughter, Kimberly Ann, Apr. 5, 1982.

Jantzi, Douglas and Karen (Jones), Phoenixville, Pa., first child, Rachel Kristen, May 6, 1982.

Karalus, Greg and Beverly (Troyer), Depew, N.Y., Deidre Marie, Jan. 16, 1982.

Landis, Richard and Lucy (Moyer), Telford, Pa., third child, first daughter, Amber Susie, May 7, 1982.

Leaman, Jay and Judy (Kauffman), Harrisonburg, Va., first child, Janelle Renee, Mar. 25, 1982.

Maxwell, Greg and Connie (Brenneman), first child, Jason Elliott, May 10, 1982.

Miller, Daniel M. and Dena (Whetstone), Shipshewana, Ind., second son, Brian Eugene, May 10, 1982.

Miller, Richard and Kathy (Yoder), Goshen, Ind., third child, first daughter, Gretchen Kathryn, May 11, 1982.

Rhodes, Gene and Edith, Elizabethton, Tenn., first child, Valerie Shannon, May 12, 1982.

Yoder, Merlin and Twilah (Perry), Leonard, Mo., second child, first daughter, Jessica Nichole, Apr. 26, 1982.

Zook, Darrell and Patricia (Troyer), Garden City, Mo., second child, first daughter, Sara Beth, Mar. 31, 1982.

marriages

Clair—Ueberschlag.—David Clair, Kitchener, Ont., Catholic Church, and Lynn Ueberschlag, Kitchener, Ont., First Mennonite cong., by Brice Balmer, May 8, 1982.

Hartzler—Gregg.—John Hartzler, Latour, Mo., Sycamore Grove cong., and Diana Lynn Gregg, Crieghton, Mo., Christian Church, by Jack Daniels and Darrell Zook, May 16, 1982.

Kennel—Holst.—Stephen Michael Kennel, Kitchener, Ont., and Shirley Anne Holst, Baden, Ont., both of Steinman cong., by Vernon B. Zehr, May 15, 1982.

Miller—Johnson.—Craig Lavon Miller, Topeka, Ind., Emma cong., and Margaret Susan Johnson, Shipshewana, Ind., Brethren in Christ Church, by Etril J. Leinbach, May 15, 1982.

Penmon—Lantz.—Richard Lee Penmon, Harrisburg, Pa., and Thema Jean Lantz, Elverson, Pa., by Merle G. Stoltzfus, May 15, 1982.

Rice—Mengle.—Gerald Wayne Rice, Mt. Pleasant Mills, Pa., and Sharon Renee Mengle, Middleburg, Pa., Boyer cong., by Norman W. Moyer, Apr. 3, 1982.

\$294,971.

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$294,971.24 as of Friday, May 28, 1982. This is 39.3% of the total needed. Contributions have been received from 351 congregations and 169 individuals. Individual gifts represent \$59,133.62 of the total.

Goal: \$750,000

obituaries

Gerber, Ida Mae, daughter of S. K. and Barbara Yoder, was born near Garden City, Mo., Dec. 18, 1893; died at Bethel Hospital, Newton, Kan., May 11, 1982; aged 88 y. On Feb. 4, 1915, she was married to Joe Gerber, who died in 1945. Surviving are 3 sons (Earl, Marion, and Emery), 2 daughters (Lela Cornett and Leona—Mrs. George Hostetler), 24 grandchildren, and 20 great-grandchildren. She was preceded in death by one daughter (Eula) and 2 sons (Clarence and Clayton). She was a member of Hesston Mennonite Church, where funeral services were held on May 14, in charge of Jerry Quiring and Elmer Wyse; interment in Pleasant Valley Cemetery.

Hershberger, John J., son of Chris E. and Esta (Miller) Hershberger, was born near Wellman, Iowa, Nov. 2, 1896; died at Phoenix, Ariz., May 14, 1982; aged 85 y. On May 31, 1917, he was married to Lila Kreider who died in January 1970. Surviving are 3 daughters (Fern Hershberger, Arlie Weaver, and Una Marie Reeves), 4 grandchildren, 5 brothers (Edward, Albert, Delmar, Lloyd, and Earl), and one sister (Lydia Emery). She was a member of Sunnyslope Mennonite Church, where memorial services were held on May 19, in charge of David Mann; interment in Greenwood Memorial Park, Phoenix, Ariz.

Hough, Viola P., was born in Garden City, Mo., Oct. 7, 1892; died in Colorado Springs, Colo., Mar. 28, 1982; aged 89 y. Surviving are one daughter (Crystal Rhodes), 3 grandsons, 3 great-granddaughters, and one sister (Alma Hartzler). She was a member of the Mennonite Church in Colorado Springs, Colo. Funeral services were held at the Scoan-Lau Chapel on Mar. 31, in charge of Gerald Grimes; interment in Evergreen Cemetery.

Liechty, Omer W., was born on Mar. 5, 1923; died at his home in Spencer, Ind., Apr. 16, 1982; aged 59 y. He was married to Mary M. —, who survives. Also surviving are 2 sons (Omer W., Jr., and Sherman J.), 3 daughters (Lois Kruth, Janie Mullet, and Wendy Lederach), 4 brothers (Jesse, Rueben, Simon, and Richard), and 4 sisters (Mildred Graber, Delilah Seiler, Mary Stuckey, and Ruth Shue). He was preceded in death by one daughter (Jill Liechty) who died in 1977. Funeral services were held in the North Leo Mennonite Church on Apr. 18, in charge of Ray Erb; interment in Leo Cemetery.

Miller, Myrtle, daughter of Isaac and Lydia Miller, was born at High River, Alta., Nov. 12, 1906; died in Holy Cross Hospital, Calgary, Alta., Apr. 14, 1982; aged 75 y. Surviving are one brother (Fred Miller) and one sister (Mrs. Marjorie Dyck). She was a member of Duchess Mennonite Church, where funeral services were held on Apr. 17, in charge of Clarence Ramer and Oscar Snyder; interment in the Duchess Cemetery.

Miller, Wayne W., son of William E. and Lizzie (Miller) Miller, was born in Washington, Iowa, July 31, 1923; died in an auto accident near Wellman, Iowa, May 14, 1982; aged 58 y. On Jan. 30, 1945, he was married to Clara Bernice Miller, who survives. Also surviving are 6 sons (David, Allen, Lyle, Loyd, Galen, and Phillip), 3 daughters (Judy—Mrs. Gene Bontrager, Sue—Mrs. Nelson Hershberger, Sylvia—Mrs. Gary Erb), his mother, and 3 brothers (Ora, Elijah, and Manas). He was a member of Des Moines Mennonite Church. Funeral services were held at the East Union Mennonite Church on May 18, in charge of Paul Martin, Dean Swartzendruber, and Lonnie Yoder; interment in East Union Cemetery.

Shenk, Clara, daughter of Jacob S. and Virginia (Suter) Wenger, was born near Edom, Va., July 21, 1899; died at her home near Laurel, Md., May 2, 1982; aged 82 y. On Aug. 27, 1924, she was married to Ray J. Shenk, who survives. Also surviving are 3 daughters (Doris, Clarene—Mrs. Milford R. Hertzler, and Dorothy Ann—Mrs. Elwood Keener), 3 sons (Raymond J., Harold L., and Robert D.), 15 grandchildren, 5 great-grandchildren, 4 sisters (Sallie

Weaver, Lillie Faight, Katie Wenger, and Lucy Shenk), and one brother (John R. Wenger). She was a member of Guilford Road Mennonite Church. Funeral services were held on May 4, in charge of Melvin Delp, Robert Rowe, and Lewis Good and on May 5 at Lindale Mennonite Church, Harrisonburg, Va., in charge of Linden Wenger, Richard Weaver, and David Burkholder; interment in Lindale Cemetery.

Thomas, John N., son of Samuel J. and Susanna (Hershberger) Thomas, was born in Holsopple, Pa., Aug. 5, 1901; died at the Church of the Brethren Home on May 17, 1982; aged 80 y. He was married to Mabel Speicher, who died in August 1954. Surviving are one brother (Owen) and one sister (Stella—Mrs. Harry Y. Shetler). He was preceded in death by one son (Jack), an infant daughter, one sister, and 5 brothers. He was a member of Thomas Mennonite Church, where funeral services were held on May 19, in charge of Aldus J. Wingard and Donald Speigle; interment in the church cemetery.

Weaver, Aaron G., son of Samuel R. and Elizabeth (Good) Weaver, died at Landis Homes, Lititz, Pa., Apr. 9, 1982. He was married to Lydia Martin, who survives. Also surviving are 2 sons (Harlan M. and Paul M.), 6 daughters (Anna—Mrs. Paul Keperling, Laura—Mrs. Paul Wagner, Esther—Mrs. Mervin B. Nissley, Mabel—Mrs. Ephraim Hernley, Miriam—Mrs. Ken Nauman, and Reba—Mrs. John N. Wissler), and 2 sisters (Amanda Sensenig and Elizabeth—Mrs. Paul N. Sauder). He was a member of Erisman Mennonite Church.

Wittrig, Elizabeth, daughter of Michael and Caroline Kerler, was born at Tiskilwa, Neb., Jan. 6, 1894; died at the Colonial Haven Nursing Home, Beemer, Neb., May 10, 1982; aged 88 y. On Jan. 28, 1915, she was married to David Wittrig, who died in 1959. Surviving are one daughter (Lila Heidbrink), 3 sons (Lyle, Allan, and Kenneth), 10 grandchildren, and 10 great-grandchildren. She was preceded in death by an infant daughter (Lillian), 2 brothers, and one sister. She was a member of the Beemer Mennonite Church.

Cover photo: Mimi Forsyth; p. 386, Tom Parnell; p. 401 by Betty Lou Wacko; p. 405 by Robert Maust

calendar

North Central Conference annual meeting, Cooperstown, N.D., June 11-13
Churchwide Youth Council, Hesston College, Hesston, Kan., June 15-19
New Call to Peacemaking Third National Conference, Elizabethtown College, Elizabethtown, Pa., June 17-20
Mennonite Board of Congregational Ministries, Kitchener, Ont., June 18-19
Pacific Coast Conference annual meeting, Western Mennonite School, Salem, Ore., June 18-20
Mennonite Publication Board, Scottsdale, Pa., June 24-26
Northwest Conference annual sessions, Tofield, Alta., July 1-4
Festival of Missions, Wooster College, Wooster, Ohio, July 16-18
1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8
Overseas Seminar and Missions Rally, eastern Ohio, July 10-18
Indiana-Michigan Conference, Pigeon, Mich., July 18-20
Mennonite Board of Missions, board of directors, July 22-24
Iowa-Nebraska annual conference, West Union, Parnell, Iowa, July 30-Aug. 1
Virginia Conference, Highland Retreat Camp, July 14-18
Indiana-Michigan Conference, Pigeon, Mich., Aug. 1-3
Region V 1982 Assembly, Chambersburg, Pa., Aug. 6-8
Conservative Mennonite Conference, Lowville, N.Y., Aug. 9-12
Black Council, Franklin & Marshall College, Lancaster, Pa., Aug. 10-12
VI Convention of the Concilio Nacional, Hesston College, Hesston, Kan., Aug. 10-13
Allegheny Conference annual meeting, Springs Mennonite Church, Springs, Pa., Aug. 12-14
Black Caucus Assembly, Franklin & Marshall College, Lancaster, Pa., Aug. 12-15
Mennonite Board of Education Board of Directors, Aug. 15-16
Mennonite Church General Board officers' meeting, Lombard, Ill., Aug. 17-19
Franklin Mennonite Conference annual meeting, Chambersburg, Pa., Aug. 28

Argentine Methodists hit U.S. support of Britain in crisis over Falklands

Methodist bishops in Argentina, appealing for help to their U.S. counterparts, say American support of Britain in the Falkland crisis has escalated hostilities.

"Your government's support of British naval force invasion, in opposition to the United Nations and Organization of American States resolutions, is aggravating the situation to the point that it endangers continental and world peace," the cable said. "We urge you to help, through prayer and action, to stop this escalation of terror and death in the name of our Lord, the Prince of Peace."

Israel's Supreme Court rejects government ban on Sabbath air flights

The Israeli Supreme Court has overturned a government decision to shut down El Al flights on the Sabbath and on Jewish holy days to satisfy demands of Agudat Israel, the ultra-orthodox religious party. The court said the order demanded by the party, a member of Prime Minister Menachem Begin's coalition government, requires endorsement by the Knesset, the parliament.

Bowing to the religious party's pressure, the government recently announced that within three months the government-operated airline must stop flying on the weekly Sabbath—from sundown Friday to sundown Saturday—and on Jewish holy days.

El Al officials immediately protested. They said the airline would lose \$70 million in revenue a year. When cost savings were deducted, the net loss, they said, would be \$40 million annually.

Church of Scotland says 15,000 left church in 1981, continuing decline

The Church of Scotland has recorded another big drop in membership—a decrease of more than 15,000. Figures released by the Presbyterian denomination showed that the total number of enrolled members at the end of 1981 was 938,930, a drop of 15,003 over the 1980 figure. Church membership has been steadily declining since 1951, when it was 1,273,017.

Conservative rabbis say smoking violates Talmud; rule it out at meetings

A resolution adopted by the Conservative Jewish organization also urged Conservative rabbis to support local legislation banning smoking in public places, and to back efforts to sensitize the 1.5 million Conservative Jews in the United States to the dangers of smoking.

In taking the position, the Rabbinical Assembly cited passages in Jewish law such as

Deuteronomy 4:9, which forbids placing oneself in danger intentionally. The Rabbinical Assembly resolution, which passed by a 3-1 margin, noted that smoking not only endangers the health of the smoker, but pollutes the air and has harmful effects on non-smokers.

Asked why the assembly was only taking this action now, when the health effects of smoking have been publicized for almost two decades, Rabbi Jules Harlow, the organization's director of publications, said, "We're all slow learners."

Poll says most Americans want A-freeze, even one that gives USSR advantage

Most Americans agree that a nuclear-weapons freeze would give the Soviet Union an advantage over the United States, but they don't think this is a serious worry, says a *Washington Post*-ABC News Poll.

The survey questioned 1,521 people in telephone interviews from April 21 to 25. It found that 58 percent felt the Soviet Union would have an advantage over the United States in nuclear weapons if both countries agreed to a freeze now, but 79 percent felt that this would not matter "because both sides have more than enough to destroy each other no matter who attacks first."

For the second time in less than six months, the United Methodist Council of Bishops has issued a major disarmament statement, this time urging a nuclear freeze and calling on Methodists to pray and work for peace.

"With military budgets skyrocketing and Cold War rhetoric escalating, the possibility of a nuclear holocaust becomes more and more real," the bishops said in a pastoral letter prepared at their spring meeting in Lake Junaluska, N.C.

Post office aide offers little rate relief hope at church press meeting

Efforts of U.S. Senator Quentin Burdick, North Dakota Republican, to obtain some relief for nonprofit postal rates were supported by the Associated Church Press. A letter to the senator said the ACP "is deeply concerned about large postal rate increases for nonprofit publishers."

"The January 10, 1982, increase doubled the postal costs of most religious magazines and newspapers," the letter said. "That increase is threatening the lives of several ACP publications, both because the rate increase was so large and because it was unexpected. A few publications have ceased already and scores are reducing publication size and frequency."

Later, during the ACP meeting, Stephen E. Miller, director of the Office of Rates for the U.S. Postal Service, held out little hope that Senator Burdick's proposal would be accepted.

Middle-class, middle-aged are called the most honest in dealing with tax agency

Middle-class, middle-aged Americans are more likely to report all their income to the Internal Revenue Service than the very young, the very poor, and the very wealthy and foreign-born people. At least that's what a study by an associate economics professor at the University of North Carolina Chapel Hill indicates.

The study was conducted by Dr. Ann Witte with the help of researchers. "Those who were most often in noncompliance were the poor, the nonconforming, and the wealthy," said Dr. Witte. "The better-educated, particularly college students, also tend to have low compliance."

Denver roundup of aliens called a 'reign of terror' by area's church leader

Denver area religious leaders have expressed "outrage" at the continuing roundup of alleged illegal aliens. Four bishops and almost 100 priests, nuns and ministers have signed a statement calling the crackdown on aliens from Mexico a "reign of terror" against "dark skinned" people.

The statement, read at a news conference, complained that the Immigration and Naturalization Service "raids subject American citizens of Hispanic ancestry and legal aliens to abuse at the hands of federal and local law enforcement personnel, and a reign of terror has been created in many of our neighborhoods. The brutality that has been inflicted upon them will not solve the economic problem of this country nor will it stem the growing tide of immigrants from south of our border."

Critics call Nestlé code 'public relations gamble'; say that abuses continue

Despite claims to the contrary, the Nestlé Corporation continues to break the World Health Organization's infant formula marketing code, says the group which initiated the world Nestlé boycott in 1977. Since May 1981 when the WHO-UNICEF code was adopted, more than 200 code violations by Nestlé have been reported, charged Douglas Johnson, national chairman of the Infant Formula Action Coalition.

"Nestlé continues the distribution of free samples, the use of milk nurses, the use of propagandistic material to mothers and health professionals, and the not so subtle distribution of personal gifts to health professionals," Mr. Johnson asserted. "All of these practices are banned by the WHO-UNICEF code, while justified in Nestlé's own self-serving marketing instructions."

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Living our story

Every person has a story. Every people has a story. One way to better understand a person or a people is to hear their stories. One can get a clue to what was considered important in a family or a country by observing what is passed on to future generations.

Often these stories tend to be self-serving. That is, they tend to make the family, the race, or the nation who own the story seem superior to other families or races or nations. For example, I have heard of a golden brown people who had a story about the creation of mankind which went somewhat as follows. After God created the first man, so this story goes, he put him in an oven to bake. He left him in the oven too long and the man became very dark, really burnt. But he was otherwise perfect, so God kept this one and tried again. He pulled the second one too soon and this man came out pasty white—though otherwise perfect. Finally on the third try, according to the story, God got a perfect man, golden brown in color just like the people who tell the story!

As I reflect on the story about the United States which I learned in grade school, I recall some of this same tendency to exalt the ancestors and to worship the idea of our country. In front of the one-room country school where I attended above the three-paneled blackboard (with a crack in one panel) were the likenesses of two famous American leaders. One was said to be the father of the country and the other was famous for having freed the slaves.

It was not until I was older that I received an understanding about how Canada became a country gradually without a revolution. I believe it was pointed out that in England slaves were freed without a civil war, but not much was made of it. In our history the Civil War was a big story and we were properly informed about it.

But I also went to Sunday school where I heard another story—the story of God and his people as recorded in the Bible. Now there are aspects of triumphalism in the Bible too—the story of David and Goliath is no Sunday school picnic story. But as one reflects on this story, the impression comes that God is the only hero in the Bible. The attitude is somewhat like a sign I once saw in a place of business: “In God we trust. All others cash.”

The story of mankind in the Bible begins with an emphasis on freedom and responsibility. In his commentary *On Genesis*, Bruce Vawter observes that the image of God in man is shown in the call to decision making. “Man is not permitted to succumb to the cyclic round of nature but is destined to make decisions which may be for good or ill but which in any case are his decisions . . .” (p. 59).

The story of God and his people as told in the Bible is comprised of an alternation between accepting and refusing

responsibility on the part of mankind. The story of refusal begins in Genesis 3 and is dramatized by the account of God taking an evening stroll in the garden with his people skulking in the shadows because they have been disobedient.

This up-and-down movement continues throughout the Bible. A key to the story is the Exodus with its powerful slogan, “Let my people go.” The Exodus is presented as the work of God, but assisted by Moses who in Exodus 3 is prevailed upon to take responsibility—to make decisions—in the image of God. The story continues with the experience of these people out of captivity into freedom and prosperity, into captivity again and restoration to their own land.

For us the story comes to a climax in the person of Jesus, who according to Philippians 2:6, “was in the form of God,” but did not insist on maintaining his status with God. Is Philippians 2:6 intended at all as a play on Genesis 1:26? I do not know, but the similarity is striking. We Christians view Jesus not only as the manifestation of God, but also as the standard by which to measure humanity.

In addition to the story which for us culminates in Jesus and the church, the Bible provides commentary on various aspects of human endeavor. It is particularly adept at pointing out phoniness in high places. The prophets of the Old Testament were masters at this. One could pick many examples. A particularly eloquent critique is found in Isaiah 47 where the prophet heaps scorn on the debutantes of Babylon.

Jesus too provided critiques of conventional wisdoms and visions for what could come by faith. Ironically, some of his most helpful suggestions are sometimes viewed as burdens by the people they are intended to help. For example in Matthew 6:34 we read, “Do not be anxious about tomorrow, for tomorrow will be anxious for itself.” I am confident that this is intended to free us from worry. But some will say in effect, “Please don’t take from us the privilege of worry. It is our favorite indoor sport.”

Another high point in the New Testament story is Pentecost. Pentecost, wrote Calvin Laur in an article we published two weeks ago, was the occasion for the disciples of Jesus to come to maturity, “becoming self-reliant and capable of exercising power and responsibility.” Pentecost is sometimes trivialized by dwelling on the symbols of fire and other tongues. But the point is responsible reaching out to overcome barriers which had divided peoples for generations.

Pentecost, we know, has not provided the final solution, not because it is a bad solution, but because, like Jesus’ pronouncements, it is often not accepted. But Pentecost is in our history. When we will, we can seek its spirit through the Holy Spirit and the world will change at least where we are. Then we are truly living our story.—Daniel Hertzler

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Debbie Miller's preschool Sunday school class at the Des Moines (Iowa) Mennonite Church.

When Asia came to Iowa

Des Moines Mennonites in full-scale mission with Southeast Asians. This is the first of two articles.

by Dan Shenk

Asia has come to Iowa. More specifically, to the Des Moines Mennonite Church. And the adventure continues to unfold.

Three and a half years ago the Mennonite Church in Des Moines, Iowa, was a fairly typical urban Mennonite fellowship—rather small in number, providing a church home for Mennonites living and working in the city, with on-again off-again attempts at outreach to persons in the community. Most of the members were professionals, a few were students, and there was much turnover in congregational participation.

In 1982 some of those characteristics still apply. But a lot has happened in three and a half years.

For example, whereas in late 1978 Sunday morning atten-

dance averaged about 35 or 40, those numbers now are usually tripled. The "on-again off-again attempts at outreach" have become, in 1982, a full-scale mission of the congregation, stretching many of the members to their limits of time and energy.

What has made the difference between late 1978 and mid-1982? At the risk of oversimplifying, the coming of the Tai Dam/Laotian people. With what result? An exciting, frustrating, joyful, overwhelming, challenging, spiritually enriching blend of blossoming relationships and "beehive" activity.

Who are the Tai Dam? (They are not natives of Thailand, as some Westerners incorrectly guess.) Homeland of the Southeast Asian people with whom the Des Moines Men-

nonites have been working is Laos. But only about one fourth of these people are native Laotians; three fourths are Tai Dam in culture and origin.

According to the first Tai Dam couple to identify with the Des Moines Mennonite Church, Ha and La Baccam, the ancient ancestry of their people is Chinese-Mongolian. For centuries most of the Tai Dam lived in Vietnam, comprising one of the country's 16 federations.

In 1953 Ha and La and their families, and many of the Tai Dam people, moved to Laos to escape the fighting between Vietnam and France. But in the mid-1970s the communists were gaining the upper hand in Laos as well. Ha and many of his relatives were on the "wrong side" of that conflict. So they fled to Thailand, as did thousands of their fellow Laotians.

Living with the animals. The hardships experienced by the Tai Dam people, and other Southeast Asians, in escaping persecution stagger the imagination. Swimming the Mekong River to freedom one night was Kongsy Phothasone, who pulled his new wife, Pheun, along on an inner tube. Today the Phothasones are active members of the Des Moines Mennonite Church. Kongsy is an usher and Pheun cares for their two-year-old daughter, Malayphone.

Other Tai Dam/Laotian persons now worshipping with the Des Moines congregation said that conditions in the refugee camps were very bad. "We had to buy water," remembered one. "People lived with the animals in stables or tents—wherever we could find a place."

At Nongkhai, Thailand, where the Oulom and Vieng Inthangsang family stayed for 11 months, a fire destroyed the entire camp where 100,000 persons had been living. "We didn't lose anything of value," recalled Oulom, "because we had nothing to lose. We came to the camp with almost nothing and we left in the same condition."

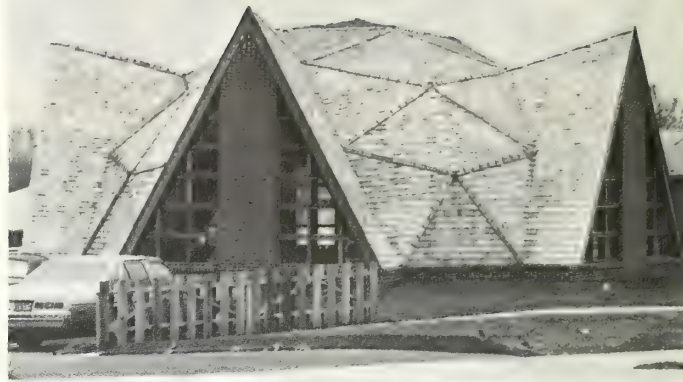
The sustaining hope for the Inthangsangs, and other Tai Dam/Laotian people now attending the Des Moines church, was the presence of relatives or sponsors in France, the United States, or some other country which was receiving refugees. Without such connections it was (and is) virtually impossible for refugees to leave Southeast Asia.

Ha and La Baccam and their five children at that time (they now have six) arrived in the United States July 8, 1976. They were sponsored by the Washington (Iowa) Mennonite Church, with Wilbert and Mildred Graber and Galen and Marie Widmer serving as sponsoring couples.

In the fall of 1978 the Baccams moved to Des Moines—to be closer to relatives and so Ha could study English and the printing trade with the CETA program. Ha and La are quick to say that their move in no way reflected dissatisfaction with their Washington friends. Paul Martin, pastor of Des Moines Mennonite, added that there is a "Tai Dam tendency to congregate in cities in a clan arrangement."

Statistics bear him out. According to the Iowa Refugee Service Center, more than 8,400 Southeast Asians have settled in Iowa since 1974. Of this total nearly half call the Des Moines area home. The largest Southeast Asian group in Des Moines is Tai Dam, numbering some 1,200 persons. There are approximately 800 Laotians.

Dan Shenk, Cedar Falls, Iowa, is youth minister for Iowa-Nebraska Mennonite Conference.



The new addition to the Des Moines meetinghouse. New people crowded the old space.

At the suggestion of Robert Hartzler, pastor at Washington, Paul Martin contacted the Baccams in November 1978. As Robert had indicated, Ha and La were open to the Christian way of salvation, including Mennonite teachings on peace. Following ten months of instruction Ha and La were baptized and joined the Des Moines Mennonite Church on September 30, 1979.

During this time church members assisted the Baccams in their adjustment to U.S. city life. Particular aid was given by three medical doctors in the Des Moines congregation—Beverly Robinson, Clysta Richard, and Lester Beachy. Other members provided "advocacy" services at federal, state, county, and city offices.

In January 1979 Ha approached the congregation with the idea: Would they consider sponsoring his sister and her family? The church members agreed to do so, seeing this as a natural outgrowth of their evolving relationship with Ha and La. Taking the lead in "signing for" Xieng and Toun Baccam were Doyle and Ilene Miller, Sue Sharon, and Sally Taylor.

Many preparations needed to be made, such as locating housing, furniture, clothing, transportation. Xieng, Toun, and their two children finally arrived in February 1980 midst much rejoicing. Then, of course, the work really began!

From this modest beginning of working with two families

Editor: **Daniel Hertzler**

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A meeting of the Des Moines congregation in 1982. Of the 14 faces visible, nine are Tai Dam/Laotian, five are Anglo.

just two and a half years ago things have flowered in an amazing way for the Des Moines Mennonite Church. To date the church has sponsored five families (20 persons); Sugar Creek Mennonite Church of Wayland, Iowa, has taken care of all the financial expenditures for the fifth family.

But in addition to official sponsorship, the Des Moines Mennonites have provided assistance to another 100 Tai Dam/Laotian people. Relatives, friends, acquaintances: when needs are there, so are the Des Moines folks. They don't spend a lot of time examining church attendance records or family trees. They simply respond, doing whatever they can to help out.

Everywhere, needs. And yes, there are needs. Everywhere one looks. For assistance with housing, health care, English tutoring, financial planning, transportation, nutrition, clothing, furniture, vocational training, loan applications, governmental red tape, (unscrupulous) business people. To illustrate, Ha Baccam recently encountered a used car dealer who tried to bilk him out of \$100 on a complicated "transfer of title" technicality. Ha sensed that something didn't add up, and told the man so. To no avail.

On hearing the story La said, "It takes me a week of working to make \$100. Call Ilene." They did call Ilene Miller and explained the situation to her. Whereupon Ilene called the man and gave him a piece of her mind. After offering a lame excuse about being confused in the transaction, he returned Ha's \$100.

Indeed, adjustments to North American language and culture have not been without their lighter moments. When Ha was living and working in Washington, he was employed by a seed company. One day the foreman told him to "take the truck to the plant" at quitting time. So at 4:00 Ha naturally drove out to a nearby field where they'd been working with the plants—and waited. For three hours. After the language problem was cleared up, Ha and the foreman had a good laugh. Ha also smiled when he received what he requested: three hours' worth of overtime pay!

Mastery of English, of course, is a major hurdle for all the Tai Dam/Laotian people—except the children. They seem to pick it up by osmosis! During an interview with several Tai Dam people in the home of Xieng and Toun Baccam, Xieng had been sitting rather quietly, only responding in his native Tai



Xieng Baccam participates in the annual covenant signing. Waiting in line are his wife, Toun, and Ellis Roth.

Dam through Ha's interpretation. Suddenly, though, Xieng called across the living room to one of his children who had just entered the house, declaring in perfect English: "Shut the door." The room erupted in laughter. Xieng smiled, obviously pleased with himself. Commented Ilene later: "The fruit of Marilyn Roth's and Dorothy Martin's tutoring."

Language is not the only barrier for Southeast Asians in the U.S. Many have been hard hit by federal cutbacks—reductions in food stamps, CETA job training, and other social services. New federal regulations went into effect on April 1, slicing in half the assistance program to refugees.

Ilene Miller noted that some of the Tai Dam/Laotian people would like to go to school and get professional training, as Ha did when he arrived in Des Moines in 1978. But the money and programs just aren't there. "So you have the situation where highly intelligent people are washing windows and dishes," said Ilene.

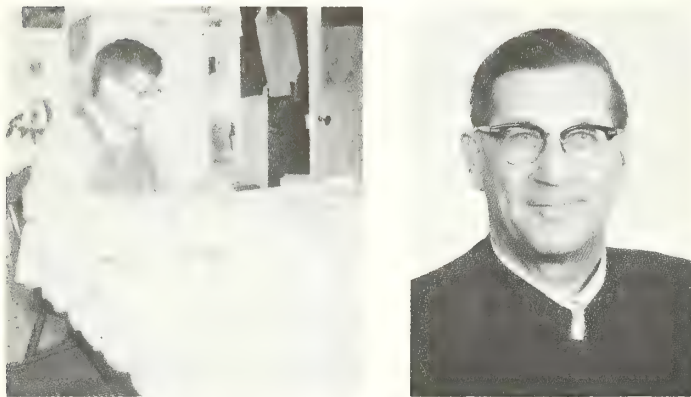
And some have no work at all. Ilene said she has gone with a Tai Dam person to apply for a job and "they'll say it's filled. Then I'll call later, and it's not filled," she continued. "This is the kind of discrimination Southeast Asian people run into."

A full-time resettlement director. Since November 1, 1981, Ilene has been employed full time on behalf of the congregation in resettlement work. This assignment built naturally on her marginal time involvements with the Southeast Asian people of the preceding three years. She and her husband, Doyle, had spent a year and a half in the Philippines in the 1950s; when Southeast Asia came to Iowa the Millers became deeply involved with the Tai Dam/Laotian people. Funding for Ilene's position is being provided by Mennonite Central Committee and Mennonite Board of Missions.

Ellis Roth, a member of the church's Refugee Resettlement Committee, said, "From the beginning Doyle and Ilene have put in the lion's share of time—along with Paul and Dorothy Martin." The Millers and Martins, however, point out that it's been a congregational team effort all the way, including increasing involvement by some of the Tai Dam/Laotian people themselves. To illustrate, Ha and La Baccam have been members of the Refugee Resettlement Committee since September 1981.

Their lives are ended, but the memories linger.

Tribute to two fathers



Michael N. Wenger in his "study" and in formal dress.

My father's footprints

by Mary W. Wenger

Hundreds of friends and relatives had paused by my father's casket, then moved on to offer words of condolence to us as a family. As the crowd thinned I noticed a young man standing by the casket in quiet concentration, as though he was trying to gain an insight into the personality of my father. Looking more closely, I recognized him as the man who had bought the house where my father, Michael N. Wenger, had lived for 49 years.

We stepped over beside him and exchanged a few words. Suddenly he said, "I found something in the house which would interest you." We inquired what it was but he only smiled and said, "You'll have to come and see."

We were puzzled and tried to imagine what he could mean. The old house, where we twelve children had been born and reared, held many memories for us. Had we forgotten something when my father moved away two years before? Could he have found a childhood treasure in a dark corner of the attic or basement? Or had he discovered the initials of one of us with those of a teenage sweetheart carved in an obscure place?

Several of us decided to go and see what he had found. A few months later we visited the old home place. After chatting a few minutes, the owner led us through the big farm kitchen to the cellar door. We were totally unprepared for what we saw as he opened the door and pointed out a worn pattern of footsteps on the stairs. "Papa's footprints," we whispered as we, too, saw what we had overlooked earlier.

Memories flooded my being as I gazed at the old familiar steps which I had never really seen before. The pattern was symbolic of a consistent tread. "Just like his life," I thought.

How often he had gone to the cellar for a tool, or to bring coal for the heatrola or the old cookstove. And in later years it was to tend the manually fed coal furnace in the basement. On cold winter mornings he would get up early to build up the fire so it would be warm when the rest of us got up.

Then it seemed I heard again his voice quoting one of his favorite poems, "A Psalm of Life" by Henry W. Longfellow.

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time."

Many times I had heard him recite this poem when he was my junior high teacher, or over the pulpit of the Carpenter Mennonite Church, where he was pastor. The meaning of these words took on new meaning as I stared at his footsteps worn on the stairs.

"I plan to keep them like this." The young owner's voice broke into my thoughts. "Because to me that pattern represents consistent burden-bearing."

"Here indeed is evidence of my father's labors," I mused as I looked at the well-worn steps. Thoughtfully, I turned from them as I recalled other "footprints" of his in "the sands of time" which we could follow. He had carried many loads up the steps, as well as intangible burdens during his years of parenting. In addition to farming fourteen acres, he had carried the burdens of a pastor for thirty-five years, and those of a schoolteacher for fifty years, as well as those of a school principal for almost half of the years he had taught.

I remembered my first year in his class at Ephrata (Pa.) Mennonite School. As principal and full-time teacher of fifty-six children in five grades, he had an extremely heavy workload. Since it was a parochial school, his salary was much lower than that he had received in public schools previously. Yet I had never heard him complain as he carried his load cheerfully and consistently; he never refused to help anyone. I realized that these were footprints worthy of being followed.

I was told by a college classmate of his that my father had faithfully knelt in prayer by his bed daily in the dormitory of the state college where he attended. He continued this practice until a few weeks before his death, when it became physically impossible because of a broken hip.

His prayerfulness and loyalty to God, the Bible, and the church were stabilizing influences in our family. Daily family devotions around the breakfast table were very much a part of our lives. His prayers showed a concern for his family, church, and school. We never questioned his loyalty to mother and to his children.

He was consistent in training and discipling his children and students. We learned that he meant what he said. It was useless to wish that he might change his mind or forget to punish us when we had disobeyed.

His schedule necessitated a life of self-discipline and planning. He lost little time in indecisiveness, teaching his children to: "Make up your mind about what you are going to do, and *do* it." He also emphasized that instead of saying, "I didn't *have* time to do it," one often is really saying, "I didn't *take* time to do it," since everyone is given the same amount of time. He accomplished more than most people because he was a scheduled person.


It was true that we often wished he'd have more time to spend at home with us, but he knew he had committed his life to serve God and others. As we grew older, we admired his courage in following his calling and convictions wholeheartedly.

"Honesty is the best policy" was a motto he followed literally. None of us ever had occasion to doubt his word. By his example of truthfulness he had left another "footprint" for us to follow.

Acceptance of God's will and ways was apparent in my father's life, especially when it was discovered that he had cancer. Rather than a forced resignation to the situation, his attitude was one of calm and unquestioning acceptance. The day after he had been told the nature of his illness, the wife of his roommate, who knew nothing of his diagnosis, remarked to me about his peaceful and pleasant facial expression. I could only nod my head in agreement.

Enjoying the present, he always believed that "the best is yet to be." This became more evident as he became more frail. He looked forward to meeting his Savior and loved ones in glory. He described his life as moving "onward and upward."

Now he is gone. But "he being dead, yet speaketh," through the footprints he has left for us to copy. No, he was not perfect. Sometimes he faltered and stumbled. But he was my father and I loved him. Since his death almost two years ago, I have come to appreciate his example more than ever. Humbly, I thank God for my Christian father.

Upon hearing that I am also a schoolteacher, people have often said, "Oh, you are following in your father's footsteps." I always agree. But since the day I saw his worn footprints on the old wooden cellar steps, I know that I am not only following in his professional footsteps, but also in his path—the path that leads to God—as he often sang, "Follow the path of Jesus; walk where his footsteps lead. . . ." 

Mary W. Wenger is from Lititz, Pa.

Ready to embark

by Geraldine Harder

Late in the day on a Saturday before my birthday, Karen, a German student who was living with us met my husband and me at the door when we came home. She didn't welcome us with her usual smile and seemed worried. I knew that something was wrong.

"Geraldine," she said, "your brother Leonard called and said that your father died this morning. He would like you to call him."



Titus L. Gross, 1902-1976. Helping people to know Christ was his vocation.

At first I could not believe that this had happened. I wanted to know why and where. Leonard informed me that daddy had had a heart attack in Carlsbad, New Mexico, where they were spending several weeks during the winter season.

My father, Titus L. Gross, had taken a shower, enjoyed mother's breakfast, and their devotions together, kissed her good-bye, and was off to give out Gideon Bibles to inmates of the local prison. Mother said later that he was unusually quiet during breakfast.

Evidently daddy must have felt ill because he stopped at a gas station on the way to the prison and suffered the heart attack there. He did not need to suffer long and we thanked God for that. He had heart trouble for several years, but medicine had helped to keep things in check.

It seemed that daddy had prepared for his going. The day before, he and mother went fishing. Fishing had been a favorite hobby of his. Later that day he took her for a drive in the desert to see the desert flowers. Flowers were another special love for both mother and daddy. He frequently brought a rose from the garden for the table at our home in Doylestown, Pennsylvania.

His checkbook also showed his concern and love for mother, his children, and God's work. The third last check was for me for my birthday. (I wish I could have kept it.) His second last one was for groceries, and the last check was for my cousins, the Claude Goods, who are missionaries in Mexico City.


He and mother took care of us all with their love and concern. There were family devotions before supper. We attended church and Sunday school regularly. We had a houseful of books and lessons on musical instruments. There were family outings to the shore and to the Pocono Mountains. There were suggestions and plans made for furthering our Christian education.

I remember the way we celebrated their fiftieth wedding anniversary with a dinner on top of the Space Needle in Seattle. How much my parents enjoyed it! A flaming anniversary cake and "Happy Birthday" with a small orchestra made the evening perfect. Puget Sound, the many lakes, and the snow-covered mountains in the distance brought serene thoughts of joy and God's beauty.

Both mother and daddy wrote me letters throughout the years that I appreciated very much. Today I think of the long hours of work for mother at home with five children and for daddy as a meat merchant. He sold only quality meats. His days, many of them, would begin at three or four o'clock, but he faithfully read his Bible and prayed in the quietness while his family slept. Mother says there was a worn place on the rug where he knelt to pray.

Selling meat was daddy's job, but helping people to know Christ was his vocation. He was a Gideon and served as president of the Gideons in Pennsylvania for several years. He was a song leader and strong leader at church. He aided students who needed help. He, with two others, thought of

forming a Clayton Kratz Fellowship to provide scholarship aid for worthy students. He and mother helped me to write a book, *When Apples Are Ripe*, about Clayton Kratz, who was one of the first Mennonite Central Committee workers in Russia and who never returned home. Daddy and mother inspired me to do this and to keep at it until it was done. He and mother searched for important information I needed, since they lived in Clayton's home area.

In one of his own Gideon Bibles daddy wrote this prayer, "O Father, daily keep me in remembrance about how frail I am." Daddy depended on God for strength for each day. 

Geraldine Harder is from Lansdale, Pa.

review

From the golden age

by Willard H. Smith

Preacher of the People, by Sanford G. Shetler. Herald Press, 1982, 288 pp. \$16.95; paper, \$13.95.

This book is more than the story of Samuel Grant Shetler: it is a chapter from what many call the golden age of the Mennonite Church in North America. From the 1890s to his death in 1942, S. G. Shetler of Johnstown, Pennsylvania, was one of the outstanding leaders in the American Mennonite Church. Many people in addition to scholars will therefore welcome this biography of Shetler by his son.

In chapter 1, entitled "Mr. Mennonite," the author attempts to establish his father's place in the Mennonite Church. A product of the Mennonite awakening, Shetler in turn did much to further that development. As a teacher, minister, bishop, and evangelist, he served widely in such activities as church conferences, revival meetings, Bible and Sunday school conferences, and winter and summer Bible schools. Believing strongly in (Old) Mennonite doctrines and practices, he was a thoroughgoing Mennonite, though of course not to the point that he believed salvation came only to those in his group. "S.G."—as many called him—had many additional friends in other denominations.

In 1831 the family of Johannes Schöttler, great-grandfather of S.G., migrated from Arolsen, Waldeck, in West Central Germany to the United States. Like other European Amish and Mennonites of that period, the Shetlers felt the increasing military pressure against their nonresistant faith. But the author also correctly observes that the "economic fac-

tor as a cause for migration has always been underplayed a bit" (p. 40).

The Shetlers settled in Somerset County, Pennsylvania, near Johnstown, founded shortly before by an Amishman, Joseph Johns. Johannes had a son, Christian, who was the father of Jacob. Samuel, the son of Jacob and Amelia (Kaufman) Shetler, was born in 1871.

Both Amish—which included the Shetlers—and Mennonites lived in this community. The Amish contingent flourished for 100 years or more and then declined. Some moved farther west to better lands, while others joined other churches, especially the Mennonites. Though reared as an Amish boy, Samuel cast his lot with the Mennonite Church from the time of his baptism in 1890 at the Stahl congregation.

Shetler was a schoolteacher before he became a minister, and he combined the two vocations advantageously. This was important in the days of unsalaried ministers. A born teacher, S.G. kept things alive and challenging in the schoolroom and in his various teaching and preaching ministries in the church. His long experience as a student and teacher in the "normal schools" of the time brought him certification from the Pennsylvania State Department of Public Instruction which, says the author, "was in essence the equivalent of a college degree" (p. 212).

Reading this book has evoked several impressions and observations. I noticed very few errors, and these were minor. (Many more than 43,000 persons were killed in battle during our Civil War [p. 116]; George R. Brunk was from Kansas, not Missouri [p. 130]; it is a bit misleading to say there was no provision for conscientious objectors in the 1917 draft law [p. 188]).

Another clear impression is that this work has been a labor of love by an admiring son. This has its weaknesses as well as strengths. Such an author may lack objectivity, but he may have insights that the outsider does not have. Sanford freely concedes that his father

made mistakes (see especially, pp. 91, 203, 208). But he saw "no point in highlighting these mistakes." The author pays tribute to his mother (Maggie Kaufman Shetler)—"less impetuous and emotional"—as one who served as a steadying force in S.G.'s life.

Sanford makes a good case for his father being the "people's preacher." S.G. aimed his messages at the pew and not at the intelligentsia. He was so constituted that he could not content himself with a lot of research. His style was direct and unsophisticated.

The author also makes a good case for his father being "Mr. Mennonite." S.G. was a conservative and he held "an uncompromising belief in the doctrines [and practices] of the Mennonite Church" (p. 19). What would be his reaction if he could return to view the church in 1982? He no doubt would experience deep anxiety.

Shetler's passing in 1942, in my judgment, marks the end of an era in the Mennonite Church. Shortly after Shetler's death, Daniel Kauffman, another "Mr. Mennonite," gave up the editorship of the influential *Gospel Herald* to younger hands. In other ways too the years during and following World War II brought significant changes among Mennonites. With so much inter-Mennonite mingling among young and older people in Civilian Public Service Camps and in the enlarged work of the Mennonite Central Committee, Mennonites would never be the same again.

Yet, as the author points out, Shetler in his own style served his generation well. This is evidenced by the flood of tributes which poured in on the family when he died, and by the large number who attended the funeral. Since S.G. gave so much of his time and energy to teaching—in school and in the church—one of the most appropriate tributes came from the Dewey Wolfers in Oregon: "School is out, the teacher has gone home" (p. 228).

Willard H. Smith is a professor of history emeritus at Goshen College.



Herald Press: Recommended Summer Reading

Out of Mighty Waters

Lois Landis Shenk takes the reader into the turbulent and distressing world of the insane. In the end, she finds drug-free wholeness and a deep and abiding faith. "I find great wisdom in Lois Landis Shenk's search for truth . . . you will suffer with Lois and then rejoice with her over the astounding fact that correcting a chemical imbalance in her system could bring her to healthy maturity."—Anna B. Mow
Quality paperback \$6.95, in Canada \$8.35
Hardcover \$10.95, in Canada \$13.15

God Rescues His People

Eve MacMaster's second volume in the Herald Story Bible Series tells how God's family becomes the nation of Israel and how Moses, the servant of God, leads God's people out of slavery in Egypt. Carefully researched, these stories from Exodus, Leviticus, Numbers, and Deuteronomy are faithful to the scriptural account in form and content.

Quality paperback \$5.95, in Canada \$7.15

Single Voices

Imo Jeanne Yoder and Bruce Yoder edited this call for dialogue. "Regardless of your marital status, you will find *Single Voices* one of the best books available on the 'single life'—refreshing, stimulating, thought-provoking, and genuinely helpful."—Jerry Jones, editor, *Solo* magazine.

Quality paperback \$6.95, in Canada \$8.35

From Word to Life

Perry Yoder provides a complete guide to the modern, inductive study of the Bible. "Few books on Bible study method explain how and show how. Fewer still seek to do this by utilizing current biblical scholarship while writing for informed laypeople. Virtually no books with this objective demonstrate a competent grasp of both the linguistic and historical schools of biblical interpretation. *From Word to Life* fills the gap with this distinctive contribution."—Willard M. Swartley

Quality paperback \$12.95, in Canada \$15.55

Perils of Professionalism

Donald B. Kraybill (author of the National Religious Book Award winning *The Upside-Down Kingdom*) and Phyllis Pellman Good (author of *Paul and Alta*) edited this look at the relationship between the Christian faith and the profession. What effect does one's faith have on setting fees, protecting monopolies, maintaining professional distance? Are there subtle ways that professionalism can subvert Christian faith?

Quality paperback \$9.95, in Canada \$11.95

Why I Am A Conscientious Objector

"John Drescher unapologetically shares his conviction and the biblical basis for an evangelical pacifism. He presents a clear call for Christians to give priority to the life of Christ as a way of peace . . . He sets peacemaking in the context of our evangelical mission to win all persons, including our enemies, to become brothers and sisters in Christ."—from the introduction by Myron Augsburger
Paper \$2.95, in Canada \$3.55

Repairing the Breach: Ministering in Community Conflict

Ronald S. Kraybill reviews the alternative means for resolving community conflict. Conflict between groups, between individuals, and within a group are dealt with. This "how to" book provides guidance for a "peacemaker-mediator."
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More than a reshuffle in missions

The big story coming out of the May 12-15 Mennonite Board of Missions directors' meetings in Harrisonburg, Va., was the reorganization effected by the new management.

The old committees had been disbanded, three new ones had been formed, and for the first time the board worked under the reorganized arrangement. Paul Gingrich, president, functions as chief executive officer. The new committees, organizational divisions, and their administrators are as follows: home ministries, Rick Stiffney; overseas ministries, Wilbert Shenk; and administration and resources, John Sauder.

The transition to the new arrangement has not been cost free. "Some people have been hurt," said one employee. And "It looks to me as though in some cases it has been organization over people," said another. Part of the problem grows out of an effort to make MBM more responsive to needs and the will of the church. Reducing five of the old divisions into three departments under the home ministries division, for example, was bound to create some pressure.

Also, media ministries, the old Mennonite Broadcasts, Inc., in Harrisonburg is now divided three ways in consonance with the new organization. And though no one says it loudly, there is a sense in which the Harrisonburg facilities serve as MBM's eastern office. These changes have called for special adjustments on Ken Weaver's part. He continues to be responsible for North American and overseas programs, but Wayne Hochstetler answers to Elkhart for A & R.

The modifications are significant in several ways. The organization is more streamlined. Overseas ministries, after some years of proportional decline, will get more attention and support. And the board itself will have more control over the direction and policies affecting the service areas. This is because under the old arrangement non-board members could chair the committees, but under the new plan, the committees must be chaired by board members—non-board members are still co-opted to serve on them.

Ernest Bennett, past president of MBM, foresaw the need for change, "But I can't do it," he said, according to Gingrich. Though not all the dust has settled, excitement about the mission of the church and enthusiasm for the work permeated the board and committee sessions.

Black Caucus representatives, Bill Scott, Raymond Jackson, and Georgia Lovett, assessed by Eugene Seals, an MBM board member, openly shared their frustrations with the changes taking place at headquarters and

in the broader church. We have to use energy we want to use for evangelism adjusting to these changes, they said. Lovett clearly and forcefully painted a picture of the Caucus' vision and plans for the future. Their presentation was obviously constructive.

Though MBM through media ministries participation in the Inter-Mennonite Media Group's plans to do an hour-long TV special on the "more-with-less" theme had been under fire, the board approved continuing support

with certain restrictions as, for example, keeping a lid on spending. Estimated total costs for the project have shot up from approximately a half million dollars to more than \$800,000.

Glen I. Birkey, Detroit Lakes, Minn., said about the whole new situation: "The concerns and vision of former committee members are seeding the new committees, and their work will come to fruition in future activities. My concern," he continued, "is that there be unity and consensus in the constituency."



One of the ten clusters of bikers on TM/Out-Spokin' 82 taking a break in the hills above the Emmental, Switzerland.

The last turn of the wheel

The final European TourMagination/Out-Spokin' trek came to an end on May 24. Leading the tour were Jan Gleysteen, Scottdale, Pa., and Jerry Miller, Elkhart, Ind., assisted by a small volunteer staff.

Sherman Kauffman, pastor of Bayshore Mennonite Church, Sarasota, Fla., acted as a respondent to Gleysteen's on-location lectures and gave a couple of talks himself. Bayshore had given the trip to Kauffman and his wife, Betty, as a surprise.

"The whole-group and small-cluster discussions were intense throughout," said Gleysteen.

The worship service at the Cave of the Anabaptists, in the mountains of the Zurich Oberland, for which both Kauffman and Gleysteen provided the messages, "became a time of deep sharing, soul searching, and recommitment," continued Gleysteen.

Nadine Rempel Voth, who so far had been a "Christian-at-large," requested baptism. Conferring briefly with Nadine, Sherm and Jan emphasized that baptism ought not be made in a vacuum, but involves commitment to a specific gathering of believers. Nadine expressed interest in joining the Hesston con-

gregation upon her return. Her decision came as a complete surprise to her husband, John, her parents, Dick and Mary Rempel, and her sister, all of whom were along on the tour.

In two final evaluation sessions, concern was expressed that Out-Spokin' should not be allowed to expire.

For Jerry Miller, who trailed the ten clusters of bikers in a red van loaded with baggage, tools, spare parts, and food, the tour ended with mixed emotions. He has been directing the Out-Spokin' program for more than a decade. TM/OS 82 was his last open-to-the-public bike tour, and his future plans are still not clear. The bikers recognized Jerry's managerial and technical talents in both serious and humorous statements following the final evening meal.

Phased out of Mennonite Board of Missions programs for economic reasons, the general Out-Spokin' idea is being picked up by conferences and other groups, as illustrated especially by the Virginia Conference adaptation. There was some talk among participants of this tour about asking the Board of Congregational Ministries (MC) and the Commission on Home Ministries (GC) to take up the torch.

church news

CIM studies "presence," hears updates on Latin America and Africa

Twenty-eight executives and administrators of a dozen mission boards, agencies, and organizations gathered in Newton, Kan., May 25-26 to tackle agenda items as diverse as a study of the theology of presence, a review of Urbana 81, and policies on kidnapping and the payment of ransom for missionaries abroad.

Participants at the Council of International Ministries' semiannual meeting also compared criteria for initiating and terminating program, heard updates from its Latin America and Africa task forces, and listened to a report on China from Stephen Wang, currently in the midst of a visit to North America from his native country.

Roelf Kuitse, Walter Sawatzky, Calvin E. Shenk, Peter Hamm, and Wilbert R. Shenk prepared papers for the study and discussion period on the theology of presence, which occupied a third of CIM's meeting time. "If we presume to approach this theme biblically, then we are not free to choose or reject a theology of presence. Presence and incarnation are fundamental and foundational in all witness," said Wilbert Shenk at the outset of his presentation.

After vigorous discussion, the consensus of the group seemed to be reflected in the conclusion of Kuitse's paper: "Presence is . . . mission by being. (It is) . . . qualified by the way God was in Christ present among us, in the world . . . a 'present,' a 'being' determined, qualified by the presence of God in and through the Holy Spirit. This 'presence' cannot be organized . . . it is fruit of the working of the Holy Spirit. Without this presence as the new reconciled community, the new humanity—in openness and attention, in joy and hope, in celebration and intercession, in love and unity—mission becomes 'organized activities,' 'activities for propaganda.'"

While the inter-Mennonite information booth at last December's Urbana 81 got a mixed response from CIM, overall preparation for the event by the Mennonite planning group got high marks.

CIM secretary Wilbert Shenk reported that progress is being made in setting up a China Educational Exchange, which will function as a separate entity from CIM. Bert Lobe will staff the program on a one-third-time basis.

Comparisons between mission and service agencies on kidnapping and ransom policies established a substantial commonality among representatives in dealing with these issues. Despite the fact that the group felt it would be unproductive to try to write a common CIM policy on the matter, there was a consensus not to declare categorical responses to the problem, and to treat cases individually should they ever occur. Payment of ransom was, in principle, opposed by virtually all agencies represented.

Both Harold Miller, speaking for the Latin America task force, and Nancy Heisey Longacre, on behalf of the Africa task force,



Stephen Wang of the People's Republic of China and a graduate of Bethel College

mentioned points of tension in those areas of the world. Miller made reference to an incident in Nicaragua several months ago, when Mennonite mission workers were asked by the government to leave the country within 24 hours, only to see the demand rescinded hours later. Longacre mentioned with concern the closing of Mennonite churches and the deten-

tion of some church leaders in Ethiopia. Hope was expressed that church/state relations in both countries could return to a state of normalcy, or at least decreased tension, in the near future.

During an after-lunch talk on Tuesday afternoon, Stephen Wang of the People's Republic of China and a graduate of Bethel College, North Newton, Kan., told about the Mennonite presence in his country. "During the Cultural Revolution, all church buildings were occupied by the government and used for other purposes. Most are still being used as schools or libraries," he said.

Wang asserted that house churches are alive and functioning on a weekly basis in those areas where Mennonite missions existed prior to the expulsion of foreign missionaries. "People are free to believe in their religion," he said, "but no public preaching or worship is allowed. This can take place only in the home, or inside a few churches."

According to Wang, Bibles are rare in China. He hopes that discussions can begin soon with government officials within the department of religion about the possible return of the Bibles and church buildings confiscated during the Cultural Revolution.

In some of the larger centers such as Harbin, the capital of Manchuria, Christians of many different denominational backgrounds attend the same church to worship. The church in Harbin was returned to Christians three years ago after the death of Mao Tse-tung. The practice of religion in more rural centers, such as the Mennonite mission areas, is more confined and regulated.

Wang is currently traveling through the Midwestern and Eastern U.S., accompanied by his escort and former classmate, J. Winfield Fretz.—Larry Cornies, for Meetinghouse

Chicago Mennos relate faith and sexuality

Some 40 persons from throughout the Chicago area gathered on Mar. 20 at the First United Methodist Church of Oak Park, Ill., for a seminar on *Relating Faith and Sexuality*. It was sponsored by student and young adult services of Mennonite Board of Missions.

Donald Miller, professor of Christian education and ethics at Bethany Theological Seminary in Oak Park, spoke on "Discipleship and Sexuality." Don worked through a number of biblical passages and demonstrated three different perspectives people often take in interpreting and the different results that they achieve.

A discussion of "Wholeness in Relationships, Intimacy, and Sexuality," led by Janelle Landis Khesghi of the Evanston, Ill., Mennonite Fellowship, focused on the history of the church in dealing with sexuality. Janelle also shared guidelines for making ethical decisions.

Nancy Kerr Williams, a pastor and psychologist from Cincinnati, Ohio, led a session on "Peace Education and Sexuality." She put forth the thesis that there is a connection between a high degree of male domination and separation of the sexes in a culture with sexual abuse. Language and sex roles were noted as areas where Christians could be involved in peacemaking.

Keith Schrag, a pastor from Ames, Iowa, and Dan Stern, a student at Bethany Seminary, led a session addressing the issues of homosexuality and the Bible. The focus was primarily on personal feelings, attitudes, and beliefs concerning homosexuality. It was noted during a discussion period that continuing dialogue should take place on the question of how one honors or interprets Scripture and at the same time takes into consideration the findings of the human sciences.—Bob Brunk Harnish, Chicago, SYAS director



Mennonite Central Committee oriented 23 workers from Apr. 13 to 23. Fourteen are entering overseas service; nine have begun assignments in North America. Assignments for Mennonite Church inductees were as follow: (from left) Charmayne D. Brubaker of Lancaster, Pa., is beginning a two-year term as editorial assistant at Akron headquarters; Esther F. Cassel of Souderton, Pa., has begun a 30-month term at Hospital Albert Schweitzer in Deschappelles, Haiti; James W. and Donna L. Shenk of Cottage City, Md., are beginning a three-year term as project consultants for the Christian Council of Mozambique in Maputo; Andrea, Dianne, and Randall Toews of Salem, Ore., are beginning a three-year term in health and development work in Dedougou, Upper Volta; Richard and Gay B. Miller (not in picture) of Souderton, Pa., have begun a two-year term at headquarters in Akron.

First refugee family from Central America arrives

On Apr. 9, the ten-member extended family of Cesar Castellon arrived at the Winnipeg airport from Guatemala City. The Castellon family, including father Cesar, mother Luzia, eldest daughter with her husband and two children, three younger daughters, and youngest son are making their home in the village of Reinland in southern Manitoba. They have begun language study and according to George Reimer of Winkler, former MCC worker in Central America, are adjusting well.

Cesar Castellon was a teacher for 22 years in his home community of Chimaltenango, Guatemala. Threats came suggesting that the school be closed or the principal and two teachers would face death. It was decided that the school should continue as usual. Eventually, the principal and two teachers were murdered. Castellon finished the school year by teaching courses in his home. The final year of the Castellon family's stay in Guatemala was spent in Guatemala City but even there they were hunted and Cesar was threatened with death. They contacted Rich Sider, in Guatemala City. He forwarded their request for help to MCC (Canada).

The sponsoring group is from the Winkler-Morden area of southern Manitoba, coordinated by Wes Hamm. They have assisted in the resettlement of the Castellon family in a large farm home. The family has expressed appreciation for the peaceful countryside.

Hannibal Fellowship installs pastor in a service of praise

Reuben Horst was formally installed as pastor of the Hannibal Mennonite Fellowship on Mar. 21 during a service of praise, dedication, and celebration with Laban Peachey, conference minister, and Joe Diener, state pastor, participating.

Reuben, Ruth Ann, and children (Michael, 8; Gwendolyn, 5; and Jonathan, 2) were formerly of Harrisonburg, Va., where Reuben had served as associate pastor at Zion Hill Mennonite Church for several years. They had been involved in mission work for four years in Jamaica before that.

Peachey's message, "Shepherding God's Flock," based on 1 Peter, gave charges to the fellowship and to Reuben as pastor. Joe Diener was in charge of the installation.

Church chairman Wendell Kreider reviewed events and God's direction that led to Reuben's decision to come to Hannibal. Jake Flisher, chairman of the pastor's support group, also gave a response and affirmed the challenges that lie ahead for the congregation.

An impressive celebration of communion followed with much joy, praise, and thankfulness to God for leading the group and answering prayer.

A fellowship meal followed the service. A surprise grocery shower for our new pastor and family was also part of the afternoon activities.

—Mrs. Wendell Kreider, Palmyra, Mo.

Fort Collins Mennonite fellowship realizes a dream

In the summer of 1973, several couples living in Fort Collins began to discuss the possibilities of forming a Mennonite fellowship. These discussions led to the first formal meeting of the Ft. Collins Mennonite Fellowship on Sunday evening, Sept. 30, 1973, at the home of Maurice and Alice Shenk. According to notes kept, Jon Hjelmstad (now deceased) was in charge of the meeting. We spent a considerable amount of time discussing issues and questions.

As a result of that meeting, the group began to gather regularly twice a month on Sunday evenings. A potluck meal was held once a month. The meetings were always held in homes.

The fellowship was small in number, but we felt a strength among us that kept us together even when we were discouraged and wondered whether it was worth the effort to keep meeting as a Mennonite fellowship.

Our meetings usually were geared toward the adults as there were only one or two children in the group. We always tried, however, to make the children feel important and a part of the fellowship. I think they did.

After two or three years several more Mennonite families moved to Ft. Collins and became a vital part of our fellowship. They gave us a new enthusiasm which we desperately needed. We met for approximately six months in a clubhouse near the home of one of our families. We continued meeting every other Sunday, usually at 4:00 p.m. and continued the potluck supper once a month.

During those years most members of the group were involved in local churches on Sunday mornings primarily for the benefit of their children, who could be involved in Sunday school activities. We kept talking and wondering if the time would ever come when we would have our own church building.

Finally, in September 1980, we all agreed that we were going to meet every Sunday morning. This meant giving up attending local churches we had been involved with. We all felt strongly that the time was right to make this commitment. Dwayne and Gladys Nelson offered their home as a meeting place. Dave Gingerich volunteered to be our leader and coordinator. We agreed that he would give half time to this position and would be paid for serving in this capacity. We had never even taken an offering before!

We met in the Nelson home until January 1981 when we decided we wanted a more centrally located place to meet and easily accessible to everyone. We began meeting in the Lincoln Community Center in downtown Ft. Collins. This met our needs very well.

During 1981 we continued to discuss the possibilities of purchasing our own building if such a place would become available. Darold Klein volunteered to actively look for real

estate which could possibly meet our needs.

After several locations were discussed and considered, the right place for us became available! A white frame church building at 400 Whedbee was up for sale. This was formerly the downtown Church of Christ.

Through the generous financial help from Rocky Mountain Conference and the Western District Conference, we were able to purchase the building. Our first service was on Sunday, Feb. 21. Dave Gingerich, a student at Iliff Seminary, Denver, continues to serve as our leader and coordinator.

Our attendance on Sunday mornings is presently between 25 and 30. We have realized a dream come true and have felt God directing us in all our decisions since 1973. Our dedication service was held on Sunday, May 16.—Alice Shenk



Randy Schweitzer and Lynn Miller

Pastors installed at Lindale

A formal installation service was conducted on Sunday, May 16, at the Lindale Mennonite Church for Lynn Miller and Randy Schweitzer. Pastors Lynn and Randy have served Lindale as interim pastors since January 1981.

Lynn Miller comes from Oregon and is currently studying at Eastern Mennonite Seminary. Lynn has accepted a four-year assignment with the Lindale congregation on a three-fourths time basis. He will be completing his work at the seminary.

Randy has accepted a two-year assignment on a one-fourth time basis. He has completed his seminary training and is employed with the Wetzel Seed Company of Harrisonburg. Wetzel's has agreed to give Randy a day per week off for his assignment at Lindale.

The two pastors will serve as a team. Lynn will be responsible for routine duties such as visitation and administration. Randy will assist, especially with preaching. The team concept is not new for Lindale.

The wives of the two pastors were included in the commissioning service.—Moses Slaugh

Mennonite Church giving plan to Mennonite Central Committee approved in April meet

Mennonite Church giving to Mennonite Central Committee (MCC) is happening in a variety of ways. There is no one pattern being used by all of the district conferences.

The conferences and congregations in Canada do their giving by way of MCC-Canada. Contributions are routed from the congregations through the provinces to the MCC-Canada office. This office in turn forwards funds for use in the international programs to the MCC office at Akron for these programs.

Several other conferences, namely, Lancaster, Conservative, and Franklin have their own unique way for giving to MCC. For the present these conferences will continue to use these ways for giving.

Beginning in 1982 the remaining sixteen district conferences of the Mennonite Church are in process of change for the way in which their contributions are raised and sent to MCC. Prior to 1982 these conferences included their contributions with those made to Mennonite Board of Missions (MBM) at Elkhart. MCC was included in the MBM budget. MBM on a regular basis forwarded to MCC those funds designated for MCC. As of 1982 MBM no longer includes MCC as a line item in its budget. Instead, MCC is included in the Average Giving Guide for Churchwide and Inter-Mennonite Agencies.

Giving to MCC from the above mentioned sixteen district conferences over the past years is 1978—\$622,198; 1979—\$633,882; 1980—\$872,179; 1981—\$742,842; \$717,775—4-year average.

This is over and above that which comes in other ways such as proceeds from Relief Sales and Thrift Shops.

Most of these contributions have come from individuals, small groups, and congregational offering. In most cases these have been designated contributions rather than being a part of the congregational budgets.

The goals for the future:

1. That the Mennonite Church continue to support the work of MCC through designated cash contributions, as well as through Material Aid, Relief Sales, Thrift Shops, and similar activities.

2. That the Mennonite Church attempt to keep giving to MCC proportionate to that for other churchwide agencies. In 1981 the giving to MCC amounted to 8% percent of churchwide and inter-Mennonite giving. This would seem to be a good ratio to use as a guide.

3. That the Mennonite Church goal for 1982 for MCC be \$800,000 which is an approximate increase of 8 percent over 1981.

4. That the Mennonite Church continue to encourage the existing sources from which the financial support has been coming in the past number of years.

5. That the Mennonite Church encourage each congregation to include MCC in the giving of its members in one form or another and that it use the 8% percent for MCC as a percentage guide of churchwide giving. The 8% percent figure would be reviewed annually by Mennonite Church General Board. Congregations will encourage members who presently are giving to MCC to channel their giving through the congregational treasurer or to report to the treasurer contributions which are sent directly to MCC.

Procedures for implementation of goals:

1. In the first year or two congregations will need to estimate the amount of contributions sent direct to MCC by their members and adjust accordingly the amount to be received from the congregational budget or offerings. A figure of \$3, \$4, or \$6 per member could be realistic as a given congregational budget figure if estimates show that additional funds from individuals and small groups would make a total of up to \$11.10—the average amount per member of the \$800,000 goal for the 16 district conferences. As amounts from individuals are increasingly channeled through their congregations, the amounts raised through the budget or offerings will be increased accordingly.

2. The Mennonite Church General Board office will monitor the reports received from MCC during the year which will include:

- a. Contributions received on a quarterly basis.
- b. Contributions received according to the district conferences.

This information will be shared with conferences and congregations so that mid-year adjustments can be made in order that total giving from Mennonite Church individuals and congregations would be at the \$800,000 amount or above.

3. Throughout the year MCC will keep its programs visible to Mennonite Church constituents by:

- a. Articles in church periodicals.
- b. *Contact*—an MCC bimonthly publication available to congregations who request it.
- c. An annual church bulletin insert.
- d. Direct contact—through response to letters and phone calls from persons requesting information.
- e. An annual fund appeal letter to congregations in the *memo to pastors*.

MCC promotional materials sent to Mennonite Church congregations will be edited or approved at the General Board office. Peace Section program and budget will be monitored by the Mennonite Board of Congregational Ministries with reporting by MBCM to General Board on an annual basis.—Approved by MC General Board, Apr. 16, meeting in Lombard, Ill.

**“The
disciple
cannot
fulfill
discipleship
alone.
He can
fulfill
discipleship
only
within
community.”***



**Mennonite
Mutual Aid**

This belief, stated by Mennonite historian and archivist Leonard Gross, is one Mennonites share.

And it's at the core of Mennonite Mutual Aid. MMA is one kind of community in which Mennonites work together toward discipleship.

As we do this, we become a family, where each member is not only a parent or child in a nuclear family, but is also a member of a church family, the MMA family, God's family.

To strengthen this message, MMA has chosen a new logo. The design, four people within a circle, suggests the essence of Mennonite Mutual Aid: **we join together as a community of Christians, supporting and sharing with each other.**

That's our tradition . . . and our ongoing mission.

*From the CBS television broadcast, "For Our Times, Called to One Hope," a report of the Mennonite Church Bowling Green '81 Assembly.

1110 North Main Street Post Office Box 483 Goshen, IN 46526

Emigrants affirm religious broadcasts

Recent emigrants from the USSR express deep appreciation for the religious broadcasts that are being beamed into the country from around the world, according to Vasil Magal, speaker on the Mennonite Church's radio program, *Voice of a Friend*.

Vasil recently attended the annual conference of Light in the East in Korntal, Germany, and was "gladly welcomed" by these Russian settlers.

Vasil noted that as soon as he begins speaking "they immediately recognize my voice, surround me, and talk about their experiences and how much they have been blessed by the radio programs.

"They testify that there are more people who listen to the broadcasts than we can imagine, not only among the Christian people, but also among the atheists and party members.

"These would hardly go to a church or even keep a Bible in their homes, but they can listen to the programs (mostly in secret).

Voice of a Friend is produced in Harrisonburg, Virginia, by Mennonite Board of Missions. MBM also provides half of Vasil's support, with the other half being provided by the Slavic Missionary Service.

An example of the effect of Magal's broader ministry is Michael, a Russian-born Jew, who

grew up in the USSR with no idea about religion and God.

Vasil met Michael in late April when the Salvation Army headquarters in Brussels called "telling me that there came a Christian man from Israel; nobody could talk to him because he spoke only Russian," Vasil writes.

"Immediately I went to Brussels and met this brother with whom I had a blessed time of fellowship."

During their visit Michael told how he came to faith in God.

A colleague at work in Russia told him about religious broadcasts from Trans World Radio, Monte Carlo, Monaco.

Michael began listening regularly, and one day as he listened "he responded to the invitation to accept Jesus as his Savior," Vasil says.

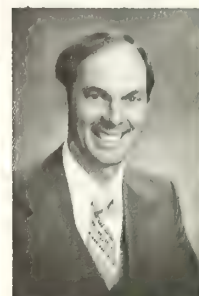
Afterward he became a member of a Christian fellowship where he was baptized.

"He had to suffer a lot from his relatives and at work," Vasil reports, "but he remained faithful to Christ."

Six years ago he emigrated to Israel, but found that persecutions and hardship continued there.

"He was so happy and excited to recognize my voice, and so thankful for the *Voice of a Friend* which led him to Christ and helped him so much in times of need," Vasil states.

mennoscope



LaMont Schmidt

LaMont Schmidt, until recently associate pastor of Rosedale Mennonite Brethren Church in Bakersfield, Calif., will join the Mennonite Mutual Aid staff on July 1 as an area representative. He will service congregations, individuals, and Mennonite-owned businesses in Missouri,

Arkansas, most of Texas and Oklahoma, and eastern Kansas.

Manna, an Illinois Mennonite renewal meeting will be held at Trinity, Morton, June 25-27. It is being planned in consultation with Mennonite Renewal Services and the Illinois Conference executive committee and nurture commission. It also follows the Midwest School of Ministry being held at the same location the two preceding days. The theme: "The Word Speaks Today." Matilda Kipfer, Percy Gerig, Dan Yutzy, Orie Wenger, and Harold and Janice Gingerich will be resource people. Nursery service and classes for children are

readers say

In Calvin Laur's article "Pentecost: a New Beginning" (May 25), I was a bit disappointed with his comment on "those who confine [the Spirit's coming] . . . to supernatural manifestations. . . ." Most of us "Pentecostal Mennonites" do not so confine the Holy Spirit, and I feel the statement made is not quite fair. His emphasis on what all the coming of the Spirit signifies is needed as well, but not at the expense of those who believe in supernatural manifestations. —**Jim Maust**, Pottstown, Pa.

I am writing this letter in response to the article "Matar Hits Israeli Abuses . . ." (May 4).

I found the article to be very unbalanced especially in its one-sided reporting of Israeli abuses. The author goes to great lengths to describe the injustices and major violations of human rights inflicted upon the Palestinians during the 15 years of Israeli occupation but leaves out any mention of violations perpetrated by Palestinians upon Jews. The PLO and other Palestinians and Arabs have been bombing and sabotaging civilian population centers in Israel for years. For 19 years Jordanian Arabs have desecrated and destroyed Jewish graves and synagogues. It is no secret that the PLO have never gone back on their commitment to liquidate Israel. Moderate West Bank-Gaza leaders have been assassinated by the PLO for pursuing peaceful coexistence with the Israelis.

Today the nation of Israel is subjected to a double standard by the world and the political left including the Mennonite Church. Both remain silent in light of PLO terrorism and anti-Semitism in various countries but protest loudly, with indignation at Israel's biblical mandate to repossess her homeland.

"In that day the Lord will reach out his hand a second time to reclaim the remnant that is left of his people from Assyria [which today is parts of Iraq, Iran, Turkey], from Lower Egypt, from Upper Egypt, [modern Egypt], from Cush [which today is Ethiopia], from Elam [modern-day Iran], from

planned during the teaching sessions. For more information, write: Manna 82, Trinity Mennonite Church, R. 1, Morton, IL 61550, or call (309) 263-8808.

Kent Stucky became vice-president of financial services, including supervision of Mennonite Foundation, investments, loans, and Mennonite Church Buildings, for Mennonite Mutual Aid on June 1, Dwight Stoltzfus, MMA president, announced at the May 14 board of directors' meeting. Stucky, who also will serve as legal counsel for all MMA corporations, fills a position which has been vacant since MMA freed John Rudy for an expanded role of stewardship teaching and counseling in September 1981.

The Mennonite Brethren Publishing House, Hillsboro, Kan., formerly owned by the U.S. Mennonite Brethren Conference, has been sold to a new corporation known as Multi Business Press. The new corporation consists primarily of current employees of the M. B. Publishing House. New owners Elva Suderman, Robert Loewen, Marvin Groening, and Wilmer Thiessen are current employees. The fifth owner is Lavern Adrian of Buhler, Kansas. Multi Business Press will assume all

the ongoing activity of the M. B. Publishing House. The new corporation will take possession on July 1, 1982.

Aurora Mennonite Church, Aurora, Ohio, Portage County, has been offered a major gift of land bordering the church property. In discussing program direction that the gift might suggest, they invited LeRoy S. Troyer, AIA, and John Kolb of The Lead Group Incorporated and Peter Wiebe to conduct a weekend workshop from May 14 through May 16, Friday evening through Sunday noon. In the concluding session on Sunday morning, Peter Wiebe challenged the congregation to make all of our life a "living trust gift" for Christ. The goals of the congregation were reviewed and new program possibilities were indicated as the congregation challenged itself to participate in its stewardship and mission. Bob Stutzman, congregational chairman, is providing leadership.

New Gospel Herald Every-Home-Plan churches: Camrose Mennonite Fellowship, Camrose Alta.

New members: Kris Bair, Soni Hooley, Julie Landis, Lorinda Siegrist, Teresa Shertzer and Noelle Steinbaecher by baptism at **Forest**

Hills, Leola, Pa. Peter and Sue Cooper and Grace Bomgardner by confession of faith at **Trinity**, Morton, Ill. Sara Hochstetler, Debra Marner, Jeffery Litwiller, James Schlabaugh, and Herbert Weiss by baptism and Gloria Vance by confession of faith at **West Union**, Parnell, Iowa. Rick Geiser, Rachelle Lehman, Wendy Lehman, Marie Linger and Tracy White at **Kidron**, Ohio. Scott Hoover at **Byrnsville**, Fla. Clarence Ray Prestige by baptism and Imagine Prestige Owens by confession of faith at **Straight Mountain**, Springville, Ala. Jewel Beachy, Ruth Ann Glick and Phyllis Huber by baptism and Joel Bennett by confession of faith at **Freemanville**, Atmore, Ala. George and Judy Kauffman by confession of faith at **Mobile**, Ala. Nancy Lahman, Teresa Hensell, Teresa Mathews, Vickie and Dixie Scare, Betsy Carls, Bruce Carls, and Richard Bogen by baptism and Debra Webb by confession of faith at **Locust Grove**, Burr Oak, Mich.

Change of address: Paul M. Miller from Elkhart, Ind., to 1613 Whitpain Hills, Center Square, PA 19422. Mervin F. Shirk from Sarasota, Fla., to 288 Ridgeview Dr., Stuarts Draft, VA 24477.

Babylonia [Iraq] . . . and from the islands of the sea. He will raise a banner for the nations and gather the exiles of Israel; he will assemble the scattered people of Judah from the four quarters of the earth" (Is. 11:11, 12, NIV).

In this Scripture Isaiah prophetically names specific countries and areas from which God would regather his people, a second time. This second regathering never took place in the Babylonian captivity and return but refers to a much wider dispersion and regathering, from every quarter of the earth. Since the Holocaust it has been estimated that Jewish people have come from at least 87 different nations in returning to their homeland.

There is no question in my mind that it is in God's divine will to regather his people to their homeland to accomplish his purposes. However, the means by which the Jewish state accomplishes this is another question altogether. Both sides have been guilty of sin, oppression, murder.

Recently six Israeli army reserve officials charged their own troops with brutality in trying to quell violence in the occupied West Bank and Gaza Strip. Peace will not come with treaties and negotiations but only when Jew and Arab alike accept Jesus Christ as their Lord and Savior and then, and only then, will they be true brothers again.—**Stephen Roth**, Elmira, Ont.

In rebuttal to your article titled "Seminarians Study Homosexuality and the Church Questions" in the *Gospel Herald* dated May 25, 1982, I wish to ask why do the sexual habits of people have to be discussed openly these days? Does not the Bible say enough? We have not found it necessary to discuss sexual activities of people in the past. The church, at least, if no other segment of society, should extend peace, not questioning.—**Lela F. Shinabery**, Hudson, Mich.

From a number of sources I have heard the facetious (I hope) remark that Mennonite World Conference fails to receive its requested support from Mennonite Church because it doesn't ask for enough. I would like to affirm and reinforce Dan Hertzler's editorial statement (*Gospel Herald*, May 25, 1982), "I suppose these quotas . . . are attempts to democratize the support of church activities. Instead of asking a few people for large amounts, we ask a lot of people for small amounts and thus we all can support the work." I give a hearty "Amen" to that aim, and would add, "Praise the Lord for an agency that asks for only what it needs!" Must our boards be forced to pad the budgets in order to obtain the fraction that they legitimately require? Have we become so affluent that a quarter is of no significance even when multiplied by 110,340 members? Do we disdain the combined "mites" of the lowly offering plate?

The responsibility of our church family is measured not so much by the solitary quarters dropped into a budgetary piggy-bank but by the \$100 or \$500 our congregations mutually raise for the worldwide brother-sister relationship. For those of you who "don't know what to do with such a small request," I have a suggestion: pay it in full! Count in the 79,992 who did not pay it last year (if 30,348 contributed the \$7,586.91); and write your check for 100 quarters or for 1000 quarters to compensate for that two thirds of the family who for some reason did not contribute even one quarter. The giving goal for Mennonite Church in 1982 is \$24,089.25 (I am using General Board figures). So as you give, think 25 thousand dollars, not 25 cents!

Your appointed MWC representatives search for signals from our constituency as to how we should carry out your wishes. The most easily read sign is in the financial support figures. I, for one, would feel more comfortable if that signal were reversed; if the largest North American Mennonite group contributed their fair share of mighty little quarters as generously as they do their large share of at-

endants at the more spectacular MWC Assemblies every six years.—**Winifred N. Beechy**, Goshen, Ind.

With real appreciation for Mennonite giving and without commenting on what I think are questionable ways of raising money, I'd like to say that I believe the biblical way of giving is to give without getting, to give cheerfully, systematically, as the Lord prospers and sacrificially.

Recent releases have listed how much different areas have raised for MCC. In my own mind I cannot imagine how much \$250,000 or a half million dollars is unless I break it down. When I break it down I find that if each North American Mennonite would fast one meal a week and give the equivalent of the cost of a meal, we could give more than a half million dollars additional per week for the work of the Lord!

I hope I see the day when whole congregations will know the joy of every member giving at least a tithe to the local congregational budget plus additional offerings beyond. If that happens, I think our board will be searching for open doors of mission and service.—**John M. Drescher**, Harrisonburg, Va.

\$300,466.

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$300,466.19 as of Friday, June 4, 1982. This is 40.0% of the total needed. Contributions have been received from 320 congregations and 170 individuals. Individual gifts represent \$63,247.62 of the total.

Goal: \$750,000

births

Bauer, Steve and Shirley (Saltzman), Phoenix, Ariz., first child, Angela Colette, May 5, 1982.

Bergey, Philip and Evon (Swartzentruber), Hatfield, Pa., first child, Brandon James, Apr. 19, 1982.

Conrad, Ken and Debbie (Prowant), Louisville, Ohio, first child, Nicole Lynn, May 17, 1982.

Derstine, Randy and Darlene, Hatfield, Pa., second child, first son, James Ryan, May 7, 1982.

Detwiler, Jerry and Diana (Kahn), Phoenix, Ariz., second daughter, Julie Renee, May 19, 1982.

Esch, Roger and Sandi (Klassen), Phoenix, Ariz., first child, Justin Wayne, Apr. 29, 1982.

Gawlik, Joseph and Shirley (Yousey), Basom, N.Y., first child, Jesse Joseph, Feb. 25, 1982.

Geiser, Winferd and Shirley (Freed), Telford, Pa., third child, second son, Matthew Wynn, May 16, 1982.

Hackman, Dale and Jean (Stoner), Howard, Pa., fourth daughter, Rosalie Faye, Apr. 20, 1982.

Hershberger, Bruce and Norma (Schrock), Canton, Ohio, second daughter, Julia Renee, Apr. 27, 1982.

Kauffman, Steven and Jennifer (Lawrence), Wauseon, Ohio, second child, first son, Landon Steven, May 3, 1982.

Messer, Eugene and Darla (Wenger), Wayland, Iowa, second child, first daughter, Stephanie Joy, May 23, 1982.

Modlich, Frank and Karen (Keller), Buffalo, N.Y., first child, Eric Frank, Mar. 28, 1982.

Shumaker, Randy and Donna (Armstrong), Wauseon, Ohio, first child, Melissa Ruth, May 14, 1982.

Souder, Richard and Eileen (Lilley), Telford, Pa., first child, Richard Justin, May 23, 1982.

marriages

Baranowski—Springer.—Gary Baranowski, Metamora, Ill., and Joyce Springer, both of Roanoke cong., by Mahlon D. Miller, May 8, 1982.

Bergey—Histand.—Michael T. Bergey, Harleysville, Pa., Christ United Church of Christ, and Andrea K. Histand, Souderton, Pa., Blooming Glen, Pa., by Mark M. Derstine and Stuart Bortner, May 8, 1982.

Garver—Sanders.—Craig Douglas Garver, Morton, Ill., and Kay Lin Sanders, both of Trinity cong., by Mahlon D. Miller, May 1, 1982.

Gehman—Hess.—Samuel G. Gehman, Holtwood, Pa., Rawlinsville cong., and Darlene F. Hess, Pequea, Pa., Byerland cong., by Ernest M. Hess, May 22, 1982.

Eberspacher—Stutzman.—Craig Eberspacher, Milford, Neb., Methodist Church, and Cindy Stutzman, Milford, Neb., East Fairview cong., by Herbert L. Yoder, May 21, 1982.

Hershey—Yutzy.—James Hershey, Ames, Iowa, and JoAnn Yutzy, Iowa City, Iowa, both of East Union cong., by J. John J. Miller and Lonnie Yoder, May 22, 1982.

Horst—Felpel.—Tom Horst, Narvon, Pa., Weaverland cong., and Anita Felpel, Akron, Pa., Stumptown cong., by Aaron H. Hollinger, Feb. 14, 1982.

Jacobs—Ropp.—Durrell Jacobs, Pigeon, Mich., and Donna Ropp, Pigeon, Mich., Pigeon River cong., by Luke Yoder and Harold Blakely, May 8, 1982.

Landis—Weaver.—Steve Landis, Rothsville, Pa., Neffville cong., and Judy Weaver, Gap, Pa., Old Road cong., by Richard Buckwalter and Ed Bontrager, May 8, 1982.

Majni—Cassel.—Eugene Aaron Majni, Macedonia, Ohio, Gospel House Fellowship, and Donna Faye Cassel, Harleysville, Pa., Hersteins cong., by Stanley R. Freed and James Lane, May 8, 1982.

Martin—Nolt.—Gerald G. Martin, Gap, Pa., and Ada Mae Nolt, New Holland, Pa., both of Metzler cong., by Amos H. Sauder, May 22, 1982.

Maust—Sommers.—Marvin Maust, Bay Port, Mich., Pigeon River cong., and Lori Sommers, South Union cong., West Liberty, Ohio, by Luke Yoder, Apr. 17, 1982.

Nice—Landis.—Timothy L. Nice, Harleysville, Pa., Plains cong., and Brenda S. Landis, Franconia, Pa., Franconia cong., by Gerald Studer and Earl Anders, Jr., May 16, 1982.

Rheinheimer—Teufner.—Terry Rheinheimer, Pigeon, Mich., Pigeon River cong., and Jill Teufner, East Detroit, Mich., by Luke Yoder and Glenn Wegmeyer, May 22, 1982.

Roth—Peart.—Ernest Charles Roth, Hamilton, Ont., Rainham cong., and Victoria Anne Peart, Hamilton, Ont., United Church, by Cyril K. Gingerich, May 15, 1982.

Rutter—Harder.—David Rutter and Regina Harder, both of Leonard, Mo., Mt. Pisgah cong., by Ed Smead, Apr. 3, 1982.

Unzicker—Yordy.—Mike Unzicker, Eureka, Ill., Metamora cong., and Christy Yordy, Morton, Ill., First Mennonite cong., by James Detweiler, May 15, 1982.

Zehr—Moshier.—James Zehr and Joyce Moshier, both of Croghan, N.Y., Croghan Conservative cong., by Richard Zehr and Julius Moser, May 1, 1982.

Zehr—Odbert.—Wayne Zehr, Woodstock, Ont., Cassel cong., and Deb Odbert, Stratford, Ont., United Church, by Dan Nighswander, May 7, 1982.

obituaries

Higgins, Jeanette Lillian, daughter of William A. and Lillian (Sofield) Leakey, was born in New York on Feb. 4, 1901; died in Phoenix, Ariz., May 24, 1982; aged 81 y. On May 27, 1921, she was married to Christian W. Brunk, who died on July 16, 1964. She later married Jack Baird, who died in 1977. In May of 1981 she was married to George Higgins, who survives. Also surviving are 3 sons (Frank, Charles, and Robert Brunk), 2 daughters (Elsie Hinton and Martha Wells), 18 grandchildren, and 15 great-grandchildren. She was preceded in death by one son (Howard Brunk) who died in February 1982. She was a member of the Mennonite Church. Funeral services were held at Phoenix, Ariz., May 26, in charge of David Mann; interment in Memory Lawn Cemetery.

Maust, Richard, son of Joseph J. and Lydia (Hochstetler) Maust, was born at Keim, Pa., Feb. 21, 1893; died at his home in Pigeon, Mich., Apr. 30, 1982; aged 89 y. On Nov. 11, 1917, he was married to Elizabeth Gunden, who died on May 6, 1981. Surviving are 4 sons (Arthur, Edgar, Clayton, and Wilbur), 4 daughters (Alta—Mrs. John Swartzendruber, Doris—Mrs. Clair Basinger, Fern—Mrs. Perry Brunk, and Josephine Musser), 32 grandchildren, 23 great-grandchildren, 3 brothers (Earl, Joseph, and Edward), and 3 sisters (Mary—Mrs. Dan Swartzendruber, Mrs. Anna Albrecht, and Barbara—Mrs. Henry Esch). He was preceded in death by one son (Earl). He was a member of Pigeon River Mennonite Church, where funeral services were held on May 3, in charge of Luke Yoder; interment in the church cemetery.

Shetler, Cordelle, daughter of Daniel J. and Emma L. (Miller) Shetler, was born in Johnson Co., Iowa, May 25, 1915; died at Mercy Hospital, Iowa City, May 22, 1982; aged 66 y. Surviving is one sister (Ida—Mrs. Carl Martin). She was a member of West Union Mennonite Church. Funeral services were held at Powell's Funeral Home, Wellman, May 25, in charge of Emery Hochstetler and Merv Birky;

interment in Lower Deer Creek Cemetery.

Stouffer, Joseph C., son of Benjamin and Magdalena (Steider) Stouffer, was born at Milford, Neb., Nov. 2, 1885; died at Edmonton, Alta., May 17, 1982; aged 96 y. Surviving is one brother (John B. Stouffer). He was a member of Duchess Mennonite Church. Funeral services were held at Salem Mennonite Church on May 20, in charge of Merlin L. Stauffer and C. J. Ramer; interment in Salem church cemetery.

Stucky, Emma, daughter of Daniel and Katie (Neuhouser) Lederman, was born in Allen Co., Ind., Nov. 22, 1894; died at her home on May 21, 1982; aged 87 y. On Mar. 27, 1921, she was married to Noah Stucky, who preceded her in death. Surviving are 4 brothers (David, Elmer, Glen, and Edgar), and 3 sisters (Esther Beck, Amanda Rupp, and Evelyn Schmucker). She was a charter member of Leo Mennonite Church, where funeral services were held on May 23, in charge of Earl Hartman; interment in Leo Cemetery.

Suter, Walter Tracy, son of John R. and Fannie (Roudabush) Suter, was born in Harrisonburg, Va., Aug. 23, 1901; died of a heart attack at Harrisonburg, Va., Apr. 29, 1982; aged 80 y. On Jan. 6, 1927, he was married to Mary Showalter, who survives. Also surviving are 2 sons (Glen and Stuart), 6 grandchildren, one great-granddaughter, one sister (Nettie Suter), and 3 brothers (Homer R., Menno, and Robert). He was a member of Park View Mennonite Church, where funeral services were held on May 1, in charge of Harold Eshleman, Owen Burkholder, and Ira Miller; interment in Weavers Church Cemetery.

Swartzendruber, Allen, son of Christian and Mary (Albrecht) Swartzendruber, was born at Wellesley, Ont., Mar. 4, 1897; died at his home in Pigeon, Mich., May 16, 1982; aged 85 y. On Oct. 7, 1933, he was married to Elta Maust, who survives. Also surviving are 2 daughters (Connie—Mrs. Richard Wathen and Ruby—Mrs. George Lud-

wing), one son (Clare), and 3 grandchildren. He was preceded in death by 4 brothers and one sister. He was a member of Pigeon River Mennonite Church, where funeral services were held on May 19, in charge of Luke Yoder and Ervin Haley; interment in the church cemetery.

Yoder, Erma Alice, daughter of David J. and Sarah (Beechy) Miller, was born in Garden City, Mo., Oct. 15, 1888; died at Schowalter Villa, Hesston, Kan., May 22, 1982; aged 93 y. On Jan. 25, 1911, she was married to Elba J. Yoder, who died on May 14, 1979. Surviving are 3 sons (Chester, Wilmer, and Glen), one daughter (Mildred—Mrs. Robert Hughes), 12 grandchildren, 16 great-grandchildren, and one sister (Judith—Mrs. Vivian Daly). She was preceded in death by one daughter (Ruby) in infancy. She was a member of Sycamore Grove Mennonite Church, where funeral services were held on May 25, in charge of Darrell Zook; interment in Clearfork Cemetery.

Cover and p. 410 by Stuart Baecam; p. 411 by Dan Shenk; p. 418 by Mark King.

calendar

Churchwide Youth Council, Hesston College, Hesston, Kan., June 15-19
New Call to Peacemaking Third National Conference, Elizabethtown College, Elizabethtown, Pa., June 17-20
Mennonite Board of Congregational Ministries, Kitchener, Ont., June 18-19
Pacific Coast Conference annual meeting, Western Mennonite School, Salem, Ore., June 18-20
Mennonite Publication Board, Scottsdale, Pa., June 24-26
Northwest Conference annual sessions, Tofield, Alta., July 1-4
Festival of Missions, Wooster College, Wooster, Ohio, July 16-18
1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8
Overseas Seminar and Missions Rally, eastern Ohio, July 10-18
Indiana-Michigan Conference, Pigeon, Mich., July 18-20
Mennonite Board of Missions, board of directors, July 22-24
Iowa-Nebraska annual conference, West Union, Parnell, Iowa, July 30-Aug. 1
Virginia Conference, Highland Retreat Camp, Aug. 1-3

items and comments

Guatemala's new leader expects Christian love to heal country's wounds

Guatemala's new president, who came to power after a military coup in March, says he is looking to evangelical Christians rather than the United States government to aid his country. Gen. Efraín Ríos Montt, who was an administrator of a Christian school when the coup took place, told Raymond Bonner of *The New York Times* that love rather than military action is the solution to the strife plaguing his country.

He said his government was working for a social system which he called communitarianism. He described it as "the human relation that does not come from communism nor democracy but that is of the family—the sharing of everything, the working for the community."

Americans worked in Moscow to balance final peace documents

The peace conference sponsored by the Russian Orthodox Church and held in Moscow May 10-14 was far more complex and significant than was apparent in the American press reports. J. Martin Bailey, editor of *A.D.* magazine, who attended the conference. Media attention to evangelist Billy Graham, both during his Russian visit and after he left for London and New York, tended to eclipse the World Conference of Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe.

Even observers at the U.S. Embassy in Moscow reluctantly admitted that the conference was more evenhanded than they had predicted. Because of the efforts of American church leaders, especially four denominational executives and a seminary professor, the final document addressed to all governments of the world called on both the USSR and the U.S., as well as other nuclear powers, to "hasten the pace of implementing programs of disarmament."

The fact that the Soviet government permitted and encouraged the gathering of 580 persons from so many faiths did not go unnoticed. Even assuming that the Soviet officials intend to use the gathering for propaganda purposes, the attention given to the conference in Moscow (including a concert by the USSR State Academic Symphony Orchestra) will strengthen the position of the Russian churches.

Unification newspaper will try to compete in the capital with *The Washington Post*

The nation's capital is no longer a "one newspaper town." *The Washington Times*, a new venture of the Rev. Sun Myung Moon's Unification Church, went on sale in 3,500

bright orange vending machines here, in a bid to fill the "vacuum" left by the *Washington Star's* demise last August.

Its point of view, in the words of editor and publisher James R. Whelan, is "conservative—a conservatism we believe as relevant and vital to the solution of man's problems today as it was in the mind and struggles of Edmund Burke two centuries ago when he forged what we believe was a framework of lasting value embracing philosophy, morality, and politics."

Survey says Americans are among world's most religious and patriotic

Americans are happier, more religious, prouder of their work and their country, and more willing to fight for it than Western Europeans and the Japanese, says a poll conducted for a Catholic research group. Gallup pollsters, in hour-long interviews in 16 countries including South Africa, compiled these preliminary findings for the Center for Applied Research in the Apostolate.

CARA, as the group is known, said the church was trying to develop "the kind of research capabilities that would enable it to take a more meaningful place in a rapidly changing society," and plans to extend the work to include Mexico, South America, the Soviet Union, and Third World countries in Africa and Asia.

Religious groups oppose new death penalty laws at hearings in the House

If the United States reinstates the death penalty it would be bucking a worldwide trend toward "more humane" criminal laws, Amnesty International told congressmen working on a new U.S. Criminal Code.

Law professor James D. Barber of Duke University in Durham, N.C., speaking for Amnesty, said the popular notion that a "call for revenge" is growing in America ignores the upsurge in groups united to fight the death penalty.

Mr. Barber also challenged arguments used by many conservative religious groups that there is a biblical basis for capital punishment. "The Bible can be run like chimes, a number of different ways, but don't let anybody sit here in this chair and tell you there is anything Christian about frying someone to death," he said.

Better a Soviet takeover than a nuclear holocaust, says Seattle archbishop

A leading church opponent of nuclear arms says a Russian takeover of the United States would not be as terrible as this country's participation in a nuclear war. "The Russians may destroy our bodies," said Seattle Archbishop

Raymond G. Hunthausen. "But our willingness to use nuclear weapons will ultimately destroy our souls."

The archbishop, who gave a big boost to the "Taxes-for-Peace" movement when he announced on Feb. 1 that he would withhold half his federal income taxes to protest the arms race, made his remarks in response to questions at a peace service at St. James Cathedral in Brooklyn.

If unilateral disarmament by the United States "means that we would be subjected, overridden, or destroyed by the enemy," he said, "I do not see that as nearly as fatal as our willingness to destroy them in return."

Lutheran minister fails to win church's support in planned A-sub protest

Despite a rebuff from his national board, Jonathan C. Nelson is going ahead with plans to commit a trespass against the Trident submarine when it arrives in Bangor, Wash., late in the summer. Mr. Nelson, a campus minister at the University of Washington, expects to go to jail for several months as a result of this civil disobedience.

In anticipation of a sentence, he had asked the National Lutheran Campus Ministry for a sabbatical to coincide with terms of his jail sentence—up to 11 months—and half of his salary for the period.

But the committee of the Lutheran Council in the U.S.A., which oversees the ministry work, rejected the sabbatical proposal as well as Mr. Nelson's request that the committee confirm his "call" to engage in the civil disobedience. Instead, the committee suggested that Mr. Nelson take a leave of absence for the period he expects to be in jail.

Muskie heads unit formed by Nestlé to monitor ways it markets infant formula

In line with a pledge to observe internationally recognized standards in selling infant formula, the Nestlé Company has named former Senator Edmund Muskie head of a commission to review actual company practices. Three health specialists including two physicians and three clergymen have agreed to serve on the "audit commission" with the former Democratic lawmaker from Maine.

Nestlé announced the guidelines in March, some 10 months after WHO adopted recommendations on formula marketing. Nestlé, the world's largest manufacturer of baby formula, is still the target of a worldwide products boycott by an alliance that includes several religious denominations.

Critics charge that Nestlé induced mothers in poorer countries to purchase its formula to feed their children without stressing the superiority of breast milk.

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Who's in tune with the real world?

During Memorial Day weekend in the U.S., it is reported, 341 people were killed in auto accidents. During roughly the same period, 250 Argentine soldiers were killed by the British in taking the town of Darwin in the Falkland Islands. The two statistics have no logical connection except to happen at the same time and to involve dying.

We who value human life are concerned that it be protected from any sort of disaster. We seek to live prudently so that we and our children may prevail. We learn, however, that the world is cruel. Fires, floods, and accidents may get us. And if not these, there could be a war. Since 1945, we all live under the shadow of the Bomb. Something changed when the U.S. bombed Hiroshima and Nagasaki. The world has not been the same since.

Not everybody realizes, but some scientists do and they wish they had never gotten involved with the Bomb. A scientist named Ted Taylor told John McPhee, "I thought I was doing my part for my country. I thought I was contributing to a permanent peace. I no longer feel that way. I wish I hadn't done it. . . . If it were possible to wave a wand and make fission impossible—fission of any kind—I would quickly wave that wand. I have a total conviction—now—that nuclear weapons should not be used under any circumstances. At any time. Anywhere. Period. If I were king. If the Russians bombed New York. I would not bomb Moscow." (*The John McPhee Reader*, p. 507.)

Now killing is killing and people are just as dead whether killed by a tornado, an accident, by the British in the Falklands, or by a nuclear device. But for Ted Taylor the scientist, the Bomb is different because of the scope of its destruction. If, as Mao Tse-tung held, power grows out of a gun barrel, powerlessness is bestowed by the Bomb.

Recently others have begun to comprehend this and there is widespread concern throughout Europe and North America. Some see this concern as spurred on by the Russians. It could be, for Peter Dyck has reported that "the Russians are scared 'spitless' by the Bomb." But prudent people may inquire whether if scientists who are in a position to understand are frightened by the Bomb, they should not be also.

The arrival of the Bomb puts the peace churches in an odd

position. (When have we not been in an odd position?) From the time of the Anabaptists who stood out from society because they carried staves instead of swords, we have been considered simpleminded because we insisted that self-protection was ultimately self-defeating. And if it weren't, we concluded, we would rather be right than mighty.

It is a stiff doctrine and we are not always up to it. An example is World War II when some 60 percent of our draftees accepted military service. Nevertheless, the doctrine of peace follows us, or should we rather say it goes before us, and we seek to follow it because we believe it is right. We are not surprised when some view this as a position of unreality. In the real world, as Mao said, power grows out of a gun barrel.

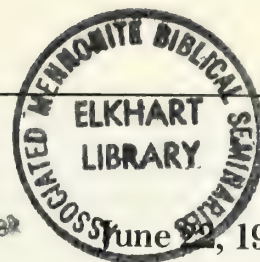
Yet we may ask whether that position like our own is not also a statement of faith rather than certainty. It is not only Mennonites and scientists who raise questions about the "reality" of the military policies followed by the U.S. in the last 35 years. Considerable of the military spending during this period has been based on the need to keep ahead of the Russian supermen. Yet there is evidence that the Russians are weaker than described by the U.S. propaganda ministry and that some of their activity has been in fear of or in reaction to the U.S. "What is the reason for the continual exaggeration of Soviet strength?" asks *The Washington Spectator*. "[Former secretary of Defense Robert] McNamara suggests that this is part of the military sales pitch. When it goes to Congress asking for money, scaring the customer is a time-honored advertising trick."

Those who claim to be realists evidently assume that what their government tells them about the Russians is true. National loyalty, then, becomes an article of faith. But the Falklands-Malvinas war is a fresh example of how truth is the first casualty in war. In a state of perpetual war as we have been in the last 30 years, why should we believe that the U.S. government—or any other—is telling us the truth?

Thus the prudent person—the realist—will look further before deciding that his own side is as righteous as proclaimed, or the other side as dangerous. In Revelation 22 is a list of those who are outside of the holy city. Included are "every one who loves and practices falsehood." Let the prudent take warning.—Daniel Hertzler

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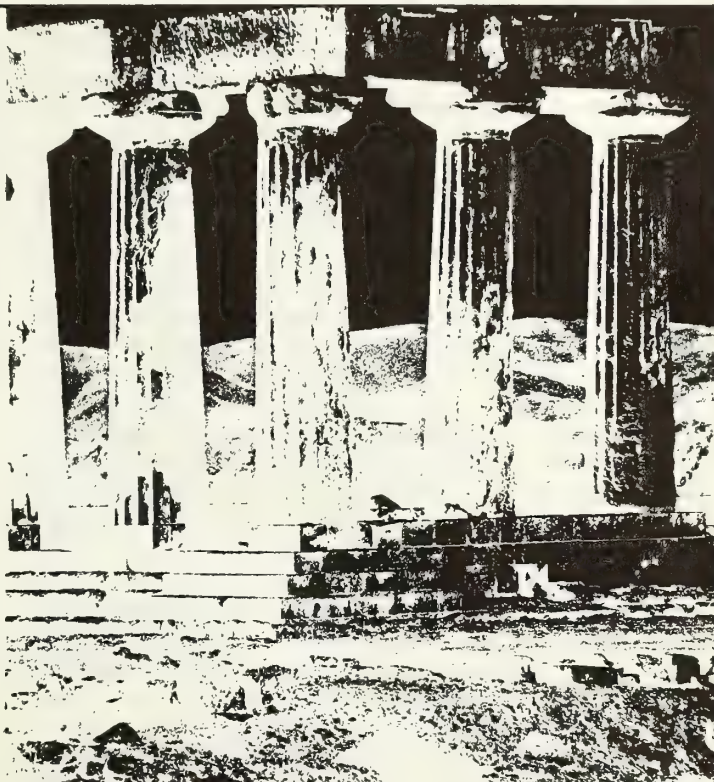


June 23, 1982

A wild and holy story

by Michael A. King

Something has gone wrong. We catch glimpses of the harmony God intended, but always beauty seems tinged with tragedy. . . . All creation seems touched by brokenness.



There is a story which has been told a million times and more. That story, which lies at the heart of our existence, has to be known and experienced if we're to make sense of our lives. It can be a complicated story, one for theologians to pull apart and analyze in their scholarly test tubes (and that can be good); it can also be a simple story, and that's how I'd like to tell it today, as the story without which our lives would be empty and vacant, screams in the dark with no one to hear.

According to this story, there was a time when God's Spirit blew like a wind through the primeval emptiness and filled the emptiness with joyful substance. In *The Magician's Nephew*, C. S. Lewis describes the creation of the world of Narnia by a great singing Voice: "There were no words," writes Lewis, "there was hardly even a tune. But it was, beyond comparison, the most beautiful noise . . . ever heard."

Genesis tells of God filling the world with birds and trees and sun and moon (and gnats, spiders, mosquitoes, and weird creepy-crawlers!). He filled it with the great waters below and the dome of blue sky above. Stars, planets, the great open spaces between them, and everything in all the

universe originated through and depends on the awesome movement of that wind, that Voice, that life-giving presence of God. "And God saw that it was good," says Genesis.

But he was not quite finished. Through the dust of earth blew God's wind once more, and a man, a living, breathing God-filled man emerged, and from his rib a living woman was formed, or so Genesis 2 has it. Genesis 1 simply states that man and woman were created in God's image and blessed by him.

The man and woman were called Adam and Eve. They were put in charge of all the earth and given wonderful freedom to work for good in the context of God's purpose for creation. Only one thing was forbidden: they were *not* to eat from the tree of the knowledge of good and evil. Yet they did, for they couldn't resist. They were like the Pandora of ancient myth, who was given a box she was told not to open, but she heard these marvelously enticing rustlings inside, and she just *had* to find out what they were, so she opened the box and out flew all sorts of horrid creatures who became the source of all the evil.

So Adam and Eve eat the forbidden fruit, and their life of idyllic joy and innocence is shattered. Their Creator walks through the garden which is their home in the cool of the day, calling their names. But they know that through their disobedience they've tried to replace or even become God as centers of their own little worlds, so they're afraid of his voice. They shrink from it, and they cower in their nakedness, their self-consciousness, their heavy awareness of the evil which has entered their lives.

Now, their Creator tells them, they will be thrown out of the garden and into the world, where there is death as well as life, where there is guilt, pain, and sorrow as well as peace, pleasure, and joy. So they are cast out, and an angel with a flaming sword bars them from returning to their garden.

We continue to live it. The story of Adam and Eve is our story; we continue to live it out, and we sense, if only dimly, that it somehow touches on our longing for some lost or future paradise. Frederick Buechner, a preacher and writer, tells of a dream in which he finds himself "... sitting on a stool at a bar, and my glass has left a wet ring on the wooden counter-top. With my finger, I start to move the wet around. . . . And then on the smooth counter of the bar I write a name. When I have finished writing it, I start to weep, and the tears wake me up. I cannot remember the name I wrote, but I know that it was a name I would be willing to die for." (*The Alphabet of Grace*, p. 21.)

Somehow, somewhere, something has gone wrong, we realize. We catch glimpses of the harmony and beauty God intended for creation, but always the beauty seems tinged with tragedy, with weeping for the beautiful name we dream of but can't recall. All creation seems to have been touched by sin, by brokenness. We see it as we look inside ourselves, and realize that we are divided, that brokenness can't help but exist inside us when we have no center but our own hollow selves. We see it as we look outside ourselves, and realize that our relationships with other people are broken, too. Even the people we love, our parents, friends, or spouses, we also at times hate. The trash we leave on our sidewalks, the pollution filling our air, and the animals we have made extinct show us the brokenness of our rela-

Michael A. King served recently as a pastoral intern at the Diamond Street Mennonite Church, Philadelphia, Pa.



"The Mocking of Christ" by Felix Hoffmann. Jesus confronted the powers and they rose up against him.

tionship with the rest of creation. Above all, we see it as we shrink from the voice of our Creator.

But the story doesn't end there. The Bible affirms that God continued to work with his creation even after it had been scarred by sin. He chose a people, the Israelites, through whom to work to bring liberation from brokenness to all creation. He chose strange people sometimes, using them despite their rather awesome imperfections. There was Noah, who along with his family and the beasts in his ark stayed afloat to replenish the earth after the great flood. The Bible says he was a farmer, and what did he do? He promptly planted a vineyard, made wine from his grapes, and drank himself into oblivion. There was Abraham, the father of the nation of Israel, who pretended his wife was his sister to save his skin, and who must have laughed until he cried when God told a great joke, promising him and his ancient wife, Sarah, a child.

There was Moses, who murdered an Egyptian, then had a long argument with God in which he implied God was foolish to choose a stuttering guy like him to lead his people out of

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slavery. There was David, great king of Israel, founder of the line of David which was to bear such wondrous fruit, who saw from his roof a beautiful woman bathing, and thought, "I must have her!" then went out and made quite sure her husband got killed. There was the great prophet Jeremiah, who took time out from confronting the people of Judah with their sin to complain about the day of his birth, moaning, "Why did my mother bring me into the world?"

Through the lives of all these men, and of women, like Deborah, Esther, and Ruth; in events like the exodus, in the days of the kings and of the prophets, God was at work, liberating his people. Sometimes it seemed that almost no one faithfully responded to him, but always there was a remnant, a core of committed Israelites carrying forward God's plan.

A dramatic turn. Then the story takes a dramatic turn, an awesome turn, a turn to make spines tingle and arms erupt with goose bumps. The Spirit of God blew once more like a wind, coming this time to rest on a young woman, called Mary, engaged to be married but still a virgin. The divine and human came together as the Spirit overshadowed her, and a child was conceived. "Therefore the child to be born will be called holy, the Son of God," says Luke. God had entered his creation in a new and unique way through his Son, Jesus Christ. The great Creator of all the universe so loved the world that he was willing to be identified with an earthy birth in a stable filled with hay and cows and cow dung.

We don't know much about his early life, but eventually Jesus grew up, and spent several years challenging the powers of darkness and sin. He confronted the powers that enslave us inside, the demons that still possess us even when we call them other names, and the powers that enslave us from outside, allowing some to go to bed hungry and naked while others worry about diets and designer jeans. He threatened the religious, economic, and political powers of his day and our day so powerfully that they rose up against him, determined to stop his ministry. They were quite successful, and one dark day in Palestine he ended up defeated, wracked by the agony of being stretched out on a cross. And so the story ends . . . almost. Certainly the men and women who had known and loved him thought the end had come.

Soon, however, strange reports began to circulate. Two men taking a sad and lonely walk together, mourning their hero's death, were joined by a third man who walked and talked and ate with them. Another source reports that late on a Sunday evening some of the followers of this man were sitting, frightened and depressed behind locked doors, when suddenly someone joined them. A third report tells of a woman who had loved him wandering through a garden, left with nothing but her tears of grief.

And then a man comes toward her, and he calls to her. "Mary!" he says, and she turns her startled body toward him, and it is he, it is the man, the hero, Jesus Christ, who had been crucified, but is now alive. The same thing happens in the other reports. The man appears in the room filled with his followers, and it is Jesus, and they are filled with joy. He breaks bread for the two lonely men and their eyes fill with wonder as they recognize him, and later they say that as he walked and talked with them it felt as if a fire burned inside them.

Two thousand long years have passed since two men mournfully walked the Emmaus road, since Mary Magdalene wept in

the garden, and the disciples sat frightened behind locked doors, but sometimes it seems no time has passed at all. The darkness of Good Friday has engulfed the world, we think, as we look around us and at times see little but broken homes and burned-out marriages, faces starving in a world of plenty, and missiles lying in their silos, waiting for the proper moment to rise up and ruin the earth.

So where is Jesus now? Today where is our hope? The clue lies in our story, which is still unfolding. Out of the sadness of broken creation emerged the longing of the Old Testament prophets for a day when the lion would lie down with the lamb, when swords would be made into plowshares, when the dry, lifeless deserts would blossom with cool running waters and bountiful life. Their thirst was partly satisfied; Jesus Christ entered history and inaugurated the kingdom of God.


We see signs of the living water around us as his kingdom unfolds, in those moments when we love instead of hate our enemies, when we're able to crash through our racial, cultural, or economic barriers to become one in Christ, when we reach out to the least among us with a loaf of bread or a cup of water, or when we feel Christ's spirit burning deep inside us.

We hope it hasn't ended. Nevertheless, we all know that the healing power which began to spread through all creation in a special way after the resurrection still has a long way to go. We hope our story hasn't ended. We still ache with longing, so we sing, "When the trumpet of the Lord shall sound and time shall be no more . . . when the roll is called up yonder we'll be there." And we sing of the "sweet by and by, when we'll meet on that beautiful shore."

"Ah, those are just pie-in-the-sky-by-and-by songs," we're tempted to say as we dismiss them and their longing. Sometimes that's exactly what they are—our attempt to escape caring about all the trouble of this world. We dare never forget that the kingdom of heaven is already among us, that our eternal life has already begun.

Yet neither do we want to lose our hope that the story is not yet ended. God's new heaven and new earth, the Holy City, the New Jerusalem of Revelation 21 is visible only in faint outline, but as foolish, as madly insane as it may seem in this world, we affirm that a time still lies ahead when a new heaven and earth truly will come to pass as Christ's light finally spreads to and crosses the outer boundaries of darkness.

Now we see a sunset, listen to music, or see a painting, and their beauty stuns and awes us. Now we look at our grandparents, or our parents, and maybe there are times we are so filled with love for them we can't contain it. In those special fleeting moments when we can get beyond the dirty diapers or the pleas for car keys, we can look at our children, our hearts bursting with tenderness. Yet at the same time we feel tears trembling, we feel our hearts breaking, and we shiver with sadness because life is usually much uglier than sunsets; parents and grandparents die and leave us behind; and the world our children will face is sometimes too frightening to bear.

Oh, but *then*, says the Bible, *then* God will dwell with us. Then we will weep no more by the waters of Babylon, for God will wipe away every tear trembling in our eyes. Death will be no more, and crying, and pain and mourning will all pass away. Our Creator will walk in the garden in the cool of the day, calling our names, and we, now no longer afraid, will gladly answer. It's a hope too good, too fabulous, to be true. 



Ha Baccam (right) interprets for Paul Martin, translating into Tai Dam and Laotian for the adult Sunday school class.

Teaching them . . .

Since the arrival of Southeast Asians, the rapid growth of the Des Moines Church has brought excitement and questions. This is the second of two articles.

by Dan Shenk

Discussion centered on the spiritual needs of the Tai Dam people at a recent meeting of the refugee resettlement committee of the Des Moines Mennonite Church. For the past year Ha and La Baccam have been members of the committee.

Ha indicated that ancestor worship tended to be the religion of the Tai Dam people, though many have little interest in practicing it. He said he believes more than half of his people in the Des Moines area are open to Christianity—"especially the younger ones."

Ha, who speaks six languages, dreams of helping translate the Bible into Tai Dam, an effort now in its embryonic stages under the Wycliffe Bible Translators. Added La with a gentle smile, "Someday his dream will come true." There are currently plans for Ha to receive further training in Bible and theology.

Since March 1, 1981, Ha has served as interpreter for Paul

Martin in a special Sunday school class for Tai Dam/Laotian adults. In his translation Ha moves easily among three languages: English, Tai Dam, and Laotian.

Thirteen Tai Dam/Laotian persons, including Ha and La, have been baptized into the Des Moines Mennonite Church. Another dozen joined in the annual "Church Covenant Signing" on January 17, 1982. The meaning of the ceremony was carefully translated by Ha before it took place. According to Paul Martin, "Signing the covenant was explained as their indication that they believe in Christ, intend to receive baptism, and enter into church membership."

Approximately 75 Tai Dam/Laotian people attend Sunday services regularly at the Des Moines church. Another 25 or 30 come occasionally or maintain contact with church people in other ways. About 45 Anglos and a black family also attend. Until the spring of 1982 the congregation's meeting room was in the basement of their building. Maximum capacity there, with chairs in the aisles, was 115. Now they have a new meeting

Dan Shenk is youth minister for Iowa-Nebraska Mennonite Conference.



Ilene Miller with Kikone Baccam, son of Ha and La.

area which will hold up to 175.

The building program was already underway before the Tai Dam/Laotian influx began. But the surge in attendance gave the construction work added impetus! First meeting in the new sanctuary was on March 7, 1982, a day of great rejoicing.

Spacious as the new meeting place feels, in contrast to the basement room, it too may soon be too small. (Then again, it's hard to say. Some in the church feel that a plateau is being reached, that a leveling off in numbers may be just ahead.) According to Dorothy Martin, "Quality is more important than quantity. Numbers do not necessarily equal success—just as a drop in numbers does not signify failure."

In light of the current growth rate, however, the possibility of outgrowing the present facility has been explored. Options discussed have included multiple services, a Tai Dam/Laotian fellowship within the Des Moines Mennonite Church structure, or another meetinghouse location elsewhere in Des Moines. As Doyle Miller said early this year, "We've been operating on faith this long. Why stop now?"

Doyle's comment encapsules the prevailing point of view, the outlook which has undergirded the church's steadily increasing involvement with the resettlement work. Yet not all in the congregation share Doyle's open-ended optimism. Some are starting to say, "Whoa, maybe we're biting off more than we can chew."

The church council in particular has wrestled with this question—and on more than one occasion has recommended to the resettlement committee that they rein things in a bit, set some guidelines before moving into further involvements. Let's not overcommit our people, they say in effect, and burn out.

The resettlement committee may reply (again, in effect) that many of the pressing needs can't be clearly anticipated or slotted into "guidelines," that a church doesn't suddenly get "big enough," that "we've come too far to turn our backs."

The dialogue continues!

Of course, neither committees nor people fit convenient cate-




After signing the covenant on January 17, 1982, Oulom Inthalangsy hands the pen to Glenn Baughman.

gories. Des Moines church council chairman Lloyd Kaufman declared the following in a 1981 address to the Iowa-Nebraska Mennonite Conference: "We do not know where this mission endeavor leads. But there is no lack of enthusiasm on our congregation's part. As in all worthwhile projects, there is a lack of time, wisdom, and finances. But this is a project we accepted and it we will not shirk. . . . *Now* is the time they are needing us. . . . I hope all of you can rejoice with us in being missionaries right here in the Midwest with Asia delivered to our own backyard, filled with eager learners. If ever we've been called upon for a special task, this *must* be one of those times."

And one day in November 1981, shortly after her appointment as resettlement coordinator, Ilene Miller was "unloading" on Dorothy Martin. "I don't think anything I've done today has been in my job description," she said, sighing wearily. After a few moments of quiet empathy, Dorothy said, "Well, Ilene, you know who our strength is. . . ." Ilene managed a smile, nodding.

The Tai Dam/Laotian people appreciate the efforts and energy being expended on their behalf. In October 1980, for example, they prepared and served a Southeast Asian meal for the Des Moines Mennonites. Dorothy recalled that she was "not allowed to set foot in the kitchen" that evening! Ha Baccam gave a moving speech of appreciation before the meal that the "guests of honor" still talk about.

Ha's nephew Stuart Baccam is unequivocal in thanking the Mennonites: "You have unified our families and helped to create our people's life in the United States. It is like the Tai Dam people are born again."

The question might be raised: How long do resettled refugees "need" to be grateful? In fact, Des Moines members are concerned that an impression *not* be given to the Tai Dam/Laotian people that a "beholden" or dependent attitude is expected. As Paul Martin put it, "We need to help our new friends move from constantly looking upward with their thank you's onto the plain of peoplehood equality." 

In defense of Billy Graham

by Frank H. Epp

These words are in defense of Billy Graham's attendance at the international interfaith peace conference in Moscow from May 10 to 14 and of most of the things he said and did there.

My qualifications for answering his North American critics are not overwhelming, but crucial. First, I was there, one of 590 "religious workers" from 90 countries gathered at the invitation of the Russian Orthodox Church to help "save the sacred gift of life from nuclear catastrophe."

I heard Graham's major speeches, observed him from the front rows, and twice had significant interaction with him. Also, I am an erstwhile Graham critic myself and still cannot quite forget the "Honor America" rallies he and Bob Hope staged to help boost the Vietnam war effort in the late 1960s.

I can still be critical. It was strange for Billy to say he was merely an "observer" when he really functioned as an "honorary patron," strange also for him to say much about his usual altar call and then to excuse himself by saying there was not room up front in the Baptist church. There was some room.

He, or one of his aides, should have stopped their black chauffeur-driven limousines for the benefit of the people, even if only for 30 seconds, as his party raced off to the Russian Orthodox church for a second Sunday morning service. It would have been a courteous—and courageous—act to greet the outside crowd of hundreds, who had come from distant points to see him and who had sung hymns for two hours in disobedience of police orders. They had not gained access to the meeting because there had been no one in Byelorussia, the Ukraine, or Siberia to hand out the essential tickets of admission.

Personally, I wish Graham would have avoided some North American clichés and hair-splitting differentiations between such theological mysteries as "spiritual peace between man and God" on the one hand, and "psychological peace within ourselves" on the other hand.

Apart from knowing enough to comment on Billy Graham's evangelical theology and public relations strategies, I am not unfamiliar with the USSR. Two of my uncles died in Soviet labor camps and a brave 30-year-old first cousin has just completed a prison term for her involvement with the underground religious press.

Not being as diplomatic as Graham, I gave Radio Moscow my view of religious freedom in the USSR, not so much by counting religious workers in jail—my Mennonite colleague had a list of 150 in his pocket—but simply on the basis of the Soviet constitution, as interpreted by Vladimir Kuroyedov, chairman of the Council of Religious Affairs, USSR Council of Ministers. The constitution guarantees freedom of religious belief and worship, but not freedom of religious propagation. Only atheistic propaganda is sanctioned by law.

Perhaps, it was precisely for that reason that I supported Billy

Graham in his Moscow trip. His uncompromising proclamation from the platform of the Sovincenter congress hall transcended the Soviet constitution on religion as did the entire interfaith conference and its final communiqués. I don't think Soviet authorities counted on it, but they now have a tiger by the tail.

The 590 people, endorsing the conference's powerful appeals to their followers and to the nations, spoke as "religious people" on the basis of "religious values." As a result, religion in the Soviet Union can no longer mean merely belief or liturgy; it is now profoundly ethical and social, hence also political.

The legal and political experts in the Kremlin could be troubled. Intentionally, or otherwise, the church in the USSR has started an irreversible redefinition of religion, perhaps even an ideological reformation. It was religion's finest hour, an altar call that will be heard in history for many years to come.

There must also be uneasiness in the American White House. It wasn't Moscow but Washington that tried to dissuade Billy from preaching the gospel in the heart of Moscow. For American government too, religion has been redefined, and at long last the much misrepresented separation-of-church-and-state doctrine can no longer mean that evangelists do not call nations to repentance.

That brings me to the last point of my defense. At this stage in the nuclear arms race it is impossible for people of God not to accept invitations to do some small thing in hope of saving the sacred gift of life from nuclear catastrophe.

And Graham had a special reason for going. Remember, it was a Christian nation, Billy's nation, that dropped the first atom bombs, and it was a Christian president that decreed their dropping. Now millions of evangelicals, living by Lindsey's *Late Great Planet Earth*, rather than by the Nazarene's *Sermon on the Mount*, accept that the kingdom of God can appear only after a nuclear war and the second coming.

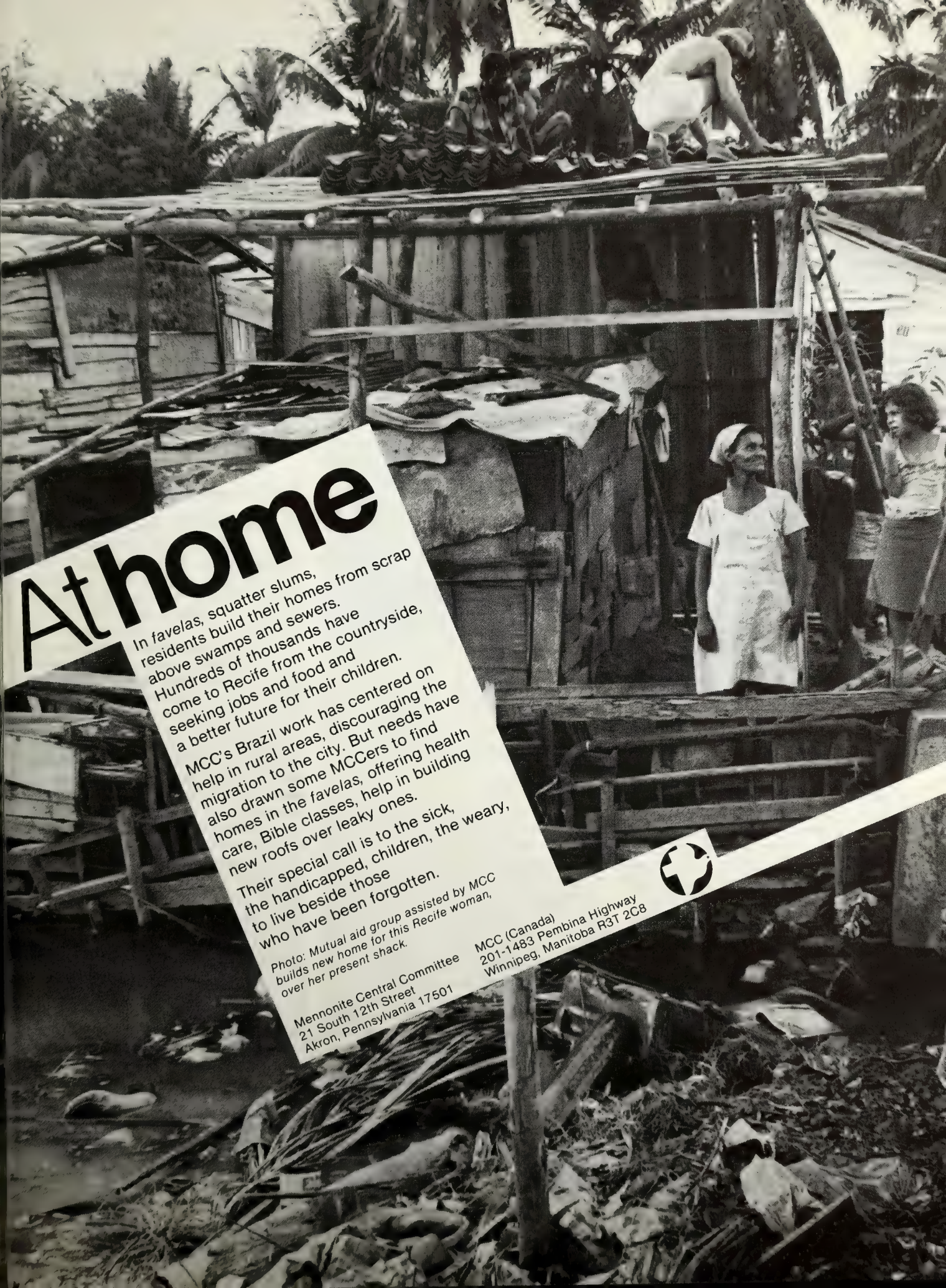
So pervasive is the postponement theology, with its inevitable effect on politics, that even the new Billy Graham remains somewhat ambivalent on that point. A Soviet "expert" from the Soviet Academy of Sciences reminded him of that fact. "I accept," he said, "your insistence that humanity has sinned and that humanity needs to be saved, but why postpone into the distant future your kingdom of God?"

Graham's introducer at the Baptist church spoke of him as having been born again thrice: when he became a child of God, when he became a racial integrationist, and when he became a nuclear abolitionist. If, as now seems possible, Graham will rediscover the kingdom of God on earth and for our time, and identify it not only in terms of spiritual experiences, heavenly places, and distant futures, then Moscow will have meant much more than mere "observation."

Billy will have started a religious reorientation within himself, among believers in America, and not impossibly also within Russia. And maybe, just maybe, nuclear catastrophe and the destruction of all life on earth will have been averted.

From where I sit, Moscow was also Graham's finest hour. ☞

Frank H. Epp is chairman of the international Mennonite Central Committee Peace Section.



At home

In favelas, squatter slums, residents build their homes from scrap above swamps and sewers. Hundreds of thousands have come to Recife from the countryside, seeking jobs and food and a better future for their children.

MCC's Brazil work has centered on help in rural areas, discouraging the migration to the city. But needs have also drawn some MCCers to find homes in the favelas, offering health care, Bible classes, help in building new roofs over leaky ones.

Their special call is to the sick, the handicapped, children, the weary, to live beside those who have been forgotten.

Photo: Mutual aid group assisted by MCC builds new home for this Recife woman, over her present shack.

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Wartime salvation story to be made into a major film

Merle and Phyllis Good of Lancaster, Pa., have announced the production of a motion picture based on the book *Lest Innocent Blood Be Shed*. The Harper and Row book by Philip Hallie was optioned two years ago by the Goods and their backers.

Recently signed to script the film is Academy Award winner Carl Foreman, best known for his films *High Noon*, *Bridge over the River Kwai*, and *Born Free*.

The producer of the film will be Lucy Jarvis with her Creative Projects company based in Rockefeller Center in New York. Winner of six Emmy awards, she produced movies for NBC television for many years before forming her own company. Her four-hour movie *Family Reunion* starring Bette Davis on NBC-TV this past year was a popular and critical success.

The Goods serve as executive producers of the film, have approvals on all key elements of the project including script, talent, and distribution, and are deeply involved in all creative decisions.

"It began in the conscience of a Mennonite businessman," Good stated. "He had read the book, had met André Trocmé years ago, and believed the story should be told in such a way that millions would be touched by it. That's when he called us."

"The beauty of this project is the way this story moves people of all faiths and all walks of life," Mrs. Good pointed out. "It got rave reviews from the secular press, everyone from the *New York Times* to *Harpers*. In France too. And it won awards and acclaim from

Protestant, Catholic, and Jewish publications."

The story takes place in southern France during World War II. A small Huguenot village, Le Chambon sur Lignon, became a refuge for hunted refugees, most of them Jewish, and a great number of them children. André Trocmé was pastor of the village. He and his assistant preached Christian nonviolence in the middle of the terrible turmoil of that war. Their parishioners joined them in one of the boldest, untold stories of love overcoming evil in modern times.

The village and the surrounding hamlets, under the heroic leadership of André and Magda Trocmé, are credited with saving the lives of more than 5,000 refugees, most of whom are alive today.

The budget for the film is currently estimated at \$10 million. The seed money for the project has been put up by a group of eastern Pennsylvania Mennonite, Brethren in Christ, and Church of the Brethren business and professional persons "concerned about our peace witness."

Photography is slated to begin in early 1983 with a possible release date in 1984.

"It's a story of courage," Good said. "It's not a religious picture as such. Instead, it's a story about religious people whose courage to do what they knew they should will inspire persons everywhere to greater faith and courage."

"We wanted to keep it under wraps until it appeared a likely thing," Mrs. Good explained.

"If the film moves only one person to coura-



Merle Good, Philip Hallie, Phyllis Good, Lucy Jarvis, and Carl Foreman

geous action or faith, it will be worth the years of work," concluded Mrs. Good.

Twelve percent return on retirement approved

A recommendation crediting near-market rates of return for Mennonite Mutual Aid's individual retirement savings plans received approval from the MMA Board of Directors at the biannual meeting on May 14 in Goshen, Ind.

The recommendation guarantees a minimum 12 percent return on new deposits to MMA retirement plans through 1983 and on each certificate's accumulated value from the 1982 to the 1983 anniversary dates.

Investment restructuring, which will provide this higher rate, also will ensure a future return on deposits that is "tied to the current market," noted Ronald J. Litwiller, vice-president of Mutual Aid Services. This decision will result in the higher returns for MMA Individual Retirement, Tax Deferred, and Flexible Payment annuities.

The revamping of the retirement plans also will direct a fractional percentage of the plans' investment return to Mennonite Mutual Aid Association's fraternal funds. These comprise the Mutual Aid Sharing Fund which supports special sharing projects within the Mennonite denominations and related groups.

In other activity, the MMA directors evaluated a recommendation to release fraternal funds for interest payment subsidies on MMA loans to congregations. Board members acknowledged the need for this service, but requested further research before taking action.

At the close of the day's meetings, George Dyck, medical director of Prairie View Mental Health Center in Newton, Kan., was named chairman of the MMA Board of Directors. He fills the position vacated by Laban Peachey who resigned to join the MMA staff as Mutual

Lesotho churches' reconciliation assist

A king, 12 cabinet ministers, two chiefs, and various opposition leaders were in attendance as Africa Inter-Mennonite Mission (AIMM) worker Stan Nussbaum of Morton, Ill., delivered three talks on peace during a special "Day of Recollection" at a church center in Maseru, Lesotho on Mar. 11. Church heads had arranged for the time of prayer and reflection for a select group of political and church leaders out of concern over continuing violence and division in Lesotho.

"The law of peace is that you love God, your neighbor, and your enemy," said Nussbaum in the first of three meditations on the Sermon on the Mount. Speaking in Sesotho, he observed that such loving is possible only if one lives in the Spirit.

Nussbaum "spoke simple truths which in a different setting would have been quite

unthreatening," notes Mennonite Central Committee worker Robin Bison of Toronto, Ont., who also attended the meeting. "But here they were quite radical in the sense that they got down to the root of the problem."

In Lesotho, an impoverished black-ruled enclave within South Africa, hostility between the ruling Basotho National Party and the opposition Basotho Congress Party has turned increasingly violent in recent months. The churches themselves have reflected the division, with the Catholics sometimes identified with the ruling party, and the Lesotho Evangelical Church with the opposition.

Nussbaum's talks generated discussion on ways to apply Christ's teachings to the problems in Lesotho, and some seemed to "take to heart" what was said, according to Gibson. But others were more concerned about political justification.

AIMM currently has eight workers in Lesotho involved in such areas as Bible teaching and agriculture.

church news

Aid Minister on June 1. Paul Leatherman, director of Mennonite Central Committee's Self-Help program, continues as vice-chairman.

Edward C. Taylor, director of Home Missions for Mennonite Board of Missions, Elkhart, Ind., was appointed to the board to fill the vacancy left by Peachey's resignation.

The next meeting of the MMA Board of Directors will be on Nov. 18 and 19 in Chicago, Ill.

Inter-Mennonite Bible conferences planned

Two regional inter-Mennonite Bible conferences have been announced. The Great Lakes Bible Conference will be held Oct. 17-19 at College Mennonite Church in Goshen, Ind. The Brethren-Mennonite Bible Conference for the central states is scheduled for Jan. 14-16, 1983, at United Methodist Church in Hutchinson, Kan. Possibilities exist for such conferences in Ontario and in north central states.

The two conferences which have been announced will both focus on Ephesians. This is intentional in that the Council of Moderators and Secretaries of the Mennonite Church, the General Conference Mennonite Church, Mennonite Brethren, and Brethren in Christ had planned an all North American Bible conference for summer 1982 on Ephesians. This plan was abandoned in 1981 in favor of up to 12 regional conferences. Each is to tailor the concept to its own interests and needs.

Great Lakes chose as the theme "The Church, God's Community of Wholeness" and central states planners picked "The Church and Power for Change."

Kenneth Geiger will keynote the conference in Goshen on Sunday evening, Oct. 17, followed by eight presentations during the next two days by Howard Charles (2), Gertrude Roten (2), John R. Yeats (2), Arthur Climenhaga and Kenneth Bauman on specific passages in Ephesians.

Elmer C. Martens of the Mennonite Brethren Seminary in Fresno will make four presentations in Hutchinson, Jan. 14-16, 1983. Local resources will be used for seminars on specific topics growing out of Ephesians. The Church of the Brethren is also involved in planning this event.

Inter-Mennonite activity in service ministries to others through Mennonite Central Committee, Mennonite Disaster Service, and in other ways seems to be growing. Mennonites work together in relief sales and Mennonite Men's singing groups, but seldom are there opportunities to study the Scriptures together.

More details will be announced as information is available. The Bible conferences are open to the public. Promotion of the Bible conferences will be through the district conferences of the participating groups to their congregations.

Consultation on inter-Mennonite relationships and agencies announced

The Mennonite and Brethren in Christ Council of Moderators and Secretaries (CMS) is inviting 13 inter-Mennonite agencies to a consultation on inter-Mennonite relationships Oct. 21-23, in Chicago.

The impetus for this meeting came from a similar gathering in 1974 also hosted by the CMS. The 1974 findings committee report urged periodic consultations of this type "to discern . . . the direction and effectiveness of our efforts together in fulfilling the mission of the church."

CMS believes the 1974 statement of purpose relevant in 1982. Resource persons for this year's consultation include George Brunk III

for worship and Bible study, Cornelius J. Dyck for a historical perspective on inter-Mennonite cooperation, and Delbert Wiens and James Waltner on the subject "Our Church, Its Agencies, and Our Times."

Each agency is to provide a written report summarizing its purpose and program. The agencies are also to identify projected program shifts in the next two to five years and major concerns about their mission in the present context.

Ross Bender, Vern Preheim, and Nick Rempel serve as the planning committee for this consultation. Attendance is by invitation, as space is limited.—Vern Preheim

Choice cited for broadcast excellence



Rick Stiffney receives *Choice* award

Reaching and motivating a broad spectrum of religious and nonreligious people and communicating religious values without preach-

ness—that is the genius that won *Choice VIII* an Award of Merit from the Religious Public Relations Council on Apr. 22. Rick Stiffney, vice-president of Home Ministries for Mennonite Board of Missions, was present in Indianapolis to receive the award on behalf of MBM and writer-narrator David Augsburg.

Choice VIII, a series of 65 ninety-second programs, invites listeners to live more with less. Each of the spot-type programs uses upbeat music and slice-of-life illustrations to deal with ethical decisions about affluent lifestyles. Although each program suggests a Jesus kind of response, the final choice is left to the listener. The late Doris Janzen Longacre's book *Living More with Less*, served as a resource for *Choice VIII*.

MCC withdraws from El Arish projects

On Apr. 30 Mennonite Central Committee officially ceased its involvement in four rural community development programs in the North Sinai community of El Arish, in compliance with a Feb. 2 directive from the Egyptian government. The directive, which instructed MCC to terminate or transfer its El Arish projects, restricts MCC's involvement in Egypt to church-related institutions. Despite real disappointment that MCC needs to leave the area and forsake its development projects there, personnel are encouraged that three of the four projects will continue with new leadership.

The government's directive to leave El Arish came at a time of heightened security concerns in Egypt following the outbreak of sectarian violence and the assassination of President Sadat last year. The reasons for the directive appear to be related to circulating reports which mistakenly identified MCC as the "American Missionary Society" engaged in evangelistic activity. Proselytizing by certain fundamentalist organizations has reportedly upset Christian as well as Muslim groups in the

country.

As a result of communication with MCC country representative David Osborne of Hesston, Kan.; Paul Myers, MCC secretary for the Middle East; and others, the Egyptian government has acknowledged that MCC is instead a "charity" organization. The results of this change in MCC's identity are not yet known.

MCC is urging that future development work by MCC not be ruled out by the government. But Myers adds, "If on the basis of accurate information the government still decided it doesn't want us in certain areas, we will accept that."

At the time of the Feb. 2 directive from the Egyptian government, three couples were involved in the El Arish projects. Don and Elaine Strite Hess, whose MCC terms were scheduled to end June 1982, are returning to North America. Harry and Kathe Harder will spend the last year of their MCC assignments working with the West Bank team. Dennis and Rachel Hess Maust, whose terms will end in July 1983, are in Cairo waiting reassignment.

Churches provide Christian perspective to Europe peace movement

Germany is currently witnessing a peace movement unprecedented in its breadth and strength, in the intensity of the discussion it has fostered at the grassroots level, and in the renewed challenge it has brought on German Christians to examine in a fresh way the peace teachings of the gospel.

This peace movement was most immediately sparked by the NATO decision of December 1979 to deploy 572 middle-range nuclear missiles throughout Western Europe, especially West Germany, beginning in the fall of 1983, to offset the tactical superiority which the Soviet Union supposedly had acquired in this continent. The technical characteristics of this "new generation" of missiles are numbing: they will provide NATO with the capacity to strike deep into Soviet territory with an accuracy unrivaled by any missile in the Soviet arsenal, and with a flight time of six minutes.

From its very beginning, the churches in Germany have taken an active role in providing a Christian perspective and voice in the peace movement. Influential in this process was a study the Dutch Reformed Church issued already in August 1979, referring to deterrence as "a collective security system based on the express readiness to transform creation into chaos." Pointing out how pacifism—as old as the church itself—has acquired a new persuasive power in the nuclear age, it calls on Christians to actively seek alternatives to the current system of nuclear deterrence.

A milestone in the churches' involvement in the peace movement was the *Kirchentag*, or



Titus Peachey, in Laos, orphanage children, employees, and officials gather around material aid supplied to the Luang Prabang Orphanage by Mennonite Central Committee. This aid is highly appreciated. The story of human need and suffering in Southeast Asia has not yet been fully told.

biennial assembly of the Protestant Church of Germany, held in Hamburg in June 1981. It showed the extent to which peace had become a burning issue to German Christians, and an issue to which the churches need to speak.

About 150,000 persons, mostly young people, attended the *Kirchentag*. The special Bible studies and worship services on the theme of peace drew overflowing crowds. On this occasion, Erhard Eppler, vice-president of the *Kirchentag* and member of the German Legislature, said in a sermon: "We cannot suddenly bring about the peace which is above all understanding in a world in which there are more tons of explosives than of food. We can, however, here and now, strive after a more rational peace, a peace which aspires to an understanding free from fear and hate."

On Nov. 6, 1981, the Protestant Church of Germany issued a special statement on the "preservation, support, and renewal of peace." While refusing to condemn those Christians who believe that peace can be safeguarded through nuclear weapons, the statement vehemently affirms the declaration that "war is against the will of God."

A few weeks later, "peace weeks" were carried out in over a thousand German cities.

Especially encouraging has been the rise of a peace movement more recently in the German Democratic Republic. This is not a peace movement that repeats the official anti-NATO slogans of the GDR government, but a peace movement which challenges its own authorities—as does the Western peace movement—to "create peace without armaments."

Farm cooperative is one attempt at solution to El Salvador's land problems

While world attention focuses on the ongoing civil war in El Salvador and political maneuverings following the recent elections, two Mennonite Central Committee Central America workers report cause for hope in some efforts to find practical solutions to El Salvador's serious land problems.

In late March Phil Hofer of Fresno, Calif., visited Hacienda La Florida, a cooperative some 10 miles northeast of the departmental capital of Santa Ana in western El Salvador. For 60 impoverished families, its almost 600 acres and few scattered buildings represent a new beginning. "They are starting from scratch, as they are the poorest of the poor of El Salvador, its *campesinos* and peasants," observes Hofer.

Most Salvadoran peasants rent or squat on small plots, hiring themselves out for \$2 per day to large landowners—when they can get work. Few enjoy basic health facilities like clean water and latrines, and over half are illiterate. The civil war has driven many away

from their homes; at least 20 of the families at La Florida came there following military actions in their area.

Hofer visited the cooperative on its third anniversary. In March 1979 CREDHO, the social arm of the small Salvadoran Episcopal church, signed papers purchasing the 591 acres from a Salvadoran agricultural development corporation. The Dutch Interchurch Coordinating Committee for Development Projects provided capital of \$600,000, just over half of which went to purchase the land. Since the beginning CREDJO has provided technical assistance through two social workers and various technicians.

La Florida is now financially solvent, according to the project coordinator. Last year members shared profits of \$16,000 after paying salaries and making land payments. Says Hofer, "That profit proved a tremendous stimulus for cooperative members, a kind of quick education. People are now much more willing to work than they were the year

before."

As project workers led Hofer on a tour of the cooperative they pointed out new housing going up. Next to mud and straw frames holding up straw roofs were adobe brick structures sporting laminated roofing. By making their own bricks and helping each other with labor, cooperative members are able to put up the better houses for as little as \$700.

The most striking feature of Hacienda La Florida, according to Hofer, is its 10 acres of vegetable farms. Melons, tomatoes, cucumbers, okra, and other vegetables were planted in neat rows, all irrigated by gravitational force with water from a nearby river.

Concludes Hofer, "It is too early to forecast whether La Florida will be a success, either in qualitative or quantitative terms. It is not too early, though, to hope that it will serve as a witness to something deep and profound that must occur in El Salvador on a broad scale if the problems of the land and justice are to be solved."

Historic peace churches urge freeze on nukes

A delegation of Friends, Brethren, and Mennonites went to Washington the third week of May to hear U.S. and Soviet views on the current state of U.S.-Soviet relationships and to urge both governments to freeze the buildup of nuclear weapons and initiate more exchanges between their peoples.

The seven-member delegation met with members of President Reagan's staff on the National Security Council and with Eugene Rostow, head of the Arms Control and Disarmament Agency. At the Soviet embassy the ambassador had just been called back to Moscow for consultation, but discussions were held with two senior staff members.

The delegation presented a statement for discussion based on the religious principles of the three groups.

While recognizing differing opinions on the relative military strength of the two nations, the statement insisted on the "plain truth that nuclear war, no matter what the provocation . . . is wrong and that the threat and the massing of weapons create a climate for conflict, not for reconciliation."

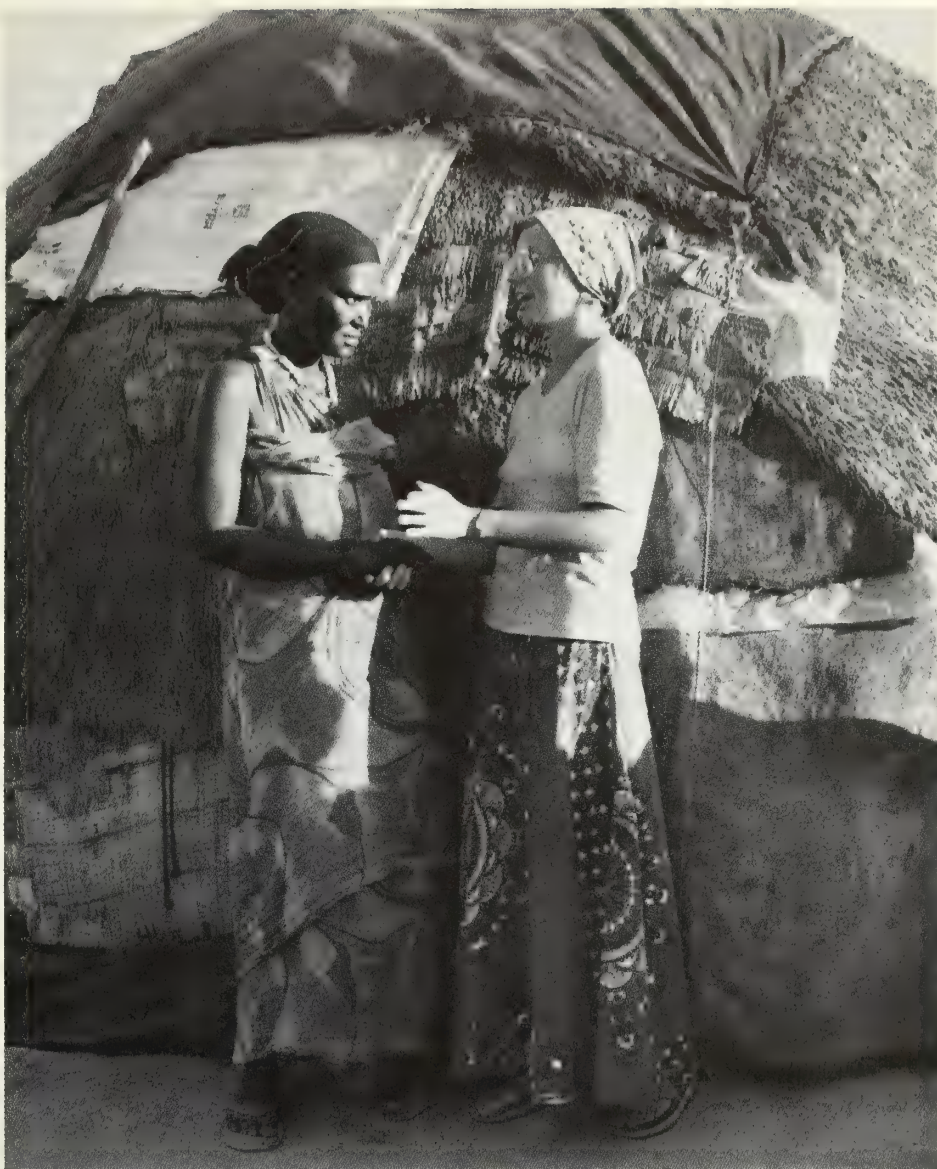
The delegation urged an immediate freeze on testing, production, and deployment of nuclear weapons, as proposed by Senators Hatfield and Kennedy, and called on the Soviet Union to advance similar proposals. It also urged a new perspective on the competition between the two countries—deterrence by cooperation instead of military threats.

The experience of the Friends, Mennonites, and Brethren in exchange programs with the Soviet Union and other East European countries was described and an offer made to both governments to assist in enlarging and enhancing this method of conciliation.

Delegate Edgar Metzler reported that the views expressed by policymakers left the delegation with deep concerns about the prospects for progress in disarmament talks. United States officials on one hand insisted that the United States must build more weapons before it can consider reduction on the basis of a relative equality armament. On the other hand officials admitted that U.S. military leaders would not trade their own arsenals for those of the USSR.

The visit to government leaders by the three historic peace churches was a followup of a similar delegation by the Friends two years ago. A striking difference now is the attention policymakers and legislators are giving to the ground swell of public opinion demanding an end to the arms race.

Members of the delegation were Atlee Beechy of Goshen, Ind.; Charles Boyer of Elgin, Ill.; Norval Hadley of Monrovia, Calif.; Barbara Hollingsworth of Muncie, Ind.; Edgar Metzler of Elkhart, Ind.; James Waddington of Salem, N.J.; and Clair Walker of Cockeysville, Md.



Women's leader Seenab Hashi and Lou Murray outside home at Suriya Refugee Camp in Somalia. The effects of the conflict between Somalia and Ethiopia have cast a long shadow over the thousands of refugees. Yet with material aid and spiritual encouragement, many refugees are able to cope and look forward to better days.

Freyenbergers found slow but effective progress in Ghana

"Ghana is a tough country to live in, but it felt like home," said Stan Freyenberger, who recently returned to North America with his wife, Jane, and two children from six years of service in Northern Ghana with Mennonite Board of Missions.

Stan was manager of Langbensi Agricultural Station, which is a joint effort of Christian Service Committee and the Presbyterian Church of Ghana. MBM has supplied people for two Christian Service Committee stations since MBM agricultural workers were pulled out of Nigeria during civil war in the 1960s. Jane worked as nutritionist with the villagers.

Langbensi is situated in the remote northern section of Ghana. Accra, the capital city, lies

over 450 miles of bad roads to the south. The northern area has been considered "the boon-docks" by most southern Ghanaians, and "the mission field" by Christians in the south. The population is about 90 percent traditional religions, 5 percent Muslim, and 5 percent Christian.

Yet this isolation has proved helpful in the long run. "The Langbensi area has been one of the last regions in Northern Ghana to be developed agriculturally," Stan explained. Other areas have already been over-farmed. The land is still rich in our area, and we have tried to take good care of it." Perhaps the most significant accomplishment, Freyenbergers said, has been winning the confidence of the

mennoscope

Pamela Sharpe, a language training consultant from Worthington, Ohio, will conduct a seminar on Teaching English as a Second Language (TESOL) at Goshen College, June 24, 25. Rosemary Wyse recommends the seminar for anyone who works with nonnative English-speaking persons. Cost of the seminar is \$20. Call Rosemary Wyse at Goshen College, (219) 533-3161.

To **Helen Eshleman** who wrote an article to be published anonymously: We lost your address and cannot acknowledge your article directly, but we do plan to use it in the *Gospel Herald*.

Over 150 representatives from 78 Canadian and U.S. thrift shops and SELFHELP stores gathered to share and learn from new ideas at a two-day meeting at Mennonite Central Committee headquarters in Akron, Pa., May 5 to 7. The thrift shop and SELFHELP store movement began in Altona, Man., in 1972. Now there are 87 shops in five provinces and 18 states. Involved are over 5,200 volunteers

working in 42 Canadian shops and 45 American shops. In 1981 the sale of donated items by thrift shops generated an income of \$900,000 which went to the various MCC offices. Total SELFHELP retail sales in 1981 totaled approximately \$2 million.

Responding to the militarism of our day and structural evaluation were the major discussion items at the Apr. 16, 17 meeting of the MCC (Canada) Peace and Social Concerns Committee in Winnipeg. The committee agreed that the Peace and Social Concerns office should send to each congregation in Canada a copy of "New Abolitionist Covenant," "World Peacemakers Pledge," "Nuclear Annihilation and a Faithful People," "Nuclear Weapon Free Zone," and "A Better Way," a pamphlet about militarism in Canada, to be published by Peace and Social Concerns of MCC (Canada).

On May 5 Mennonite Central Committee shipped 1,000 tons of wheat to Bangladesh to be used in food-for-work projects in Noakhali district, where the MCC agriculture program is

concentrated, and other districts of the country where there are also severe food deficits. The wheat was supplied by Canadian Food Bank. Bert Lobe, MCC Asia secretary, returning from a Mar. 21 to 26 visit to Bangladesh, reported that Bangladesh faces a food deficit in the range of 900,000 metric tons.

An auction sale is being planned for Saturday, Sept. 25, to raise funds for relief and development projects in the Third World, administered by Mennonite Central Committee. The location of the sale will be the Morris Stampede Grounds, Morris, Man. Persons interested in donating goods to the sale should call or write to MCC (Man.) offices at 101-1483 Pembina Hwy., Winnipeg, Manitoba. R3T 2C7.

Mennonite Radio and Television (MRTC) has agreed to prepare a resource package for congregations which will equip them to influence programming on local radio and television stations. The concept grew out of an earlier project, initiated mid-1981, when a brief was prepared for presentation to the Canadian Radio-Television and Communications Commission, regarding religious broadcasting in Canada. As the research came together, it became apparent that current legislation allows community groups to submit concerns to the Commission regarding the performance of local stations. Public submissions are possible, when the station's operational license comes up for renewal.

Graduate level Bible and theological courses will again be taught this fall, winter, and spring in the central Kansas area under the auspices of the South Central and Western District Mennonite conferences. Pastors and lay persons interested in theological study are welcome to enroll in these courses. This program, now in its third year, has recently been named the "Great Plains Seminary Education Program," and is sponsored in conjunction with the Associated Mennonite Biblical Seminaries, Elkhart, Ind. Persons interested in more information about these courses or who desire to apply for admission should contact the coordinator: Elmer Ediger, Box 467, Newton, KS 67114; (316) 283-2400 or 283-4509.

The Boise Peace Quilt was prepared by a group in Boise, Idaho, who wished to show friendship to people of the Soviet Union. The quilt was delivered to the Soviet Embassy in May. A leaflet supplied to *Gospel Herald* by Leonard Nolt of the Hyde Park Mennonite Fellowship in Boise describes the project and offers to share information with others interested in trying a similar venture. For information write or call Boise Peace Quilt, c/o 1820 N. 7th, Boise, ID 85702. Phone (208) 345-2030.

"I'd love to hear just one good sermon affirming singleness as an equally acceptable option for life as marriage—to hear the church

Freyenbergers

farmers and convincing them of the need to maintain the soil.

Before the birth of their two children, Adriane Joy and Lisa Ann, Jane was involved in nutrition development in the surrounding villages. "I visited the villages and took surveys to find out the quality of life and to determine what the women saw as their basic needs," she said. Jane hired a Ghanaian to help with nutrition work, and recruited volunteer health workers to monitor child growth.

"We weighed all children under the age of five years," Jane said. "Anyone dropping in weight over a two-month was a danger signal and was followed up with a consultation. In addition, Jane taught village mothers good child-care methods and distributed malaria medicine. She also learned the local dialect, since most women didn't know English, the official language.

Stan's goal at the station was to maintain a fairly high level of agriculture production through soil maintenance and improved farming methods using local resources. Speaking of the latter, Stan expressed the danger of misused high technology. "Tractors and other machinery are not the only answer in Ghana," he said. "In most areas, use of oxen and other traditional techniques are best. Commercial fertilizers are heavily abused. The government provides it cheaply and it does improve crop yield, but in the long run it is bad for the soil when not used with other good agricultural practices."

Both Jane and Stan feel they were successful in Ghana, and hope development will continue there. "We feel good about bringing the agricultural station to this point, though we weren't so successful at Ghanaization of the



Jane and Stan Freyberger and daughters, missionaries to Ghana, Africa.

program management," said Stan. The Ghanaian who was to fill Stan's position didn't work out. Dutch church groups, who have traditionally supported work in Northern Ghana, are looking for a permanent replacement.

Freyenbergers are happy to be home in North America, but hope to go overseas again sometime. "We liked our lifestyle there, and hope we can just keep our priorities straight in the meantime here in the States," Stan said. "Just now we are looking for a break, renewing acquaintances, and receiving new stimulation."

"Going to a Third World country is not for everyone," Jane said. "It took me a year just to get my bearings. One should be prepared for anything, and be ready to overcome the inevitable culture shock by busying oneself with the needs of others."

acknowledge that 'one is a whole number!' This yearning, expressed at the Singles Retreat at Laurelville Mennonite Church Center, May 21-23, 1982, drew a firm "Amen" from the circle of thirty attentive singles. The weekend's thrust was on living responsibly and creatively single. There was much affirmation and celebration to go with the tears of anger and release. The declaration that persons are single by choice—resulting from their own values and decisions—was a freeing experience for some. The quote, "I'd rather go through life wanting what I don't have than having what I don't want" was a reminder that every "yes" in life carries a corresponding "no."

The Senate moved quickly on May 12 to deny all federal education benefits to those Selective Service determines to be nonregistrants prior to prosecution. The proposal came in the form of an amendment to the 1983 Department of Defense Authorizations bill, S. 2248. The amendment, which was introduced by Senators S. I. Hayakawa, R-CA, and Mack Mattingly, R-GA, on May 6, was rushed to the floor less than a week later, and passed by voice vote. Specifically, the Senate amendment provides that any person who is required to register and fails to do so "shall be ineligible

for any form of assistance or benefit under title IV of the Higher Education Act of 1965." The most apparent target of the legislation is the student loan, which the Senate hopes to deny to suspected nonregistrants.

MCC Assistant director Charles Edwin and his wife, Lalitha, arrived in Winnipeg, Man., from India on May 21 to begin a 16-day visit to Canada. The purpose of the Edwins' visit to North America is a learning-study tour to become better acquainted with the constituency of the Mennonite Central Committee of North America and to help North Americans to better understand the people of India. Charles and Lalitha Edwin have been part of the Christian Church for many years. They attend the Emmanuel Chapel of the United Missionary Church in Calcutta where Charles was secretary for 18 years, until December of 1981. The Edwins' visit to North America also includes time in the United States at Associated Mennonite Biblical Seminaries, Mennonite Central Committee in Akron, Pa., and in Kansas.

A new Voluntary Service household will open on the west side of Sterling, Ill. The household will be sponsored by West Sterling Mennonite Church in conjunction with Illinois

Mennonite Conference and Mennonite Board of Missions. West Sterling Church was begun as mission outreach of the larger Science Ridge Mennonite Church. Its membership has fluctuated a lot, and is currently around 20 active members. Four to six VSers will be needed to fulfill such tasks as nutrition education, teaching parenting skills, bilingual tutoring, children's recreation clubs, child care, visitation of the elderly, and clean-up and home repair in the neighborhood. Persons interested in joining the Sterling VS household may contact the Personnel Department at MBM, Box 370, Elkhart, IN 46515; 219-294-7523.

Opportunities: There is an opening at Belleville Mennonite School, 82-83 school year, for a teacher of elementary reading, math, and music. If interested call John Yoder at (717) 935-2184.

Special meetings: Dan Yutzy, Upland, Ind., at Arthur, Ill., July 11-14.

New members: Deb Beck, Lori Beck, Steve Klinger, Kim Rychener, Brent Schnitkey, Kevin Short, Lisa Short, Jackie Springer, Tom Ulrich, Larkin Wyse and Lori Wyse at Zion, Archbold, Ohio.

Change of address: Eugene Blosser from Tokyo, Japan, to R. 2, Box 115, Wellman, IA 52356.

readers say

There is a misidentification in Cynthia J. Simpson's "An Open Letter to Mennonite Board of Missions" (May 25, p. 357). The Schnupp family does not work with Northern Light Gospel Mission, Red Lake, Ont., but with Northern Youth Programs, Dryden, Ont. The Northern Light Gospel Mission is directed by Irwin Shantz assisted by Henry Hostetler and David Burkholder. The Northern Youth Programs is under the leadership of Clair Schnupp. Bishop Eli Yutzy of Northwood Chapel, a member of the Midwest Nonconference Fellowship, is the spiritual overseer.

These two organizations are separate but their identities are quite often confused.—Harold Fly, Lansdale, Pa.

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I found your June 1, 1982, editorial, "Why I Did Not Give to PAW," to be a somewhat unbalanced critique. In it you indicated a preference for Donald Wildmon and his Coalition for Better Television over Norman Lear's People of the American Way. You also criticized the dominant use of television today: delivering a captive audience to advertisers.

I find it difficult to express an alliance with either Wildmon or Lear. I consider both to be sociopolitical extremists who are attempting to affect the television industry according to their personal views. The Communications Act of 1934 clearly states that the broadcast media must serve the entire, diverse public interest, not the interest of a specific group.

I've discovered that when it comes to debating the merits of television, there are three kinds of people: Hand-Wringers, who want to do away with television "because it's evil," Passive Types, who aren't aware that anything may be wrong with TV or their viewing habits, and Unsatisfied Souls, who don't like what they see on TV but who are willing to fight to improve the system.

The question which you addressed in your editorial is essentially one of freedom of choice. I believe this freedom is not the number of choices TV

consumers can make or the quality of the options from which to choose. Rather, freedom of choice is the ability to make the appropriate choices. Therefore, instead of throwing "the whole thing out" which you hint at endorsing, I propose that the Mennonite churches: (1) teach critical media consumption, helping the Hand-Wringers and Passive Types envision hope and (2) devise programming to counter the dominant use of U.S. television, thus witnessing to the system, and giving the Unsatisfied Souls an area in which to concentrate their reforming efforts.

Another component of this dilemma which you fail to recognize is the U.S. government. Because its perception of communication is aligned with the free enterprise system, it has little interest in public service. Congress, the Federal Communications Commission, and the Federal Trade Commission are looking for ways to get out of the TV regulation business, allowing the marketplace to dominate.

I trust the Mennonite churches can recognize this tremendous challenge. We must awaken from our present state of media hibernation and begin to effectively fight to save this valuable, cultural resource from the threat of narrow-minded special interest groups and big business.—Barth Hague, director, Faith and Life, Radio and Television.

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The article in the Apr. 13 issue of the *Gospel Herald* entitled "A Story of Two Churches" by Phil M. Shenk and another entitled "Open Letter to Robert Peters" by Lois Janzen on May 18 caught my attention because both describe small Mennonite congregations struggling with questions of identity in large urban areas.

As Phil Shenk said, more and more Mennonites are calling cities their home. Not too many years ago Mennonites often went to cities with the expectation of returning after Voluntary Service, graduate school, or whatever. We can hardly say that this is true any more. Many young adult Mennonites chose

to remain in cities long after their original reason for moving there.

How these persons decide to be "church" in the cities where they reside will ultimately have a large bearing on how we view being urban and Mennonite in the next decade or so. I pray we meet the challenge head on and continue to ask the kinds of questions and raise the kind of issues presented in each of these articles.—Myrna Burkholder, New York, N.Y.

• • •

It saddened me that you published a comment on Bill Gothard which could be very damaging to him (May 25.) The comment is true but the accusation may not be true. A percentage of your readers will undoubtedly assume this is true and pass it on as the truth. It is so easy to fall into the traps of gossip and slander.

Satan would like to destroy Gothard who teaches thousands how to resolve anger and bitterness, how to conquer guilt and depression, how to rebuild thought structures, and how to resolve moral conflicts. Gothard has been open and honest and confessed his faults and trials to the pastors, so let us

\$301,536.

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$301,536.19 as of Friday, June 11, 1982. This is 40.2% of the total needed. Contributions have been received from 320 congregations and 172 individuals. Individual gifts represent \$63,476.62 of the total.

Goal: \$750,000

do our part by praying for him.

My husband and I just attended another seminar and realized that through it all Gothard has gone deeper into the Word, and God continues to bless him with amazing insights into the Scriptures.—**Mildred B. Kraus**, Newport News, Va.

I would like to answer Howard H. Charles' question, "If Paul had known what we now know about homosexuality, the various kinds, its incidence prior to the age of moral accountability, and genetic predisposition, would he have qualified his statements?" with a resounding NO. I find it repulsive that a Bible scholar would even ask the question.

I don't feel that our Spirit-filled Bible scholars of today have more insight than the Spirit-filled writers of the Bible. It took our greatest scientific minds many years to catch up with the Spirit-filled writers of the Word in regards to the shape of the earth and the placement of the planets.

In my brief ministry of twenty years, I can't think of any type of sin that I have not dealt with in people. The answer has not been for me to understand their problem, but to introduce them to the forgiver. I do appreciate the fact that our Bible scholars are looking into these problems, but hope that we find the answers in Jesus' statement, "Nor do I condemn thee go; and sin no more," not in attempting to make people feel comfortable in their wrongs.—**Lyn Hershey**, pastor, Ranch Chapel, Crooked River Ranch, Ore.

births

Brubacher, Jim and Sharon (Martin), Elmira, Ont., second child, first son, Jesse Martin, May 16, 1982.

Buckwalter, Victor and Christina (Yoder), San Carlos, Arizona, second son, Nicholas Andrew, May 30, 1982.

Byler, John Ivan and Emily (Alger), Greenwood, Del., third child, first daughter, Peggy Jo, May 20, 1982.

Cripe, Larry and Jean (Garber), Millersburg, Ind., fourth child, first son, Brian Joe, May 22, 1982 (one daughter deceased).

Dettweiler, Allan and Yvonne (Weber), Westmontrose, Ont., second son, Nathan Andrew, Apr. 23, 1982.

Edwards, Tom and Kathy (Redlecki), Corry, Pa., second son, Kevin Thomas, May 9, 1982.

Gonzol, David J. and Karen (Lehman), Philadelphia, Pa., first child, April Elizabeth, Apr. 24, 1982.

Jones, Todd and Crystal (Miller), Shipshewana, Ind., first daughter, Tomeka Chandell, May 24, 1982.

Histand, Stan and Carol (Miller), Soldotna, Alaska, first child, Sarah Miller, Mar. 26, 1982.

Kraybill, David and Mary (Hershberger), Arusha, Tanzania, second daughter, Erica Hershberger, Apr. 27, 1982.

Kurtz, Paul and Rebecca (Erdley), Mifflinburg, Pa., first child, Andrew Paul, Mar. 9, 1982.

Raber, Eli and Jan (Yoder), Portland, Ore., second child, first son, Tyson Charles, June 3, 1982.

Shallenberger, Harold and Lucinda (Herr), Mount Joy, Pa., second child, first daughter, Amber Nicole, Mar. 26, 1982.

Springer, Roger and Barbara (Troyer), Waterford, Pa., third child, second son, Troy Roger, May 24, 1982.

Stutzman, Jerry and Sharon (Eash), Aumsville, Ore., third child, first daughter, Beth Nicole, May 26, 1982.

Voelker, Jerry and Kathy (Miller), Marion, Ill., second child, first daughter, Vanessa Leigh, Apr. 20, 1982.

Wentorf, Dale and Leanne (Clemens), Elkhart, Ind., fourth child, second daughter, Crystal Helene, May 20, 1982.

marriages

Baer—Miller.—James W. Baer, Elizabethtown, Pa., Good cong., and Valerie Miller, Mt. Joy, Pa., Mt. Joy cong., by Russell J. Baer, May 2, 1982.

Bergey—Wenger.—Floyd Bergey and Debra Wenger, both from Chesapeake, Va., Mt. Pleasant cong., by Robert Mast, May 15, 1982.

Esch—Helmuth.—Charles Esch, Ann Arbor, Mich., Good News Chapel and Faye Helmuth, Vassar, Mich., Pine View cong., by Verl Hochstedler and Emery Helmuth (father of the bride), May 15, 1982.

Horning—Boyer.—Kenneth L. Horning, Jr., Oley, Pa., Oley cong., and Jean L. Boyer, Not-

tingham, Pa., Media cong., by Vernon Myers, May 29, 1982.

Horst—Roth.—Ed Horst, Elkhart, Ind., Prairie Street cong., and Barbara Roth, Goshen, Ind., College cong., by Philip Bedsworth and Arnold C. Roth, May 29, 1982.

Ruhl—Keener.—Steve Ruhl, Mt. Joy, Pa., Risser cong., and Dottie Keener, State College, Pa., University cong., by Paul Ruhl, Apr. 3, 1982.

Weber—Martin.—Steven Weber and Carol Martin, both from Elmira, Ont., Floradale cong., by J. Lester Kehl, May 22, 1982.

obituaries

Bontrager, Dan L., son of Dan D. and Ferne (Kauffman) Bontrager, was born in Hutchinson, Kan., Mar. 13, 1947; died of cancer at St. Francis Medical Center, Wichita, June 1, 1982; aged 35 y. On June 4, 1967, he was married to Jeanette E. Rifel, who survives. Also surviving are 2 sons (Danny and Gary), one sister (Nancy Brown), and grandfather (Harry Kauffman). He was a member of South Hutchinson Mennonite Church, where funeral services were held on June 4, in charge of Calvin R. King; interment in Yoder Mennonite Church Cemetery.

Croyle, Lloyd S., son of John H. and Emma (Thomas) Croyle, was born in Holsopple, Pa., Nov. 21, 1898; died at Memorial Hospital, Johnstown, Pa., May 26, 1982; aged 83 y. He was married to Emma N. Stahl, who survives. Also surviving are 2 sons (Denton and Ellis), one daughter (Louise Hogge), and one sister (Florence). He was preceded in death by one son (Dwayne), 2 infant sons, one infant daughter, and one brother (Roy). He was a member of Thomas Mennonite Church, where funeral services were held on May 29, in charge of Aldus J. Wingard, Stanley Freed, Donald Speigle, and Sanford G. Shetler; interment in the church cemetery.

Landis, Harry A., son of William H. and Sarah (Lehman) Landis, was born in Wayne Co., Ohio, Feb. 8, 1894; died at Akron City Hospital, Akron, Ohio, May 12, 1982; aged 88 y. On June 20, 1920, he was married to Mary Lehman, who died on May 15, 1957. Surviving are one son (Ross W.), one daughter (Maxine—Mrs. Dan Witner), 16 grandchildren, and 4 great-grandchildren. He was ordained to the office of deacon and served the Chestnut Ridge Mennonite Church for 52 years. He was a member of Chestnut Ridge Mennonite Church. Funeral services were held at Martins Mennonite Church on May 15, in charge of Glenn Steiner; interment in Martins Mennonite Church Cemetery.

Mast, Virginia, daughter of Daniel M. and Verna (Mast) Smucker, was born at Oyster Point, Va., Mar. 11, 1911, died of a heart attack at Chesapeake General Hospital, Chesapeake, Va., May 15, 1982; aged 71 y. On Nov. 24, 1932, she was married to Norman D. Mast, who died in 1947. Surviving are 3 sons (Robert, James, and Chester), 3 daughters (Betty—Mrs. Ray Hertzler, Laura—Mrs. Herbert Wenger, and Doris—Mrs. Cecil Grove), 2 brothers (Daniel M. Smucker, Jr., and Paul C. Smucker), and 4 sisters (Mabel—Mrs. Amos Yoder, Naomi Smucker, Elizabeth Smucker, and Ruth Smucker). She was a member of Mt. Pleasant Mennonite Church, where funeral services were held on May 17, in charge of Philip E. Miller and Amos D. Wenger, Jr.; interment in Mt. Pleasant Cemetery.

Miller, Iona, was born at Greentown, Ohio, June 27, 1905; died at Aultman Hospital, Canton, Ohio, May 26, 1982; aged 96 y. In October 1923, she was married to Dan E. Miller, who survives. Also surviving are 2 daughters (Awilda—Mrs. Maynard Rohrer and Pauline—Mrs. Willard Dulabaum), 3 sons (O.D., Marion, and Russell), 25 grandchildren, 15

great-grandchildren, one sister (Minnie—Mrs. Israel Royer), and one brother (John P. Roth). She was preceded in death by 2 sons (Wayne and Mervin). She was a member of Beech Mennonite Church, where funeral services were held on May 29, in charge of Richard Leonhard; interment in the Beech Church Cemetery.

Sears, Harvey D., son of Christian and Barbara (Springer) Sears, was born in Tiskilwa, Ill., Jan. 7, 1897; died at Perry Memorial Hospital, Princeton, Ill., May 23, 1982; aged 85 y. On Feb. 22, 1924, he was married to Dina Camp, who survives. Also surviving are 5 sons (Duane, Wilmer, Robert, Merle, and Earl), 17 grandchildren, one great-grandchild, 3 sisters (Mrs. Elsie Smucker, Mrs. Mina Summers, and Mrs. Gladys Imhoff), and one brother (Emery). He was preceded in death by an infant son, 2 brothers, and 2 sisters. He was a member of Metamora Mennonite Church. Funeral services were held at Willow Springs Mennonite Church on May 25, in charge of Don Heiser; interment in Union Cemetery.

Yoder, Ira, son of Nathan and Ada (Mishler) Yoder, was born in Clinton Twp., Ind., May 22, 1922; died of cancer at Elkhart General Hospital, Elkhart, Ind., May 15, 1982; aged 59 y. On Feb. 28, 1942, he was married to Edith Yoder, who survives. Also surviving are 2 daughters (Ruth Ann—Mrs. Ray Moist and Joyce—Mrs. Richard Bontrager), 4 sons (Gordon, Richard, Terry, and Ron Yoder), 12 grandchildren, one sister (Linda—Mrs. Robert Martin), and 3 brothers (Oscar, Alvin, and Henry Yoder). He was a member of Waterford Mennonite Church, where funeral services were held on May 17, in charge of Del Glick and Elno Steiner; interment in Miller Cemetery.

Cover (1st col) by Paul Biddle; second col by Robert Maust; p. 426 by Three Lions; pp. 428, 429 by Dan Shenk; p. 434 by Linda Gehman Peachey; p. 435 by Marvin Frey.

calendar

Mennonite Publication Board, Scottdale, Pa., June 24-26
Northwest Conference annual sessions, Tofield, Alta., July 1-4
Overseas Seminar and Missions Rally, eastern Ohio, July 10-18
Festival of Missions, Wooster College, Wooster, Ohio, July 16-18
Virginia Conference, Highland Retreat Camp, July 14-18
Mennonite Board of Missions, board of directors, July 22-24
Iowa-Nebraska annual conference, West Union, Parnell, Iowa, July 30-Aug. 1
Indiana-Michigan Conference, Pigeon, Mich., Aug. 1-3
1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8
Conservative Mennonite Conference, Lowville, N.Y., Aug. 9-12
Black Council, Franklin & Marshall College, Lancaster, Pa., Aug. 10-12
VI Convention of the Concilio Nacional, Hesston College, Hesston, Kan., Aug. 10-13
Allegheny Conference annual meeting, Springs Mennonite Church, Springs, Pa., Aug. 12-14
Black Caucus Assembly, Franklin & Marshall College, Lancaster, Pa., Aug. 12-15
Mennonite Board of Education Board of Directors, Aug. 15-16
Mennonite Church General Board officers' meeting, Lombard, Ill., Aug. 17-19
Franklin Mennonite Conference annual meeting, Chambersburg, Pa., Aug. 28

The 'baby-boom' bypassed United Church of Christ, leaving aging membership

Children of the baby-boom—who are now young adults between 15 and 34—represent a lost generation for the United Church of Christ, says a UCC study. The study by the UCC's board for homeland ministries found that persons over 65 made up a disproportionate number of church members.

The note noted that the baby-boom generation accounted for 45 percent of the nation's adult population in the late 1970s. Among UCC worshippers only one in four was a young adult. In contrast, persons over 65 represented 23 percent of active UCC members. In contrast persons over 65 accounted for 14 percent of the population 15 years old and older.

The report found fewer children are being born into the denomination because of a reduced number of women in childbearing age combined with a low birthrate. Only 32 percent of UCC members currently have children under 18, compared with 66 percent in the 1960s.

State education panel rejects biology grads of Falwell-run college

A state board of education committee has unanimously recommended denying approval of the biology program at the Rev. Jerry Falwell's Liberty Baptist College because of conflicts over creationism. The decision, reversing action by an earlier panel, followed recent televised sermons by the fundamentalist evangelist saying that his biology graduates would go out and teach biblical creationism in Virginia public schools.

Mr. Falwell, founder and chancellor of Liberty Baptist and president of the Moral Majority, said state approval for Liberty Baptist's program would enable "hundreds of our graduates to go out into the classrooms teaching creationism" and teaching why the theory of evolution is "invalid and why it's foolish."

Minister's second baptism raises stormy controversy at Scottish church session

The General Assembly of the Church of Scotland (Presbyterian) has ordered that one of its ministers and a lay leader "be admonished and rebuked" for being baptized twice. The fact the two men had gone through a second baptism would seem to many, in and out of the church, to be of only trifling significance, the convener of the commission which recom-

mended the admonishment acknowledged.

But said the Rev. George Balls, it was not trifling that the validity of infant baptism, and hence the validity of one of the church's sacraments, was under attack. The two who were rebaptized were the Rev. Donald Riach, 45, who has been a minister at Thurso since 1965, and his session clerk, or lay leader, Robert Chalmers, 53. Mr. Chalmers denied in a letter to Dr. Balls the validity of infant baptism, because he could find no biblical authority for the practice.

Gallup says 12 percent of American public has real spiritual commitment

Although a "spiritual quest of fast-growing proportions" is under way, most American still don't give religion top priority and haven't integrated faith into their daily lives, says pollster George Gallup, Jr. Speaking at the 166th annual meeting of the American Bible Society, Mr. Gallup cited a survey showing only 12 percent of American adults to be "highly spiritually committed" and living what they describe as a "devout life."

Because belief in the divinity of Christ was one statement used in the survey to measure religious commitment, the survey omitted an apparently unknown portion of the highly committed who are loyal to non-Christian faiths or traditions.

The pollsters said the highly committed were "a breed apart from the rest of the populace in at least four ways." Mr. Gallup asserted that they were happier, their families were stronger, they were tolerant of people of different races and religions, and they were more community-minded.

New York latest state making age 19 minimum for drinking alcohol

New York has become the latest state to be converted to age 19 as the minimum legal drinking age. At least 16 states, including New York's neighbors—Connecticut, Massachusetts, and New Jersey—have already raised the minimum drinking age. In Connecticut and New Jersey it is 19, in Massachusetts, 20. It is 21 in some of the other states. The New York state assembly gave its final approval of a bill hiking the age to 19. It has been 18 since the end of Prohibition in 1933.

Governor Hugh Carey had been against raising the drinking age. He changed his mind after reviewing new evidence indicating a relationship between teenage drunken driving and

highway fatalities.

Opponents in New York argued that raising that drinking age could breed cynicism among the state's 200,000 teenagers. Said one assemblyman: "We're telling 18-year-olds that they can get married, buy a home, fight in a war, but can't have a beer."

Medical student visits Honduran refugee camps; made him 'want to cry'

When Brown University Medical student Michael Shadlen went to Honduras recently to observe refugee camps for displaced Salvadorans, the first thing he wanted to do was hear "all the stories" of what caused refugees to flee their country. But at the end of the trip, he just couldn't take it anymore.

"I didn't want to hear any more stories," said the student, 22. "You'd just want to cry and walk off alone. The stories would be so mind-blowing."

Mr. Shadlen made the trip to Honduras after hearing a lecture on the medical problems in the refugee camps at a meeting of the American Medical Students Association in San Diego in April. "There was so little information about what was going on there that I thought I would see for myself. I felt I could be a resource person for people who would like to know what was going on."

Two thirds of Americans believe in an afterlife, reports new Gallup poll

Two thirds of Americans believe in life after death, nearly half believe there is life on other planets, and 25 percent believe in reincarnation, says a new Gallup survey. The study, described by the Gallup Organization as "the most comprehensive survey on beliefs about ... the afterlife that has even been undertaken," also found that 71 percent believe in heaven and 53 percent believe in hell.

The survey challenged some common assumptions. For example, 18-year-olds are just as likely to believe in an afterlife as persons 50 and over. Gallup also found that education doesn't weaken nor destroy such belief. Rather college-educated Americans are more likely to believe in an afterlife than those with a high school education or less.

However, a supplement to the major survey showed scientific and medical leaders were far less likely to believe in an afterlife than Americans in general. Only 32 percent of physicians believe in life after death, 24 percent in heaven, 15 percent in hell."

What readers say about the *Gospel Herald*

We conducted a reader interest survey several months ago. It was done as follows. Every 30th name was drawn from our subscription list and a two-page questionnaire sent to these subscribers. One side of the questionnaire asked general questions about the readers' needs for information and the other side asked them to rate our various items according to their relative interest. The last part of the questionnaire was item 6 and it was worded like this: "Please make any other comments or suggestions about the *Gospel Herald*."

A little more than 50 percent of the sample returned the questionnaires. Although we would have been eager to hear from everyone, specialists in the field hold that a 50 percent response to a mail survey is large enough that you can trust these responses to represent the whole. The questionnaires have been sent to the computer center and I expect to publish a report on the survey in the *Herald* a little later.

In the meantime I want to share some of the responses to item 6. More than 20 typewritten pages of comments have been compiled from item 6. Many of the comments are compliments and I take courage from these, for they indicate that some are finding satisfaction in the *Gospel Herald*. Others have criticisms or suggestions. Reading these is useful and reminds me that for years I have used James 3:1 as a kind of motto substituting editors for teachers and noting in verse 2 that "we all make many mistakes."

I want to share here a few of the comments with apologies to the writers since I have not cleared with them beforehand about the use of their names.

"Keep articles simple enough so all can understand them," writes Sandra Nofziger of Pettisville, Ohio, in an opinion that is echoed by others. "College people can understand simpler articles but noncollege can't oftentimes understand college material." Oren Augsburg of Elida, Ohio, adds, "Perhaps the writers should strive for more simplicity and use more common words that are understood by all." Further, Edwin D. Miller of Wellman, Iowa, observes that "some of the articles are on the stuffy side and not too relevant." (Sorry about that, Edwin.)

Typically, not all commenters view the situation in the same way. W. Snyder of Akron, Pennsylvania, writes that "Perhaps a little more humor would help" but Minnie O. Good of Ephrata says of the January 12 editorial on humor, "These kinds of editorials are lousy. There are better things to write about than Santa Claus and cartoons and U.S. humor." Also Eph. M. Delp of Souderton says, "Thanks for omitting the comic strips."

Some of the older think the *Herald* is for the younger. "So many articles do not seem relevant to our age," says Paul S. Rohrer of Seville, Ohio, "[but] possibly more necessary for younger folks." On the other hand, Johanna Gehman of Barto, Pa., says, "I'm generally bored after reading the first couple

lines. My parents, however, read the magazine from cover to cover." But Henry P. Yoder of Souderton reports that "my son (age 22) always reads obituaries and my wife reads births. Then also my daughter reads the poetry with strong interest. So I guess in our family the *Herald* is enjoyed as it is."

There is concern that the *Gospel Herald* should really bear the gospel. "I come away disappointed that you are so 'social gospel' oriented," writes Daniel G. Eberly of Tampa, Florida. "Social reform comes as a result of accepting Christ as Lord, not as a prerequisite to new birth." Arthur Good of Judson, Ind., would like to see the *Herald* "enlarge its vision. . . . As a whole I see the articles narrow in the respect that it basically speaks to Mennonite concerns. . . . This is a big world. . . ." Dennis Myers of Kokomo, Ind., feels that too often "more emphasis is put on being an Anabaptist than being a full and happy Christian." Mark I. Burkholder of Chambersburg, Pa., thinks "the articles should be a little deeper and Bible based." A reader from Lima, Ohio, "would love to see at least one story of personal conversion in each issue." R. J. Hoovers of Goshen, Ind., believe we "need more articles on theology and faith, eschatology, separating out Bible Christianity from humanism."

A number of readers are pleased to see some controversy in the *Herald*. Paul S. Schiedel of Gowanstown, Ont., writes, "Keep publishing articles that spell out what it means to really be a Christian in today's world. Controversial topics are good—keep them coming." A reader from Stratford, Ont., urges us to "stay controversial and in the forefront of the issues. A lot of people seem to need to be jarred. . . ."

Then there are some who are simply well pleased. "I like the *Gospel Herald* and the articles you have been publishing just as they are," writes Mayo Shoemaker of Springs, Pa. Wilda Caplinger of Broadway, Va., says, "I read the *Gospel Herald* from cover to cover." Ray Moyer of Harleysville, Pa., "always looks for articles by Robert Baker, Katie Wiebe, articles written by women and works by Jan Gleysteen." Leroy Reitz of Washington Boro, Pa., appreciates "the white paper with black print. Color adds nothing. I like your wide variety of articles." Vivian Berkshire of Harrisonburg, Va., enjoys the editorials. Bless her.

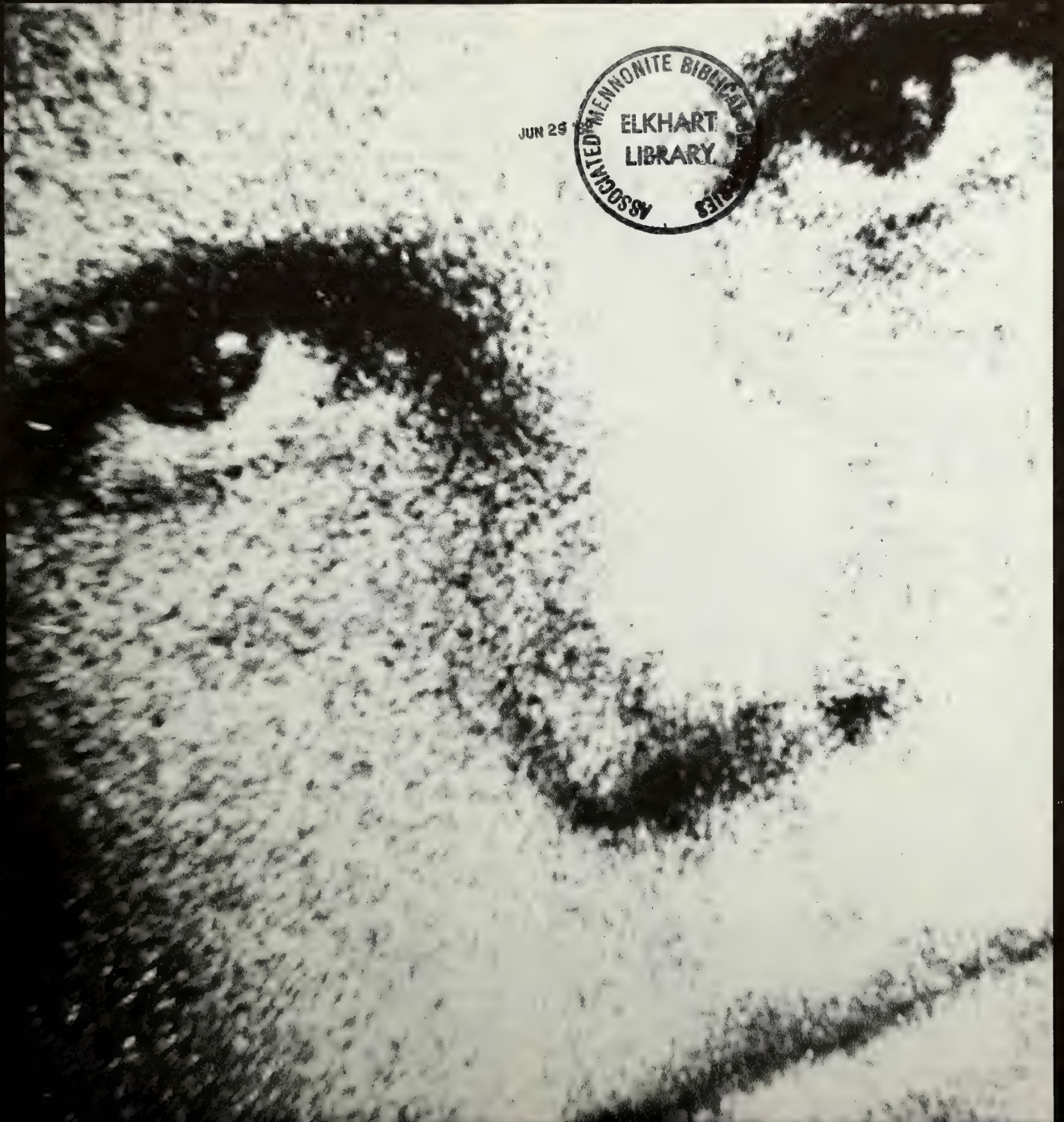
There are other interesting and helpful observations and one question. Urie Swartzentruber of Kalona, Iowa, wonders about the age of the editor. The answer is 56, going on 57.

Another question in the survey invited suggestions for specific subjects to be discussed in our publication. We have compiled 24 pages of answers to this question. After more study I will seek to arrange for articles on a number of those topics.

Thanks to the more than 300 who responded to our survey. Thanks to you too who read the *Herald* each week and who counsel the editors on what is needed to help our publication live up to its name.—Daniel Hertzler

Gospel Herald

June 29, 1982



Who is my enemy?

Before we can love our enemies we need to identify them, says the author.

Who is my enemy?

by Larry Augsburger

I've done a lot of thinking recently on a question asked in my Sunday school class. In relation to the Twenty-third Psalm's reference to enemies, our teacher asked, "Who is your enemy?" The question was followed by an awkward silence as none of us could come up with an answer. Evidently the fifteen or twenty of us in the class were entirely free from any enemy relationships.

I've done a lot of thinking about the lack of response in the class. And that thinking has led me to two significant questions which I feel we need to deal with. Do we really have no enemies? Or have we restricted our definition of enemy so much that we no longer are aware of who our enemies are? Now perhaps those seem like funny and fruitless questions, but I think they are ones we need to answer in light of Jesus' teaching that we are to love our enemies.

In Luke 6:27-28 we read, "But I say to you that hear, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you." This passage has absolutely no significance unless we have some consciousness of having enemies. It is essential that we come to grips with a definition of enemy so that we can understand the implications of Jesus' command. Unless we do that, it has as much relevance as the directions for starting a hand-cranked Model T—quaint and historically interesting but with no tie to our everyday life.

A general definition. Our quest for an answer to "Who is my enemy?" must begin with a general definition of an enemy relationship. I would like to suggest the following as a beginning point: "An enemy is any person, group, or nation whose desires conflict with my desires, and who has used or is willing to use force to secure what he wants at my expense." There are two significant elements in this definition. The first is the idea of mutually exclusive desires. Individuals, groups, and nations all become enemies because they desire something that another also wants. This wanted thing can be physical such as another nation or tract of land, a building, a car, a person, a child, an antique. Or the desired thing might be intangible such as authority, power, glory, or self-esteem. Very often the desired thing is a mixture of the tangible and the intangible. The significant point is that it is mutually exclusive.

The second significant element in this definition is the use of force. Our minds rush immediately to thoughts of the most dire means of force: violence, guns, bombs, knives. But in order to grasp a true picture of the enemy relationship, we have to realize the reality of a vast array of other kinds of force. There are less dire forms of physical violence such as speed to grasp

the desired object first, the force of actual possession, and mere presence and refusal to give way in a certain situation.

Even more varied is the spectrum of kinds of psychological force which can be called upon. Here we find such things as intimidation, the creation of guilt, anxiety, insecurity, and mental cruelty. Psychological force is actually the more devastating of the two kinds, and most physical force is successful because of the psychological forces which it brings into play.

Now if we accept these definitions of enemy and force, we find that the result is a vastly enlarged conception of who is an enemy. The enemy is no longer just a Russian loaded with lethal battle equipment. Rather an enemy can be the smiling high pressure salesman, the noisy neighbors in a motel, or family members trying to force us to agree with something. Most enemies are not lifetime foes, but may be strangers or dearly beloved persons who, in a particular situation, have mutually exclusive desires and are willing to use force, most generally psychological, to secure what they want at our expense.

A child who kicks and screams when he wants cartoons and you want a news documentary is an enemy. So is the wife who demands the lawn be mowed while the big game is on. So is the husband who gives the "silent treatment" when his wife won't agree to the need for a two-week hunting trip. In each case the issue is mutually exclusive desires and the application of force in an attempt to get one's way.

Now that we have a general definition of who an enemy is, we are ready to get more specific. Probably the first thing that comes to mind in identifying specific enemies is the threat of the Russians. Other nations are our enemies if we accept the national definition. The enemy relationship between nations is very clearly outlined by our general definition. First, there is a mutually exclusive desire which might be a large geographical

Editor: **Daniel Hertzler**

News Editor: **David E. Hostetler**

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Larry Augsburger is pastor of Metamora (Ill.) Mennonite Church.

region, the drive to be the greatest power on earth, or the need to force others to accept a system of political ideology. Second, there is the willingness to resort to the most devastating forms of force ever devised in order to secure the desired object. So nations can clearly be enemies. Whether individuals have to accept the national definition is, of course, up to the individual person.

The force of presence. A second category of enemy would be groups of people whom we perceive to have a high degree of cohesiveness and who act as a threat to our self-interest. This kind of enemy relationship is most generally known as prejudice. Examples of this kind of group are other races, social classes, ethnic groups, or religions. Much of the threat involved here is subtle and unconscious. We don't like to admit it because prejudice is something no one wants to admit. But economically we are concerned that that group may endanger our chances at good paying jobs, or may lower our property values. Socially we are concerned that they might marry our children, teach them different customs, and alienate their affections. Intellectually and religiously we are concerned that they will ask questions that don't fit our answers. The force they will use is their mere presence, persuasiveness, persistence, and refusal to accept the box into which we want to put them.

The third category of enemies is other individuals. This is the most important category. We all have personal enemies. Some are strangers and are enemies only momentarily as mutually exclusive desires develop in public situations. There might be, for example, the noisy neighbors in a motel whose desire is to have a good time until 3:00 a.m. when yours is to get to bed at 10:00 p.m. Or there might be the high pressure salesman who refuses to leave until you agree to purchase his product.

Some of our individual enemies can be the people with whom we are forced to associate. Desires can be mutually exclusive in terms of personal advancement and the structuring of work, study, or service situations. But probably the most intense enemy relationship any of us will encounter is that with the people we love and live with. It is inevitable that from time to time our spouse or parent or child or sibling is going to have desires that conflict with ours and is going to try to get his or her way by force. That force is usually psychological in nature such as nagging, pleading, brow-beating, silence, argument, withholding of love, or demeaning. Sometimes it can be physical with spankings, beatings, abuse, and even attack with a lethal weapon.


Surprisingly it is with those we love most that we most often experience an enemy relationship. We just have not defined the relationship as such because of the nature of the force used. But according to our definition almost everyone we know has been our enemy at sometime or another. That then brings us back to Jesus' command to love our enemies. As we noted, it was a pretty innocuous and empty command as long as we limited our definition to the Russians, but now that we realize that even our best friends and whole groups in society can be our enemies, the teaching takes on a whole new significance.

With this new understanding, let us look at what it means to love our enemies. The most crucial point is in making the effort to understand the situation from the other person's point of view and developing a realistic understanding of the nature of your mutually exclusive desires. That doesn't mean to abandon your own desires, but to understand and value the other's also.

Then, with that perspective, one can begin to see how "mutually exclusive" desires may not really be mutually exclusive at all, or how just a minor compromise can fulfill both desires with very little loss of objective. Perhaps they can be coordinated, or may actually turn out to be the same thing when viewed objectively. If the desires remain mutually exclusive, then the person devoted to love of his enemy may need to surrender his, or initiate a conversation in which the issue may be resolved without the use of force. The key to loving the other person or group or nation is to try to understand their side of the issue.

Loving your enemy when your enemy is another nation is to refuse to participate in any hostility toward that nation and to engage in activities aimed at increasing goodwill and understanding. If the enemy happens to be another race, class, religion, or ethnic group, to love the enemy means to reject all forms of prejudice and cultivate acceptance. When the enemy is another individual, one can best express love by developing a fully acceptant attitude. One must strive to understand persons and to value their desires as well as your own. If their desires are unreasonable or unfair, confrontation may be the loving thing. In many situations an effort at understanding can result in compromise or a discovery that the desires don't have to be mutually exclusive.

The effort to understand the other person's (group's, nation's) point of view is the crucial step in loving your enemies. Why is their desire which conflicts with yours so important to them? Once you understand that and come to value that for the other person as well as your own desires, a motivation to resolve the issue peacefully becomes uppermost, and you can lead the effort in working together to see how the "mutually exclusive" desires can both be met.

Immediate and real. Jesus' words in Luke 6:27-28 take on new meaning when seen in this light. As long as we assign the title enemy to a few distant nations, to love your enemy is an academic exercise. But once we redefine enemy as we have in this article, to love your enemy becomes an immediate and real thing. We live with enemies, we work with them, go to school with them, go to church with them, play with them, compete with them. Enemies, people whose desires are contrary to yours and who are willing to use force to get their way, are all around us. In the midst of this realization, the Savior's words to love your enemies are some of the most relevant words in the New Testament. It is only when we know who they are, however, that we can truly love our enemies. Perhaps this redefinition can help us to live better in obedience to his Word. 

The earth is the Lord's

The man who owns a valley full of farms
Will finally have six feet to his name
And he whose only soil is on his shoe
When he is laid to rest receives the same!

—Barbara Lois Shenk



Top to bottom: Grain elevators as in almost any Alberta town; Bluesky church leaders: Paul Burkholder, Wendell Mullet, Dorothy Burkholder, Harley Stauffer; Bluesky congregation on a June morning; Doris and Paul Burkholder with a nephew, Dr. Boettger, and a passel of grandchildren.

A brief visit to the second northernmost Mennonite Church.

As for Bluesky: go see!

by Sanford and Orpha Eash

We heard about Bluesky from Linford Hackman who said, "Things are happening in Bluesky." "What's happening?" we asked.

The older pioneer missionary of the northwest said, "Go see."

We were in Edmonton, Alberta, and were amazed at that big city. We wondered, "How did it ever get here? It's a city of a half a million people; it has everything except a good bypass around it. Maybe in a few years it will have that too." There are oil refineries, huge grain terminals, colleges and universities, and we didn't know how to avoid the traffic jams.

But Bluesky was another 350 miles to the northwest, just a tiny dot on our map. It looked like a long way up there and we hadn't planned on an adventure trip, but we started out. The highway was good, and where it wasn't good they were fixing or rebuilding it. A long stretch had a new cover of "stone chips" and one of them hit the windshield and left its mark. A few seconds later we met a huge speeding truck tractor and trailer. Something crashed into that front upstairs window of the minivan and we felt a rush of cold air. The glass was shattered into thousands of pieces. At the moment we wished we had never heard of Bluesky.

We discussed our problem: "This is Friday evening and no glass company will be open on Saturday. We just might find some plywood in Bluesky and fit it in ourselves." But we found an eager glass-man in nearby Grande Prairie on Saturday morning. He said, "We see rigs with broken glass all the time." He soon had it fixed. When we got to Bluesky we quickly discovered we could have got that "piece of plywood." The Mennonites own the lumberyard!

For a long time Bluesky had the honor of being the farthest north Mennonite church, but Alaska now has an organized church. Bluesky has those same Grain Pool elevators that mark many Western Canada small towns. In the center of the town there is a shopping center. It's a block-long building and houses a grocery store and that lumberyard. What one doesn't sell, the other one does. There are also beautiful homes in Bluesky. But many of the people weren't around, they were all at a wedding of the pastor's youngest son. The wedding was at nearby Fairview where there was a church large enough to accommodate all the guests. The wedding festivities lasted into the night. But on that June day in the north country it seemed to us the sun would never set! We parked our van and went to sleep in broad daylight.

Sanford and Orpha Eash are a Mennonite writing team from Goshen, Ind.

The next day, Sunday, the church was packed. We didn't know how many were visitors. The names on the church bulletin were all familiar names. What is this? A church run by imports?

We were invited, along with the relatives and friends, to the noon meal at the community hall. A couple of chests of Kentucky Fried Chicken. There were a lot of homemade Saskatoon berry pies. These were made by the pastor's wife, Doris Burkholder, and her daughters. We had plenty of food. There were grandchildren everywhere. Noise. Singing. There were relatives from hundreds to thousands of miles away. It was a great time to come back to this throbbing community of Bluesky.

We expected to find Bluesky Mennonite, a little church isolated in the winds of Northern Canada. Instead we found a thriving congregation in a hustling neighborhood that seems intent on making Bluesky more than just a dot on the map.

It was in the late forties when Linford Hackman began to explore in northern Alberta. He stirred up a vision of mission in the Northwest Conference. Bible school teaching scouts went north and taught in Smith, then in nearby Bluesky. Paul Burkholder had some Bible training in the winter Bible schools of Western Canada. Paul and Doris Burkholder, married only a year, went north in 1948 and soon were installed at Bluesky.

Paul says, "At first we were taken for just another sect. Opinions of Mennonites were formed from a large variety of them scattered in small communities in the north country who were isolated and intended to stay that way. We weren't easily accepted. In a couple of years we had about fifteen people who were interested and coming. On the Sunday I was officially ordained, a Plymouth Brethren minister took that group to the river and baptized some of them. They never came back to our services. That was hard: a minister just ordained and no church! But it is different now. We feel we are accepted now as a true believers' church. We can witness freely."

Like many Mennonite home missionaries of thirty years ago, the Burkholders received only partial support. The children came along and Paul got to work. In addition to his preaching, he repaired and remodeled houses. He was joined by his brother Howard from their home community of Tofield, Alberta. The demand for new houses and other buildings increased. The building material supply places were not always satisfactory. They got into the building supply business; other contractors bought from them. The business boomed in the seventies. Paul says today, "It has given us contacts and opportunities to witness that would not have been possible any other way." For many years the Burkholders carried about all the responsibilities in the church. However, in recent years the church has reorganized and installed a team ministry of four.

Harley Stauffer came from Tofield about sixteen years ago. He is head of the maintenance department of the public school system in a large area of about 50 miles radius. His responsibilities are with the different areas of the worship service.

Wendell Mullett works with Christian education and nurture. He is responsible for the Christian message coming through the many extra activities. The Mulletts are modern-day pioneers about fifteen miles away from Bluesky.


Dorothy Burkholder is formerly from Ontario and came to Bluesky in Voluntary Service. She met and was married to Howard Burkholder and they live in town. She is in charge of outreach and mission.

Gerhard Gross is responsible for stewardship and administration. The Gross family came from Germany and settled on an Ontario farm. They prospered but felt too crowded. So they came to the Peace River area to explore. Paul Burkholder happened to meet them in a motel. They got interested in the land and the church at Bluesky. They were Christians but knew nothing of the Mennonites. The first winter they lived in the area Mr. Gross read the *Martyrs Mirror*. They are enthusiastic assets to any church.

It took time for the Bluesky Church to make an impact on the community, but people are coming in now. Names like McKay, Ingram, Rolling, Abraham, Story, Baker, and others are attending. Some are members, some are in the process of seriously considering it. Twelve new members were recently baptized.

Paul says they are constantly searching for the gifts in people. They have used people in responsible positions before they were members. They remodeled their building a few years ago, they improved their Christian education facilities, but they are crowded again. They bought a plot of ground at the edge of town and expect to build a new church but they have no set time.

What makes Bluesky what it is today? No doubt the Burkholders were discouraged with the slow progress in the church for a long time. But instead of quitting, Paul got to work. Some might call him a workaholic, but that work and his business also convinced people that the Burkholders were not going to leave.

As we left Bluesky the words of Linford Hackman seemed more like the words of a prophet: "Go see!" We will always remember Bluesky with its huge grainfields, its thick stands of aspen and spruce trees. We will recall people living in comfortable homes in a small town. And others who would rather go out in the bush and hack out a place to build a home and live the simple life. 

Twenty-first birthday

You are too old for a father's platitudes,
too young for the day to go unmarked.
And even I am younger at this moment
remembering the day your life awoke
scores of horizons I had never noticed.

Right now you may be writing me a letter
while I am wondering what to say to you
as though words could create an atmosphere
notably different from the plus or minus
tallied by all the minute mutualities
and interchanges of this three times seven
of years of our reciprocal acquaintance.

The calendar declares you have grown up—
equal but separate and unique. Law says
you are a man, but only life (to which
all calendars are strictly incidental)
can fathom the core of your essential being
and what we mean forever to one another.

—Thomas John Carlisle

The ministry of caring

Two brief case studies of what it has meant to respond to basic human needs. Names of the authors are omitted to protect the subjects.

Learning to love

When "Love your neighbor as yourself" became a command for me to take seriously, I set out on my journey of learning to care for persons by asking various pastors if people were most important to them. I must not have phrased the question correctly because they did not seem to understand what I wanted to know.

My husband joined me in our search and we began by listening to people. In time, this led to taking some, one at a time, into our home as family members. We reason that if a person's values often change even in late maturity, why is a young adult's inflexible? His reflections about himself which were given by poor parenting can be reestablished by substituting positive models of sound parenting. He needs healthy care, touch, and love by two responsible parents to help rebuild early damage such as neglect, battering, or lack of bonding. Building self-esteem helps give him definition of who he is. It can help him become who he wants to be.

A handsome, lost young man came to us. Jordan's parents uprooted him from home and country and he felt dumped off at the college where we taught. He had difficulty finding who he was and how to cope in this land and was angry and rebellious. He pushed away the acceptance for which he longed, ostracizing himself from social contacts. No one kind of therapy "cured" Jordan. But daily encouragement, numerous hugs per day, acceptance of his feelings, hours of listening, normal family interaction, and household work plus practice in social situations brought normal behavior in approximately two years. It also made this stranger a son to us!

Not all our attempted reparenting has succeeded. For example, Berdina's relationship with us grew and she made progress in her first few months to overcome deep resentment against her parents. We attempted to erase some of her former poor parenting to replace it with dependable caring. She seemed more interested in proving to her first parents what a bad job they had done than going on with her life. This failure to reach one who needed mothering gave me low moments. I had to accept that not all who need reparenting are able to accept it, at least, not from our family. Even yet, I care that we were unable to reach Berdina and meet some of her basic needs.

Lately, Jordan, our new son brought home his friend, Alex, and charged us with, "Love him the way you did me." He had already done the screening, preparing this "client" to submit to "family therapy." Alex had been denied the primal bonding necessary to form human attachments and this affected his be-

havior and speech.

When first confronted with Alex I was quite apprehensive. Could I find sincerity in my inward being to offer mothering to another foreigner to our family? Would it be valid for this troubled adult? Was God truly answering my prayer for a chance to share his blessings to us?

One day this quiet new presence in our household mumbled, "I need affection." My inner reaction was, *Now? Right here in my kitchen?* I reflected verbally, "You feel a need to be loved?"

"Yes," he responded to his beard. "I am desolate and cut off from humanity!" My silent impulse was, *You may find it difficult to talk but you surely know how to diagnose your needs!* How was I going to suddenly love this hairy face who was alien to my circle of intimacy? Could it be mustered with sheer will power?

God, don't ask me to do more than I am capable of doing. Yet, how can I reject this needy one who rallied enough courage and trust to come to me?

My mothering instincts took over. I reached for Alex and touched a pair of cold, tense hands which mutely declared this was a new experience. I warned him I might not always know how to meet his needs, but was willing to give it a try. To my amazement, affection welled up in me and I found I *could* care that this hurting human found a home where he was special. What a relief to know I did not have to pretend a role, wear a mask, nor fake my caring! I truly wanted this caged person healed and freed. Today Alex's hands are warm and responsive and acquainted with hugs and belonging. We found a novel dimension, too. Our hearts are stretched with fresh love as we listen to a new voice in our home.

I think each member of Christ's body has a task of caring to perform. I am grateful for my present opportunities and my awareness of a need to grow in this area.

It happened during the offertory prayer

Betty came to our community as a war bride, eager to learn a new language and begin life in a new country. But this life was quite different from what she had imagined. The love her husband had for her changed into a love-hate relationship. He ridiculed her manner of speaking, made her look stupid in the eyes of her children, and at times physically abused her. While her husband pursued other women, spending on them instead of providing for his family, he kept Betty in constant fear of him.

By working in a local factory, Betty provided a living for herself and her four children. She brought her two little girls to the day care in our church. Here were people who treated her with respect. They did not seem to mind her English with its heavy foreign accent. She was invited to church services and came occasionally. These services were quite different from the formal liturgical services she remembered as a child. Here people talked to God as though he was personally interested in their lives. Might this same God have a plan for her life?

She shared many of her difficult experiences: fears for her health and what may happen to her children if she no longer could support them, unpaid bills, mental and physical abuse from an unfaithful husband.

I looked to God for wisdom. How should I pray? How could I help her? Betty was a proud woman. At times she accepted love gifts of money, groceries, and clothing from our church family.

I was happy to see Betty in church today. Frequently, she was unable to worship with us because of her home situation. Her faith in God was growing, for she felt the spirit of love and caring in our church family.

It was time for the offertory prayer. I bowed my head surprised to be reminded of the \$20 in my purse. "Lord, you know I put the money there for a special purpose," I replied. "Betty is here," said the Lord. "She has need of the \$20."


Was that really God's voice speaking to me or just my mind reaching out to Betty in my concern for her? She could use money anytime. How could I give the \$20 without offending

her? The sermon continued but I did not hear it. "Lord, I want to do what is right. Please help me know your will." Peace came, my mind relaxed. If I had the opportunity to speak to Betty privately, I would give her the money. If not, the money was mine to use. The message concluded with the benediction. In my heart I added, "Lord, I'm expecting you to lead me."

Several people stopped to talk as I made my way toward Betty. Often she was already in the parking lot before I got to the back of the church. The sanctuary was almost empty. Betty stood alone as though deep in thought. Taking the \$20 I put it in her hand saying, "This is yours. God told me to give it to you during the offertory prayer." Tears came into her eyes. "It no longer belongs to me," I assured her.

Through her tears, Betty explained to me how God spoke to her during the offertory prayer. God asked for the money in her purse also. "All I had was a few coins, less than a dollar," she said. "The children get hot lunches at school. I had just enough for a cup of coffee and a bit of lunch. Surely God does not need my few coins," she reasoned.

The offering basket was coming closer. "What should I do? Does it matter to God if my purse is empty? Taking the basket, I dropped in the coins."

Our tears mingled as we embraced. "And my God will meet all your needs according to his glorious riches in Christ Jesus" (Phil. 4:19, NIV). "Before they call I will answer; while they are still speaking I will hear" (Isa. 65:24 NIV). God loved, cared, spoke, and provided for our needs—all during the offertory prayer. 

Hear hear!

The child in our midst

And he took a child, and put him in the midst of them; and taking him in his arms, he said to them, "Whoever receives one such child in my name receives me; and whoever receives me, receives not me but him who went me" (Mk. 9:36-37).

"The child is humanity reduced to its simplest terms," as Walter Rauschenbusch put it. Jesus speaks of the repentance even of adults as their becoming "like children" (Mt. 18:3). Jesus would reduce us all to those simple terms. And Jesus would measure our seriousness about him, our Lord, by the treatment we give to the children he places in our midst.

The Pol Pot government, when it was in power in Kampuchea, killed one to three million people. In Pol Pot's ideal of what Khmer society could be, those people, because of their education and occupations, did not fit. Ideals for other societies motivated the mass killings by the Nazi government and by Stalin's government. In those nations also, there were those who did not fit.

Dean Bartel told this story in the spring, 1982, *Dialogue on Disabilities* (the quarterly publication of Mennonite Developmental Disability Services): A child was born this last April in

Indiana. Doctors gave him a fifty-fifty chance of survival if surgery was done to connect his defective esophagus. The child had Down's syndrome and so would be, if he lived, subject to some degree of mental retardation. The child was not given surgery nor was he fed but was starved to death. This course, chosen by the parents of the child, was upheld by the Supreme Court of Indiana. In effect, the decision of the court confirmed that the parents could decide: this child does not fit.

What ideal are we following that has no room for this child? What are we trying to build?

This story should put a pain in our guts, a pain that breaks out in prayer. It should make us fearful of God's judgment that such a thing could happen. Can America not receive this child? Then can it receive Christ?

The same needs also, and perhaps foremost, to be asked with regard to our churches as they respond to handicapped and developmentally disabled persons. If we are not able to receive some into our Sunday schools because they do not fit the programs we have, or into our worship because their behavior does not fit our decorum, are we rejecting our own humanity as it exists in them? And are we rejecting the God who made that humanity in his image and who sent our Savior to us?—John W. Simpson, Jr. Pasadena, Calif.



Nuclear disarmament— quo vadis?

"Mankind today is confronted with an unprecedented threat of self-extinction arising from the massive and competitive accumulation of the most destructive weapons ever produced. . . . While disarmament is the responsibility of all States, the nuclear-weapon States have the primary responsibility for nuclear disarmament. . . ." *From the final document of the first United Nations Special Session on Disarmament in 1978*

The roar of Manhattan's mid-morning traffic was shut out of Conference Room 4, in the bowels of the United Nations Building, New York City. Quiet seriousness pervaded the chamber.

Jan Martenson, the distinguished Swedish U.N. assistant secretary general, also responsible for questions relating to nuclear disarmament, spoke softly to the more than 150 representatives of nongovernmental organizations (NGOs) gathered to hear him at the first briefing of the Second Special Session on Disarmament (SSD II), June 7.

"The First Special Session constituted an unprecedented effort," he said, "to look at nuclear disarmament on a global scale. It made a significant contribution," he continued, "in that it produced the political will to talk about disarmament." The term *political will* was heard throughout the opening week.

Martenson was obviously taking the NGOs seriously. In U.N. circles, NGO has become an important symbol. It stands for the hundreds of unofficial groups around the world who have become concerned about the state of the arms race and include a prestigious roster of religious bodies, among which are the Mennonites, represented by Mennonite Central Committee.

At 3:30 p.m., U.N. president Ismat Kittani, of Iraq, gavelled the SSD II to order. In his opening remarks, the president reflected on the dangerous times through which the world is passing. Then, he observed, "We are concerned primarily with the universal devastation that nuclear weapons could cause, but we must be ever mindful of the fact that as we meet, people are dying through the use of conventional weapons." He spoke about the arms buildup and what has been happening since the Special Session on Disarmament I in 1978.

"What has happened in the intervening four years?" he asked. "What measures have been taken that have resulted in a reduction in armaments?"

"In short, what have the governments of the world done to respond to the fervent demand of the people of the world that this insane arms

church news

race be stopped? We all know the answer," he said, "but I want to state it loudly and clearly for the world to hear.

"NOTHING." He continued, "In the years since the first special session, the situation has deteriorated...."

Kittani also recognized the worth of the NGOs. "I am likewise pleased to note the broad and impressive representation and activities of nongovernmental organizations at this session.... I should like to welcome them and tell them that their participation is most important, and on behalf of the Assembly, I want to thank them for their continued efforts in the cause of peace."

Echoing these same sentiments, the U.N. secretary-general, Javier Perez de Cuellar, stressed the urgency of the SSD II's task.

"Apocalypse is today not merely a biblical depiction; it has become a very real possibility," he said.

Cuellar also alluded to the fact that more than 100 wars have been fought with conventional weapons since 1945.

"World statesmanship faces a new challenge, so it must think anew and act anew. All the peoples ask for a creative response," he concluded, "which would give a fresh and hopeful direction to human affairs."

Such was the tone of the opening speeches. There was a sameness in those which followed:

1. The situation is bad.
2. The U.N. can do little if the major nuclear powers will not cooperate.
3. There is urgency to get on with real disarmament not only of nuclear weapons but also of all chemical and biological means of mass destruction.
4. Verification has to be a part of the procedure.

As one statesman said, the nations have to develop the political will to dismantle the weapons of mass destruction.

Three heads of state spoke during the first week of SSD II: Thorbjorn Falldin, prime minister of the kingdom of Sweden; Petar Stambolic, president of the presidency of Yugoslavia; and Zenko Suzuki, prime minister of Japan.

The latter spoke for his people by governmental consensus and for the hundreds of Japanese citizens who had come to show their solidarity with the disarmament movement in this country.

Major marches were planned to coincide with the opening week of SSD II. On Monday, June 7, the Olympic Torch of Peace was taken to the Dag Hammarskjold Plaza by participants in the World Peace March, with many starting points, beginning in Japan. Nearly a thousand people gathered for the ceremony.

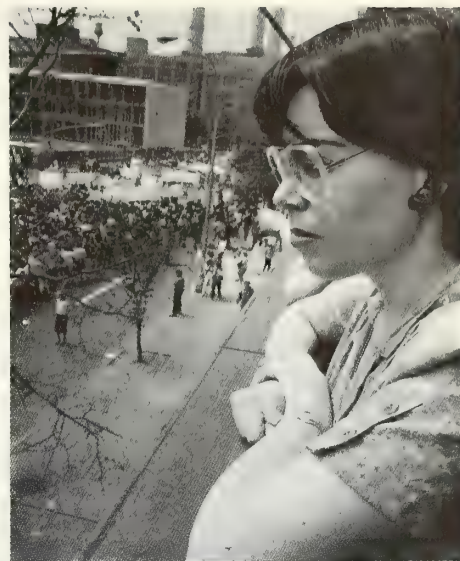
In another ceremony in the same plaza by the U.N. visitors' entrance, 90,000,000 signatures were delivered to U.N. officials, calling for the cessation of nuclear weapons production and deployment and for disarmament of the same.

But the march that blew the lid off all other marches came Saturday, June 12. An upper estimate put the marchers at three quarters of a million, more than 750,000 people, from all corners of North America and other parts of the world. Their message was simple and clear: GET RID OF NUCLEAR WEAPONS. They were a representative cross-section of America and their spirit was pacific.

Mennonite Central Committee counts on two persons to represent them at the U.N. for matters other than disarmament: Beth Heisey, who is working at the Methodist U.N. offices, and Evelyn Rudy, who is seconded to the Quakers.

Heisey serves as a liaison person for MCC

Far left: the United Nations building and marchers organizing. Below: the Mennonite presence, one group among many. Right: Beth Heisey MCC liaison representative at the U.N.



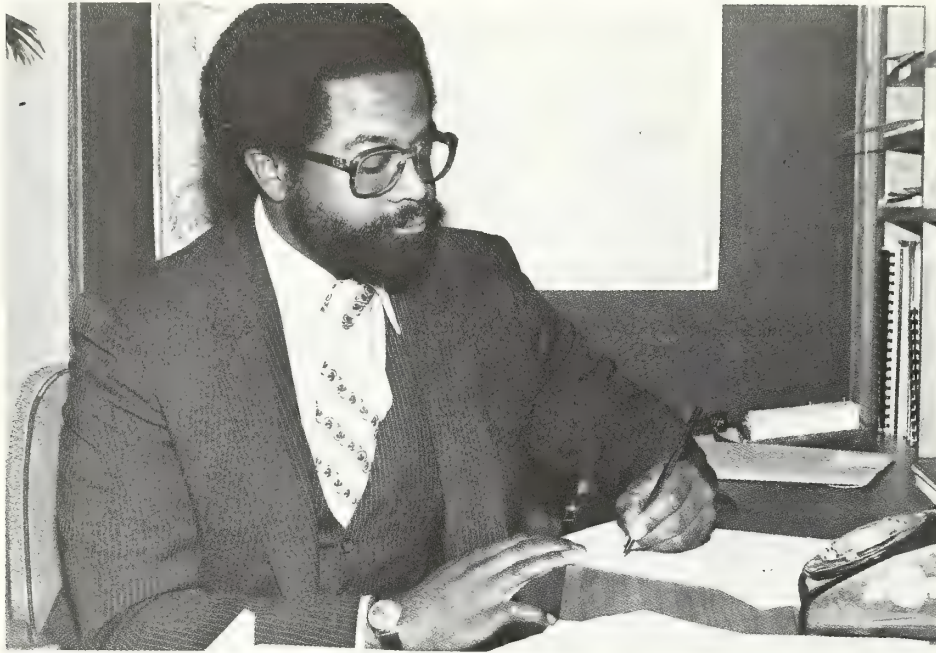
constituents who have business or special interest at the U.N.

With regard to the question "Whither bound nuclear disarmament?" much depends on the will of the peoples of the world. For years, citizens of the superpowers have chosen to ignore the reality of nuclear destruction. According to some observers, it's as though whole countries have gone into denial, as so often happens with relatives and friends of alco-

holics. Pretend the problem isn't there.

But now, a worldwide clamor is arising among the peoples, and it appears as though the politicians and military institutions will ignore them at their own risk, or at least so seems to be the attitude of those participating in this special session's deliberations.

The SSD II runs through July 9.—David E. Hostetler on special assignment for Meetinghouse.



Pleas Broadus, Jr., director of MCC U.S. Ministries office, Akron

First summer service urban community development program launched, an 'exciting beginning,' Broadus

Twenty-five black and Hispanic college and seminary students have been selected to participate in 10-week urban community development projects in their home communities.

"This is the exciting beginning of a pilot project," comments Pleas Broadus, director of the Mennonite Central Committee U.S. urban ministries program. "Community representatives, college and seminary contact persons, and pastors in local churches, as well as the students, are enthusiastic."

The summer service program places minority college students in their home communities to work with a local church or organization with the support of MCC and the local congregation. The purposes of the program are to facilitate the development of urban communities, to develop the leadership skills of minority students, and to strengthen ties between students and their home communities.

Students and congregations were selected carefully. From the many proposed projects, MCC selected projects that "were not just social or just spiritual, but showed evidence of a realistic balance in serving both those needs,"

according to Broadus. Projects range from church administrative leadership to health care visitation, from educational tutoring to aiding the handicapped.

At Lee Heights Community Church of Cleveland, Ohio, David Rozier and Damita Perry will be conducting a summer day camp for community youth. Scheduled activities include recreation and vacation Bible school.

Irving Perez, who five years ago worked as director of the Immokalee Neighborhood Services Foundation in Immokalee, Fla., returned on May 1 in an urban community development assignment to pastor a church among some of the 20,000 Hispanic immigrants in the area while working with the Immokalee Foundation. Perez graduated from Goshen (Ind.) College this past spring. Two other participants will provide religious instruction and leadership to minority communities in California and Illinois.

On June 21 Keith Turner, computer science student at Chicago State University and member of Englewood Community Church in Lombard, Ill., begins work as an organizer/

coordinator and planter in the Englewood Community Garden Project, an urban food cooperative effort to raise and distribute vegetables.

Jeffery Walters, a student at Morehouse College, Atlanta, Ga., participates in a variety of projects at the Riverside House of Miami, Fla., an outreach program that serves the Dade County Correctional Institution, Dade County Jail, Broward Correctional Facility, and the Federal Correctional Institute of Miami. This Christian program of re-integration for ex-offenders provides the needed link for residents who are working to make a new start in life.

On June 1 Olivia Howard began her involvement in community development activities at the Galilee Church of God in Christ in Wichita, Kan. Her responsibilities include art and craft classes, excursions to museums and zoos, Bible studies, and other activities with the children of the area.

"This variety of activities," says Olivia, "will get the children from my community involved in their learning experiences. I want the children to know that they can use their minds and bodies in service to God, each other, and themselves as well."

Eleven other participants in the Urban Community Development program have been placed in assignments similar to Olivia Howard's, working at day-care centers or in youth programs, leading recreational activities, nature studies, Bible studies and excursions, providing tutorial instruction, and conducting other activities for urban youth and children.

Five participants working in Ohio, Indiana, New York, and Mississippi have assignments working in communications, physical therapy, peace ministries, evangelism, and public service activities.

All of the participants attend either a Mennonite college or seminary and/or Mennonite church. Twenty-one of the 25 assignments involve work directly with Mennonite congregations. Responsibility for supervision rests with the local pastor or a community representative. Both supervisor and participant relate weekly to MCC regarding activities, goals, and any problems.

Local congregations and organizations where the 25 students are working have contributed 18 percent of the program costs in the form of cash, office space, materials, transportation, and housing. The remaining funding is provided by MCC U.S.

Upon termination of the program in September, the 25 students will have completed approximately 223 weeks of work in urban communities. "Fifteen urban communities will be enriched," concludes Broadus. "Twenty-five black and Hispanic students will have had the opportunity to develop leadership skills while serving their home communities. The students will have earned some money toward their college expenses, and ties between minority students, MCC, churches, and urban communities will be stronger."

The first annual Washington inter-Mennonite celebration upbeat

Coming from all corners of the nation's capital and environs, Mennonites and friends gathered for an afternoon and evening of song and fellowship on Saturday, June 5.

Billed as the "first annual Washington (D.C.) inter-Mennonite celebration," the festival was held at Caldwell Hall on the campus of the Catholic University of America. Approximately 200 persons were in attendance, and the mood was festive despite the cool, gray weather outdoors.

Loren Horst, pastor of Northern Virginia Mennonite Church, opened and led the afternoon service. He introduced Myron Augsburg, founder of the Washington Community Fellowship, who had the meditation.

In an attempt to create a common ground, Augsburg said that though Mennonites represent a broad spectrum of theology, "we have Christian discipleship in common."

He continued: "To rely on heritage rather than opening one's self to God, however, is hypocrisy." Quoting David Boschman, a South African writer, Augsburg said "salt is not to be admired, but to make food foodier." He compared close-knit Mennonite communities to salt in the shaker rather than in the world.

Mary Oyer of Goshen, Ind., brought her zest for congregational singing to the program. By the time the activities had ended, participants experienced a unity of spirit perhaps even beyond that which the planners had anticipated. Using a variety of hymns, gospel songs, and choruses, Oyer gave thumbnail background

sketches of most selections. Much appreciation for her contribution was expressed publicly and in informal discussion.

Eight workshops were planned. In the one entitled the "Future of Mennonite Witness in the D.C. area," led by Paul Peachey, professor of sociology, at the Catholic University of America, participants were invited to tell what brought and kept them in the capital as well as to project a bit into the future. Augsburg spoke about the possibility of a Washington-area conference sometime in the future.

Toward the end of the sessions, Lewis Good, bishop, reported that the planning committee favored another meeting next year, but they wanted to know how the group felt. There was a strong affirmative response to the idea, although the shape it will take may, and likely will, be different from this year's event.

Thirty different projects—including churches, fellowships, service units, and the like—were represented at the meeting place. A fellowship carry-in meal encouraged much sharing.

Sally White, of Chevy Chase, was singled out for a special ovation, given her part in developing the program. Peachey was also active in the planning, as were many others.

Judging from the comments heard here and there, there will be more celebrations. Asked if he thought this might have been a harbinger of greater things than at first appeared, Loren Horst said he'd take it for what it was and nothing more.—David E. Hostetler

Mission festival to fire vision

Festival of Missions, a churchwide conference set for July 16-18 at Wooster College in Ohio, is being planned "to inspire and develop conviction for mission," according to Ivan J. Kauffmann, general secretary of the Mennonite Church.

"It will be an important meeting to stimulate interest in finding new ways to share and verbalize our faith," Ivan says, "so that people around us know what the gospel really means."

Festival of Missions was planned in response to requests from across the church for such a conference, notes Paul M. Gingrich, president of Mennonite Board of Missions.

"These voices have called for a gathering to focus mission vision and to challenge the church in the task of witness and outreach," Paul says.

The Evangelism Commission of the Ohio Mennonite Conference and Mennonite Board of Missions have therefore taken initiative to plan for the Festival of Missions.

The meeting "will celebrate what is happening in mission in the Mennonite Church," David D. Yoder told the directors of MBM during their meeting in May. An associate in Church Relations for MBM, Dave is taking the lead in coordinating the various Festival committees.

Eldon King, minister of evangelism for the Ohio Conference, says worship and learning will be important ingredients of the festival. "Because worship precedes service, it is fitting that the festival conclude with a commissioning service climaxing the worship and symbolizing the sending and the serving."

Ed Gerber, assistant coordinator of prison ministries for Ohio Conference, says, "I know why we need Festival of Missions—so the vision of the church can be transmitted to future generations."

According to Vince Frey, program committee chairman for the Festival, mission vision is alive and well.

"The process of secularization is engulfing us slowly," notes Paul M. Gingrich. "Renewal and revival of our vision of Jesus as the only Lord and Savior are urgently needed now."

The General Board also recently affirmed MBM's role "as the churchwide agency charged with the responsibility of stimulating vision, inspiration, and coordination of program for the denomination."

General Board "agreed that the MBM role be carried on in ways that are acceptable to conference mission agencies and in ways which result in the best working relationships."

The program will include proclamation of the Word, testimonies of workers, special music groups, multimedia presentations, a TV talk show, international exhibits, and more.

Nursery service will be provided during all the meetings, and activities will be available for children aged 6 to 12.

Seminarians experience spiritual lift

"A prayer of blessing on the candidate's ministry" is the way worship leader Gertrude Roten explained the meaning of a commissioning service for more than 40 persons at Associated Mennonite Biblical Seminaries, Elkhart, Ind., Mar. 27. Commissioning speeches, liturgy, and communion marked the evening. One person said the spirit of the evening was "how the disciples must have felt on the Mount of Transfiguration."

Henry Rempel, professor of economics at the University of Manitoba, addressed the graduating class of 46 persons, May 29, on "Penniless, We Own the World." Dean Jacob W. Elias presented the candidates while Goshen Biblical Seminary president Henry Poettcker conferred the degrees. Dorothy Yoder Nyce and Howard H. Charles gave the charge to the graduates.

Members of the class of '82 came from 12 different states, three Canadian provinces, and six other countries.

Two of the grads engineered a surprise at the end of the conferral of degrees—balloons. These added an air of festivity for the grads,

their parents, children, and friends.

During these days, the AMBS boards met, May 27-29. Some of their decisions included appointing Marcus Smucker and Thelma Groff as codirectors, each half time, of field education and spiritual formation; Roelf Kuitse to a half-time four-year term as missions professor, beginning on July 1, 1983; Elmer M. Ediger adjunct administrative faculty; and Daniel L. Haarer to a post in fund-raising, church relations, and liaison to conference-based education for GBS.

Missions conference slated for LMHS

The annual Worldwide Missions Conference sponsored by the Eastern Mennonite Board of Missions, Salunga, Pa., will be held at Lancaster Mennonite High School east of Lancaster on July 10 and 11. Sessions will be held each evening at 7:00.

Featured speaker is Joseph C. Shenk, longtime missionary to Tanzania and Kenya.

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PRINT

Mutual Aid Sunday on Sept. 19 will provide opportunity for a congregation or group to share its mutual aid stories . . . to be reminded of the need for mutual support . . . to celebrate the meaning of life in Christian community. To assist in planning, Mennonite Mutual Aid has prepared "*Sharing—A Way of Life*" **Resource Guide**. Order from MMA, Church Relations, Box 483, Goshen, IN 46526.

Practicing the Presence of the Spirit

by Myron Augsburger explores the implications of the truth that God wants to dwell within us through the presence of the Holy Spirit, who has been given to draw believers closer to God and to equip them to do Christ's will in the world through service and evangelism. The book "attempts to hold praise and practice together, matching experience with ethics, and renewal with righteousness." A series of study questions at the end of each chapter make it excellent for group study. \$7.95 (U.S.) \$9.55 (Canada) from Provident and other bookstores.



Call to Peacemaking is the quarterly newsletter of the New Call to Peacemaking, the cooperative program of the Mennonites, Church of the Brethren, and Friends. It contains New Call news, resources, article excerpts and reprints, and other information. A \$5 contribution is suggested to help cover costs. To subscribe contact New Call to Peacemaking, Box 1245, Elkhart, IN 46515-1245.

AUDIOVISUALS

Health and Lifestyle (28 minutes), **Taking It in Stride** (20 minutes on stress), and **Weighing the Choices** (20 minutes on nutrition) are available in 16mm films for congregational or small-group use. Rental fee:

\$5 per film. For more detail or to schedule the films, contact Mennonite Mutual Aid, Health Services, Box 483, Goshen, IN 46526.

Don Miller's **peace education** addresses at the Christian Camping Convention 82 are available on cassette tape: "*Shalom as the Goal of Camping*," "*How Do Peace Attitudes Develop?*" and "*The Tensions in Peace Education*." Rental: \$1.50 per tape with two-week limit from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515-1245. Purchase: \$4.25 per tape from Mennonite Camping Association, Rolling Acres, 501 Honeysuckle Lane, Brooksville, FL 33512. (Please indicate which tape(s) are being ordered.)

PERSON

A Retreat for Families with a Retarded Person, July 14-18, will center on the study being done by the guardianship and life planning task force. Models of congregational involvement in guardianship and life planning will be emphasized. Resource persons include the task force, Dean Bartel, and Dan Steiner. For more information contact the Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666; (412) 423-2056.

"**Women and the Promise of Restoration**" is the theme of the fifth conference of the Evangelical Women's Caucus, July 21-24 in Seattle, Wash. A time of comfort, nurture, celebration, and challenge, the conference will include major addresses, workshops and seminars, small-group sessions, and worship. For registrations and more information contact Evangelical Women's Caucus, P.O., Box 31613, Seattle, WA 98103; (206) 932-0548 or 783-4953.

A Retreat for Single Parent Families, July 30-Aug. 1, will discuss needs, challenges, and building self-esteem and support systems. Resource person is Gerald Kauffman. For more information contact the Laurelville Mennonite Church Center, address and phone above.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515-1245.

Lebanon disintegrating, Goshen provost says

This report was filed before the recent Israeli blitz. News ed.

Goshen College provost John A. Lapp has visited Lebanon six times since 1965. Regardless of one's political persuasion, he said, "it is terribly sad to see the disintegration of that once beautiful country."

That disintegration is due in large part to the presence of the 400,000 Palestinian refugees who have fled into Southern Lebanon during the last 45 years. Some were displaced during the creation of Israel in 1948; others when the West Bank was occupied in 1967; and still more during the Israeli incursion of 1978. More have been uprooted during the recent invasion by Israel into Southern Lebanon, an invasion which began a few days after Lapp's departure from the Middle East.

Lapp visited Lebanon from April 28 to May 16 as a consultant to the Mennonite Central Committee program operating there. Its director in Southern Lebanon is Ralph Miller, a 1974 graduate of Goshen College.

"Most of Ralph's work is in an area where there are practically no government services anymore—he operates in what is essentially an anarchistic situation," said Lapp. Miller and his team of three Lebanese assistants—one a Sunni Muslim, one a Druze Muslim, and one a Shiite Muslim—administer a program intended to aid the Shiite farmers in the region. The farmers are tempted to leave the area because of the frequent shelling that occurs.

"The government's agricultural people no longer work in the area," said Lapp. "Ralph and his team work in water supply, as well as being the seed grain distributors for Southern Lebanon. The bees all left in '78—Ralph brought in and introduced modern beekeeping methods. He's started a nursery of fruit and evergreen trees."

But Miller's work and, indeed, the lives of all those in Southern Lebanon have been threatened by Israel's recent incursion into the territory. The troops' aim is to destroy Palestinian Liberation Organization strongholds there.

But Lapp is doubtful that the invasion will satisfy the Israelis' greater purpose, even if it succeeds in destroying the PLO.

"The Israelis don't understand that the PLO is more than a military group," said Lapp. "It is the political voice of three million Palestinians, who cannot be ignored forever. If the PLO is wiped out, I'm afraid it will only be replaced by something much worse." The GC provost believes that many Americans are similarly misled about the nature of the PLO. "They think it is only a terrorist group," he said, "when actually the PLO is much like any other government. They have a military function among many functions."

MBM newsgrams

Eugene and Louella Blosser, longtime workers in Japan with Mennonite Board of Missions, returned suddenly to North America on May 29, following the discovery of a brain tumor in Louella. The Blossers, who are at retirement age, had just begun a special one-year assignment in March as host and hostess for Japan Anabaptist Center in Tokyo. Louella has been admitted to the University of Iowa Hospital near her home community. Her address is University of Iowa Hospital, Iowa City, IA 52240.

Clair Hochstetler, voluntary service eastern administrator, moved his office on June 1 from MBM headquarters in Elkhart, Ind., to MBM offices in Harrisonburg, Va. Clair, who has

been eastern administrator since 1978, is responsible for six VS households in Pennsylvania, Ontario, Puerto Rico, and the District of Columbia. His new address and phone number are Box 1252, Harrisonburg, VA 22801; (703) 434-6701.

London Mennonite Centre in England is no longer able to offer guesthouse and travel information services because of its increasing local ministry, according to director Alan Kreider. In the past the center was a residence for international students and a guesthouse for visitors. However, the center is now a household of permanent residents who are members of London Mennonite Fellowship. The center also has rooms for congregational activities, library, and bookshop. Worship services are held Sunday morning.

mennoscope

WPSX-TV, University Park, Pa., an educational television station, prepared and ran a week-long feature, "State of the Weather; Shape of the World," which was shown, beginning on June 21. The 30-minute programs, airing at 6:00 p.m. nightly, included footage and information about hurricanes and Pennsylvania emergency management agencies. The June 23 program highlighted Mennonite Disaster Service, according to Nelson Hostetter, MDS executive coordinator. The program was aired at the same time and dates on three other Pennsylvania educational TV stations in Wilkes Barre/Scranton, Hershey, and Erie.

Herbert E. Zook, New Castle, Pa., was ordained to the ministry at Maple Grove Mennonite Church, New Wilmington, Pa., May 16. Zook, a former licensed pastor of the congregation, was ordained to help facilitate his staff position with the city mission in New Castle, Pa. Leonard Garber, overseer, preached the sermon and Wilmer Hartman, conference minister, gave the ordination charge.

John F. Garber, retired minister and bishop, returned to a former place of service, the Pleasant Hill Mennonite Church, Burton, Ohio, to serve as interim minister. On June 4, Leo Miller, overseer, and Wilmer Hartman, conference minister, led in this service with the congregation.

Leon Schrock was installed as pastor of the Berlin Mennonite Church, Berlin, Ohio, Sunday, June 6. Overseer Albert Slabach brought the message and Wilmer Hartman, conference minister, led the congregation, the elders, and the Schrocks in a covenant of installation. Leon was formerly pastor of the Salem Mennonite Church, Wooster, Ohio.

An administrative assistant is needed in the president's office at Eastern Mennonite Board of Missions. Prior experience in secretarial/administrative work is required. Position to be filled on Aug. 1. Contact Lynn Roth, Office Manager, Eastern Mennonite Board of Missions, Salunga, PA 17538, or phone (717) 898-2251.

On Apr. 2, the Illinois Mennonite Conference approved and passed a recommendation made by the conference executive committee regarding the ordination of persons to the Christian ministry: "In response to the request made by the conference leadership commission relative to the ordination of women to the Christian ministry, the executive committee encourages the leadership commission to ordain all persons (both men and women) according to their God-given gifts in line with usual licensing and ordination procedures."

May 28, a shipment of notebooks and other materials collected by Mennonite Central Committee (Canada) left Vancouver, B.C., en route to Kampuchea, where the school supplies will be distributed to children in the Svay Rieng Province schools. John Hiebert, warehouse manager in Vancouver, and David Foxall, overseas assistant in Winnipeg, Man., report that the shipment contained 100 wooden crates, 61 barrels, and two pallets stuffed with 224,000 notebooks, 670,000 pens, 9,000 school kits, pencil sharpeners, and other school materials. Mennonite and Brethren in Christ congregations donated these materials.

A shortage of agriculturists is forcing Mennonite Central Committee to leave many service positions unfilled. It has so far found persons to fill only 20 of 51 requests for new agriculture or nutrition workers during 1982. The number of unfilled agriculturist positions is partly due to increased request from country directors. In 1981, 150 volunteers were working at agriculture or nutrition overseas, up approximately 40 from five years ago. But the decline in the number of Mennonites raised on farms is also making a difference, according to Rod King, assistant secretary of personnel services. He notes, "We don't see nearly enough applications from Mennonites with a farm background." Openings for agriculturists currently exist in Bangladesh, Brazil, Bolivia, Haiti, Sudan, and other countries. Most positions require a four-year degree in an agricul-

ture-related field, although MCC can occasionally place other persons having farming experience.

Mennonite Disaster Service (Region V) will be hosting the Annual All-Unit meeting in Coaldale, Alta., Feb. 11, 12, 1983. Delegates to the meeting will be coming from the various MDS units across the U.S. and Canada. Ike Neufeldt, chairman of MDS (Alta.) reported on local planning for the event at the Region V Annual Meeting held in Vancouver on May 1. Neufeldt stated, "We are anticipating and planning for a large gathering, with banquet facilities to accommodate up to 1,200 persons."

Mennonite Central Committee (Alta.) has moved into its own newly constructed office facilities, effective on June 1. The location is 76 Skyline Crescent N.E. in Calgary, Alta. T2K 5X7 and the telephone number is (403) 275-6935. The building accommodates the central MCC (Alta.) offices, as well as, SELFHELP Crafts, Material Aid, Choice Books, M2 Prison Visitation, Mennonite Mutual Relief Insurance, Mennonite Foundation of Canada, and The Conference of Mennonites in Alberta.

Ann Yoder Showalter was licensed to the ministry in a special service held on Sunday morning, June 6, at the First Mennonite Church of Oak Park, Ill., reports Rita Halteman Finger of that congregation. The congregation and Ann had planned a service led by the pastor, Ardean Goertzen, which included a responsive reading by all the children of the congregation and a sermon by Don Miller, professor at Bethany Theological Seminary in Lombard, Ill. Ann was received into the ministry by representatives from both conferences to which the First Mennonite Church of Oak Park belongs. Emma Richards, copastor of the Lombard Mennonite Church, represented the Illinois Mennonite Conference, and Barry Hieb from St. Louis, Mo., was the Central District General Conference representative.

Ann grew up near Kokomo, Ind., but spent much of her adult life in Hesston, Kan. She is the wife of Ray Showalter and mother of four and grandmother of four.

New members: Barry Kauffman, Kevin Yoder, Dennie Weldy, Renee Yoder, Ron Welty, Gary Ganger, and Cedric Miller at Pleasant View, Goshen, Ind., Linda Bryant, Tom Crews, and Scott Hewitt by baptism and Willis Davis, Ruth Davis, and Beulah Losh by confession of faith at Waynesboro, Va. Joe and Marianne Antram at South Union, West Liberty, Ohio. Kent Adams at Pine Grove, Stryker, Ohio. Jon Gingerich at West Union, Parnell, Iowa.

Change of address: Harold Fly from Schwenksville, Pa., to Dock Manor, Detwiler Rd., Box 224, Lansdale, PA 19446. John Lapp from Harrisonburg, Va., to Birch Grove Mennonite Church, Port Allegany, PA 16743. Laban Peachey from Hesston, Kan., to Box 725, Goshen, IN 46526.

readers say

With interest I read "Seminarists Study Homosexuality and the Church Questions" (May 25, 1982). My response pertains to a quotation attributed to Howard H. Charles by the reporter.

Charles was quoted as saying: "If Paul had known what we now know about homosexuality, the various kinds, its incidence prior to the age of moral accountability, and genetic predisposition, would he have qualified his statements?"

"If Paul had known what we now know . . . would he have qualified his statements?"

Such reasoning, I believe, is devastating to a high view of inspiration. If we trust the Bible to have been written by men guided by the Holy Spirit and therefore free from error in fact, judgment, and doctrine, then we dare not subject it to the "if Paul had known what we now know" sort of reasoning. That is to destroy its authority and make it vulnerable to each successive "more enlightened" generation.

The faithful church has never allowed the Scripture to be eroded by this sort of rationalism and I pray that the Mennonite Church will never be characterized by this kind of hermeneutic.

Such an approach threatens all Scripture. To follow it means that we ask the same question about other teachings. If Paul had known what we now know would he have written what he did about the resurrection and immortality, about the gospel and justification, about marriage and the home, about love and nonresistance, about the church and the headship of Christ?

Would Charles apply the same criterion to the teachings of Christ and suggest that Christ would have qualified his statements if he had known what we now know?

I hold Howard in very high regard as an exegete and interpreter of the Scripture. I recognize that

faulty impressions may inadvertently be given through quotations. Perhaps the larger context of Howard's presentation would have allayed my concern. But I raise it here and would invite him to further clarify the statement attributed to him.—Bob Detweiler, Goshen, Ind.

marriages

Beachy—Beach.—Randy Keith Beachy and Linda Sue Beach, both of Sharon cong., Plain City, Ohio, by Kenneth Benner and Wilmer J. Hartman, May 22, 1982.

Bishop—Gross.—Michael S. Bishop, Doylestown, Pa., Doylestown cong., and Brenda L. Gross, Souderton, Pa., Blooming Glen cong., June 4, 1982.

Bontrager—Miller.—Ken Bontrager, Middlebury, Ind., and Marsha Miller, Shipshewana, Ind., both of Bonneyville cong., by Boyd Nelson, May 29, 1982.

Buller—Kaufman.—Henry Buller and Sarah Kaufman, both of Goshen, Ind., Berkey Avenue Fellowship cong., by Arthur E. Smoker, Jr., and Calvin R. Kaufman, June 5, 1982.

Clemens—Hammond.—Frederick Paul Clemens, Goshen, Ind., College cong., and Yvonne Marie Hammond, Philadelphia, Pa., Diamond Street cong., by Charles Baynard, Sr., May 15, 1982.

Cressman—Bauman.—William Cressman, Waterloo, Ont., and Ella Mae Bauman, Kitchener, Ont., both of First Mennonite cong., by Glenn Brubacher and Robert Duthie, May 28, 1982.

Hooley—Slabach.—Steve Hooley, Middlebury, Ind., Emma cong., and Marcie Slabach, Milford, Ind., North Main Street cong., by John C. King, June 5, 1982.

Miller—Miller.—Craig Miller, Ligonier, Ind., Methodist Church, and Sonya Miller, Topeka, Ind., Emma cong., by Etil J. Leinbach, June 5, 1982.

Mooberry—Kauffmann.—Steve Mooberry, Peoria, Ill., First Mennonite cong., and Rhonda Kauffmann, Peoria, Ill., by James Detweiler, May 22, 1982.

Reesor—Stoltzfus.—Nevitt Reesor, Carlsbad, N.M., Baptist Church, and Darlene Stoltzfus, Carlsbad, N.M., Carlsbad cong., by Peter E. Hartman, May 28, 1982.

Roes—Wagler.—Rick Dale Roes, Millbank, Ont., Mapleview cong., and Margaret Elaine Wagler, Shakespear, Ont., East Zorra cong., by Homer E. Yutzy and Jacob Roes, father of the groom, June 5, 1982.

Weaver—Moyer.—Craig Weaver and Dawn Moyer, both of Souderton, Pa., Souderton cong., by Glenn Egli, June 5, 1982.

births

Brown, Gary and Gayle (Erb), Louisville, Ohio, second child, first daughter, Melissa Joy, June 6, 1982.

Charles, Richard and Jeri (Swartz), McVeytown, Pa., first child, Jeremy Lynn, May 22, 1982.

Detweiler, Laverne and Betty (Halteman), Harleysville, Pa., second son, Anthony Bryan, June 1, 1982.

Dillard, Doug and Mary (Bunte), Iowa City, Iowa, second child, first daughter, Gretchen Marie, May 15, 1982.

Horst, John L., Jr., and Joan (Graybill), Harrisonburg, Va., second child, first daughter, Margaret Joan (Grete), Dec. 28, 1981.

Holdsworth, Forrest Michael and Teresa (Mast), Bolivar, Ohio, first child, Elizabeth, May 3, 1982.

Matthew, Dan and Gwen (Leis), New Hamburg, Ont., second child, first daughter, Melanie Ann, May 13, 1982.

Miller, Howard Ray, Jr., and Marcia (Combs), Hartsville, Ohio, third child, first son, Howard Ray III, June 5, 1982.

Miller, Jay and Sonia (Yoder), Beaver Crossing, Neb., first child, Jane Marie, June 3, 1982.

Nussbaum, Ray and Kay (Thut), Salem, Ore., Lynette Kay, May 1, 1982.

Ressler, Leon and LouAnn (Charles), Kenya, East Africa, first child, Lynn John, May 31, 1982.

\$304,417.

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$304,417.46 as of Friday, June 18, 1982. This is 40.6% of the total needed. Contributions have been received from 322 congregations and 173 individuals. Individual gifts represent \$63,576.62 of the total.

Goal: \$750,000

obituaries

Klucker, Frieda Louise Georgine, daughter of August and Susan Marie (Berger) Wulf, was born in St. Louis, Mo., July 13, 1892; died of cancer at Scho-walter Villa, Hesston, Kan., June 4, 1982; aged 89 y. On Feb. 2, 1911, she was married to Walter B. Klucker, who died Jan. 15, 1970. One son (Chester) preceded her in death on July 6, 1934. She was a member of Whitestone Mennonite Church. Funeral services were held at Miller Funeral Home, Hesston, Kan., June 7, in charge of Paul D. Brunner; interment in Sunset Cemetery.

Ridgeway, Minerva M., daughter of Thomas and Amanda (Miller) Ball, was born in Chillicothe, Ill., Oct. 12, 1899; died at Methodist Medical Center, Peoria, Ill., June 7, 1982; aged 82 y. On Mar. 17, 1925, she was married to Alvin E. Ridgeway, who died June 21, 1950. Surviving are 2 daughters (Mrs. Lucille Wagher and Viola—Mrs. Victor Pfleiderer), 2 sons (Willi Scrivens and Lloyd), 7 grandchildren, 12 great-grandchildren, and 5 sisters (Mrs. Florence Raey, Mrs. Nora LaRue, Mrs. Ida Dunham, Mrs. Margaret Wilkins, and Mrs. Esther Kelly). She was preceded in death by one daughter and 3 brothers. She was a member of Pleasant Hill Mennonite Church, where funeral services were held on June 10, in charge of James Detweiler; interment in Pleasant Grove Cemetery.

Stoltzfus, Mary B., daughter of Jacob S. and Liz-zie Ann (Buckwalter) Weaver, was born in Dover, Del., Nov. 15, 1907; died at his home on May 28, 1982; aged 74 y. In November 1932, she was married to Naaman Stoltzfus, who died Aug. 17, 1951. Surviving are 4 daughters (Lillian M. Stoltzfus, Mary Ellen Grotelushohen, Ethel Shank, and Charity Tourney), 5 sons (James, Harvey W., Elvin, Andrew, and Naaman), one sister (Elizabeth Ann Miller), and 4 brothers (John, Daniel, Walter, and Paul). She was a member of Conestoga Mennonite Church, where funeral services were held on June 1, in charge of Nathan Stoltzfus and Christian J. Kurtz; interment in Conestoga Mennonite Cemetery.

Stump, Alan Brian, infant son of Thomas L. and Linda (Wyse) Stump, was stillborn at Goshen General Hospital, Goshen, Ind., Apr. 29, 1982. Surviving are his parents, one brother (Kerry Michael),

grandparents (Mr. and Mrs. Robert Stump and Mr. and Mrs. Vernon Wyse), and great-grandparents (Mr. and Mrs. Pierre Cripe). Graveside service was held at Violet Cemetery, May 3, in charge of Arthur E. Smoker, Jr.

Yoder, Dorsey V., son of Valentine and Julian (Thomas) Yoder, was born at Davidsville, Pa., Feb. 11, 1898; died of a cardiac arrest at Lewistown (Pa.) Hospital, June 7, 1982; aged 84 y. On Dec. 24, 1925, he was married to Bertha V. Yoder, who survives. Also surviving are one daughter (Mrs. Kathryn Hartzler), 2 sons (Robert and H. Glenn Yoder), 13 grandchildren, 8 great-grandchildren, 2 sisters (Emma Kauffman and Mrs. Lizzie Yoder), and one brother (Howard Yoder). He was a member of Allensville Mennonite Church, where funeral services were held on June 10, in charge of Paul Bender, Harry Shetler, and Timothy Peachey; interment in Allensville Mennonite Cemetery.

Credits: Cover by Wallowitch; p. 444 by Sanford and Orpha Eash; pp. 448, 449 by David Hiebert; p. 450 by Jim King.

calendar

Northwest Conference annual sessions, Tofield, Alta., July 1-4
Virginia Conference, Highland Retreat Camp, July 14-18
Festival of Missions, Wooster College, Wooster, Ohio, July 16-18
Overseas Seminar and Missions Rally, eastern Ohio, July 10-18
Mennonite Board of Missions, board of directors, July 22-24
Iowa-Nebraska annual conference, West Union, Parnell, Iowa, July 30-Aug. 1
Indiana-Michigan Conference, Pigeon, Mich., Aug. 1-3
Region V 1982 Assembly, Chambersburg, Pa., Aug. 6-8
Conservative Mennonite Conference, Lowville, N.Y., Aug. 9-12
Black Council, Franklin & Marshall College, Lancaster, Pa., Aug. 10-12
VI Convention of the Concilio Nacional, Hesston College, Hesston, Kan., Aug. 10-13
Allegheny Conference annual meeting, Springs Mennonite Church, Springs, Pa., Aug. 12-14
Black Caucus Assembly, Franklin & Marshall College, Lancaster, Pa., Aug. 12-15
Mennonite Board of Education of Directors, Aug. 15-16
Mennonite Church General Board officers' meeting, Lombard, Ill., Aug. 17-19
Franklin Mennonite Conference annual meeting, Chambersburg, Pa., Aug. 28

N.A. Church membership is up, but it doesn't keep pace with population growth

Church membership trends in 1980 may be considered as either encouraging or discouraging, depending on one's basis of comparison. The 1980 figures, the latest available, are reported in the 1982 *Yearbook of American and Canadian Churches*, published for the National Council of Churches by Abingdon Press.

U.S. church membership increased by a full percentage point in 1980, with the addition of 1,347,253, bringing the cumulative total in the United States to 134,816,943. Although that looks encouraging, the yearbook also reports that the rate did not keep pace with population growth, so that the percentage of the U.S. population recorded on church membership ledgers slipped from 60.5 percent in 1979 to 58.7 percent in 1980.

By contrast, in Canada, church membership, which had dipped 0.19 percent in 1979, went up 0.4 percent in 1980 to a total of 15,342,547.

Because of faith in God, couple with 29 children never worry about bills

Rudolph and Joanne Sheptock say they rely heavily on God to provide for their 29 children. "Seven years ago, my husband and I became born-again Christians and that's what changed our lives," said Mrs. Sheptock. "Jesus sent us all these children, and he said, 'You put me first and you'll have everything you need,' she said. 'We have over and abundant all that we could need.'"

Mrs. Sheptock is the natural mother of seven of the 29. Seventeen of the others are adopted permanently, and the Sheptocks are in the process of adopting the other five. In May, Mrs. Sheptock was cited as a "Mother of the Year" by the National Mothers Day Committee. She was the only one of 12 mothers who was not a public figure.

New NCC survey reports growing 'gentrification' of church-based day care

U.S. churches are a major provider of day care and have an important role to play in assuring that the poor have equal access to day-care services, says a preliminary report of a National Council of Churches survey.

Eileen Lindner, project director, said two trends highlighted the massive survey of

Protestant, Orthodox, and Anglican congregations:

—Day care is becoming "gentrified"—serving more middle-class parents who can pay the fees and fewer lower-class parents who cannot. Recent federal cutbacks have contributed to this trend.

—Churches have emerged as a major provider of day care, described as a "boom industry" fueled by inflation, divorce, and the women's movement.

Employers and profit-making day-care centers are other significant providers, but the expense of them shuts most of the poor out. "It is critical that the gentrification of day care be turned around," said Ms. Lindner, adding that churches have a major role to play in that struggle.

Graham aide says mail strongly supports his recent trip to Moscow

The mail coming to the world headquarters of the Billy Graham Evangelistic Association strongly supports the evangelist's recent trip to Moscow. By a three-to-one margin, writers say, in effect, "We are glad you went," according to George M. Wilson, the association's executive vice-president.

Catholic population continues to climb while clergy drops

America's Roman Catholic population now numbers 51,207,579, an increase over 1981 of 757,737, according to *The Official Catholic Directory for 1982*. The annual directory also shows a continuing sharp decrease in the number of priests, seminarians, religious brothers and sisters.

The increase, according to the directory, came from increases in the number of infant baptisms and adult converts to Catholicism. The 982,586 baptisms recorded an increase of 38,954 over 1981. The number of converts increased by 3,919, to a total of 92,861 for 1982. The Catholic Church is the largest single religious body in the United States, with 22.17 percent of the total population.

United Church of Christ marks 25th anniversary

The United Church of Christ, one of the smallest but most ambitious of the so-called "mainline" Protestant denominations, is celebrating its 25th anniversary this year. The

present denomination was formed on June 25, 1957, in a merger of the Evangelical and Reformed Church and the Congregational Christian churches.

The Evangelical and Reformed Church was itself the result of a 1934 merger of the Evangelical Synod of North America, dating back to 1840, and the Reformed Church in the U.S., begun by German immigrants in Pennsylvania in 1730. Congregationalism, in turn, can trace its history back to the establishment of the Plymouth Colony by the Pilgrims in 1620.

By 1965, the United Church of Christ reached a membership peak of 2,070,000. Its numbers have steadily declined ever since, to a 1980 total of 1,736,000, the most recent statistic available.

Jury orders church to refund payments to elderly Lutherans

A jury has awarded \$246,000 to 65 elderly people in a lawsuit against 20 central Indiana Lutheran churches involved in a failed retirement home project.

The award represents the money they paid as down payment on apartments in a retirement home that was to have been built at Carmel, Ind., by a nonprofit corporation formed by the churches. But that corporation, Central Indiana Lutheran Retirement Home, Inc., went bankrupt in May 1980 and the home was never built.

Newest English translation of Hebrew Bible turns soil not tilled for 2300 years

A contemporary English translation of the Hebrew Scriptures—described as the first vernacular translation by Jews since the Septuagint of 23 centuries ago—has been issued by the Jewish Publication Society of America.

It represents the culmination of more than 25 years of work by a committee of Conservative, Orthodox, and Reform scholars. Known as "The Writings," or "Kethubim" in Hebrew, the 624-page volume is priced at \$10.95 in hardcover and \$17.50 in gold-edged black leather.

In contrast to most other translations into English—including the society's previous version, published in 1917—the new work is a translation of the Masoretic, original Hebrew, text. It is not a revision of an earlier rendering but an entirely new translation, presented in modern literary English.

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The fight of faith

During the week when England humiliated Argentina in the Malvinas and the Israelis devastated the PLO in Lebanon, I was led to reflect on the conflicts in life and to consider where it is that the battles of life are really joined. It was a week for reflection. What was the significance, for example, of the report that the commander of the British troops reads the Bible and carries a copy of Shakespeare's sonnets on the battlefield? What comfort might one take from the news that after the Israelis had devastated parts of Lebanon with great loss of life, they brought in water for surviving civilians?

It was about this time that a great crowd of people, estimated at more than half a million, held a peace rally in New York City, a rally directed especially against nuclear weapons. Reports stressed that it was a peaceful rally with no one arrested for the cause. (A few days later a small group was deliberately disobedient as a more sharply defined protest against these weapons.)

About this time also I read in the *Wall Street Journal* that controversy is developing in the Catholic Church over the issue of peace and war. The archbishop of Washington has sent out a pastoral letter supporting a freeze on nuclear weapons. Other bishops are raising similar questions and the *Journal* suggests the debate could lead to a division in the Catholic Church. For many persons in government and in nuclear weapons production belong to the Catholic Church. Some of them point to historic Catholic teachings permitting warfare as a justification for their positions. It seems almost as if Catholic bishops are becoming "new Anabaptists."

While I thought on these things I noted Paul's words in 2 Corinthians 10:3, 4 about the nature of conflict where he said, "Though we live in the world we are not carrying on a worldly war, for the weapons of our warfare are not worldly but have divine power to destroy strongholds." And I asked myself, where is the real conflict happening? Is the progress of humankind to be measured by these wars and disturbances or is the real conflict going on at a deeper level?

Gordon Dalbey testifies to the need to recognize a deeper level in an article, "Recovering Healing Prayer" in *The Christian Century*, June 9-16. Dalbey both contrasts and likens healing prayer to some of the technological battles which men have won. He suggests that "bodily illness continues to be prevalent among us because we have not chosen to make healing a priority among us—not in our national budget any more than in our prayer life God wants to heal us more than we want to be healed" (p. 692).

So it appears that at base, all of our problems are spiritual

problems and require spiritual solutions. But the spiritual realm is a great mystery and somewhat frightening. Dalbey writes, "We so-called modern, scientific peoples are as frightened of the spiritual realm as 'developing' people are of scientific advances."

One of the limitations I note in my own pursuit of the spiritual battles is lack of focus. I am concerned about various people and various problems, and I forget to concentrate my attention and my prayers. As in everything else we do, if we try to do everything, we will accomplish nothing. "Lord, what wilt thou have *me* to do?" (Acts 9:6) is the first question we need to address. Certainly God welcomes broad concerns, but only God should be expected to be concerned about all.

Nevertheless, this should not prevent us from seeking a large vision. If the issues of life are spiritual issues and call for spiritual solutions, they need to be addressed on this level. There is, of course, objective justice and righteousness, although how these are established is sometimes controversial. The controversy grows out of the different perspectives from different sides. Within a nation there are more or less effective ways to establish justice. Internationally, the world mainly seems to operate by the law of brute force.

The Falklands-Malvinas controversy illustrates the issue. At first report it sounded like a case of a ruthless invasion and that the British were righteously indignant. But then some of the history came out and we learned that from the Argentine point of view England took the islands by force in 1833 and for 149 years has refused to give them up. Britain has now established her ability to take them again by force at a cost of hundreds or thousands of lives and more money than the total economic value of the islands.

How tragic that force as a shortcut was used in an attempt to solve the problem and after the war it is no closer to solution than before. Argentina will continue to insist that the islands are hers as a legacy from Spain, and Britain now has the greater burden of protecting these small fragments of real estate thousands of miles from home.

The problem is a spiritual problem. As American Christians were unable to prevent the Civil War, so Christians in Argentina and Britain seemingly lacked the resources to prevent this senseless slaughter. Yet we live in hope. In response to the tragedy, Mennonite minister Mario O. Snyder of Argentina writes, "The other day I had a dream that in every country . . . God is building His church, a people for Himself, a church that is growing in the midst of conflict." Amen and amen.—Daniel Hertzler

Gospel Herald

July 6, 1982

Giving the beaver a start

Sally Weaver Glick surveys
the Kauffman and Rudy
money project



Can anything be done about money? A report from two who did a "project" on it and what they think they accomplished.

Giving the beaver a start

by Sally Weaver Glick

Committees formed to deal with wealth and lifestyle issues are much like a small beaver faced with a giant redwood. He starts out bravely enough, with a nibble here and a nibble there. But with every nibble the immensity of the task mocks him and soon he falls back with a plaintive cry of "It's too big! I don't know where to begin!"

Over the past five years our congregation has formed three wealth/lifestyle committees. They have all begun bravely enough, scurrying around and producing a proposal or a plan of action. Gradually the complexities of the issue become too much, and the committee fades away.

I was chairman of one of those short-lived committees. The congregation asked us to bring them a "concrete proposal" for dealing with wealth and lifestyle concerns. I spent most of a year asking myself, "What exactly are we trying to do here?"

As a church, we seem to struggle with a general uneasiness, a slightly guilty feeling, a wondering of whether we might be overfed camels, vainly trying to get through the eye of a needle. We feel we should be doing something about it, but we're not quite sure what. Our committee made suggestions and developed a proposal for a plan of action, but nothing went very far. The problem is too big; we don't know where to begin.

It was with interest, then, that I turned recently to the proposals in Daniel Kauffman and John Rudy's *Money and Economic Issues*. This booklet offers ideas and resources for congregations wanting to look at money concerns, economic issues, and lifestyle questions. It will undoubtedly serve as a useful aid to Wealth/Lifestyle Committee Number Four; one of its goals is to provide handles—directions on where to begin nibbling at the giant redwood.

The booklet grew out of a yearlong project involving eleven congregations. Kauffman and Rudy began by narrowing the field to zero in on the money aspect of stewardship. Working with the congregations, they developed a process that involves setting priorities on issues, deciding on a working plan, and identifying obstacles that might derail the plans. At the heart of their approach is a strong push for positive attitudes in dealing with money matters, and a strong concern for more dialogue on this subject in the church.

A bias toward business. I was able to spend time talking with both Kauffman and Rudy. We discussed the project and some of the purposes and concerns behind it. I learned about some of their background, and their ongoing interest in Men-

nonites and economic concerns. They also shared their observations on Mennonite attitudes toward money.

"We've conditioned people to believe that money is evil," Kauffman says with a slight frown. Then his face clears and with a twinkle he adds, "John and I were a truth squad." The vigor and warmth that he also brings to his position as Goshen College's Director of College Relations are evident as he tells about the activities of his sabbatical year. He seems almost larger than life in the semiformal setting of his college office. I barely need to ask questions; he is eager to talk with anyone who is interested in hearing more about his project.

A similar quiet excitement slips out despite Rudy's more reserved demeanor. He is at home when I arrive, working on a New Testament course as part of his study leave from Mennonite Mutual Aid. He swiftly switches gears, however, making it obvious that for him, too, this is a favorite and familiar topic. Questioned about the approach the project took, he explains: "We wanted to emphasize the positive for a year. You can't deal with worldwide poverty and justice and everything else all at once. Instead, we centered in on individuals and how they can be more faithful."

With a smile, he mentions a possible reason for the project's success: "Dan and I were having fun, and that becomes contagious." It was contagious enough that the project has continued beyond the original year. When Kauffman returned to Goshen College at the end of his sabbatical time, Rudy left his post as vice-president of Financial Services at MMA, and took over as director.

From *Money and Economic Issues*, I learned that Rudy and Kauffman's interest in money matters goes back a long way. Between the two of them, they have spent over half a century in finance-related positions in Mennonite institutions. Their

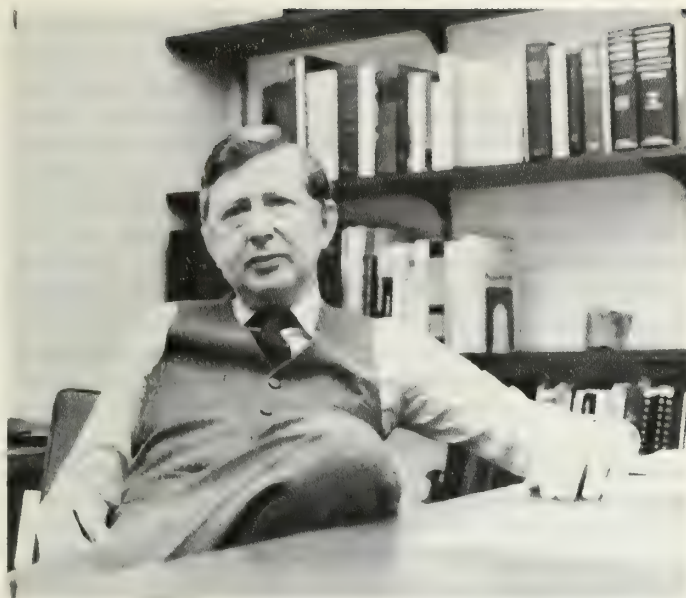
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Sally Weaver Glick is from College Mennonite Church, Goshen, Ind.



John Rudy: My bias has always been that business and finance are appropriate areas in which to be a Christian disciple.

experience raised questions that eventually led to the conception of the project. At the same time they were developing interests and skills that served as good preparation for their involvement with it. They shared with me some of the path that brought them to where they are today.

Rudy begins by stating his position clearly. "My bias has always been that business and finance are appropriate areas in which to be a Christian disciple. They're not any different from medical and service fields. Both need to be invaded with Christian presence." Business has long been part of his life. At home, talk of interest rates, lending, stocks and bonds was daily fare. His father was a wholesale confectioner; both grandfathers were in business. "I even accepted Christ at the hands of a businessman," Rudy says with a smile. "From John W. Hess, who went around selling shoes and preaching the gospel."

After majoring in chemical engineering at Penn State, he spent 14 years working for RCA. Then, he followed a trend that had begun earlier with deacon and assistant pastor work, and "left business forever" to become a pastor. Five years later he came to MMA where he has been since, working with the Mennonite Foundation in managing investments. He considers all to have been good preparation for his current involvement with the project and other stewardship ministries.

A convoluted path. Looking at the past from this point in time may reveal a logical and clear pattern. On the way, the direction is generally more obscure. Kauffman's convoluted path began with an early interest in business—big business. "I was going to take on the Ford Motor Company," he remembers with a chuckle. That was before Civilian Public Service days, when he found himself learning nursing. That over, he decided the best way to combine the new knowledge with his interest in business was to go into hospital administration. Accordingly, he began a study program at Northwestern University. Then came a call from Hesston President Milo Kauffman, asking him to come as business manager. Kauffman's immediate response was "No, absolutely not!" That was until a call came from H. S. Bender, gently urging him to reconsider the offer. Opposition

melting, Kauffman agreed to try it for one year—and ended up staying 15 years. "That Bender call rechanneled my life."

One of Kauffman's contributions while at Hesston was a unified giving plan for congregations. "I think I was in every Mennonite home west of the Mississippi, collecting funds for Hesston," Kauffman reflects. "It would be \$5 here or \$10 there. That's no way to finance a college." Instead, Kauffman developed a plan that allows us to give to the church 'family' and then divide it among our institutions. Being of a younger generation, I didn't realize that we had ever done things differently. Kauffman had no difficulty in pulling an earlier illustration from his wealth of anecdotes. "I was in a church once that had five offerings. Each was for a specific cause—the offering for the poor, or for missions, or for district conference, or whatever. The first one came around and I didn't know what it was for or how much to put in, so I pulled out a dollar bill. The fellow sitting next to me nudged me and told me that it was too much—it was only a nickel offering." Kauffman helped to share his new system with the entire church during his years as denominational director of stewardship.

Kauffman and Rudy have enjoyed many discussions of economic issues. The project had its seeds in such conversation. The specific point in time that Kauffman labels as the beginning was a Mennonite Industry and Business Associates convention in October 1979. Rudy and Kauffman were part of a bus tour through Milford and Henderson, Nebraska. As they looked out on prospering Mennonite farms and businesses, they began once again to talk about money issues and their effect on church relationships. This time they decided that someone should be doing something to get some dialogue going, and that perhaps they should be the ones to do it. The project slowly took form in breakfast meetings from January to May 1980. As plans developed they were shared with others, including the MMA Board, the Mennonite Church General Board, and the General Conference Mennonite General Board, who gave counsel and support.

Our congregation's Wealth/Lifestyle committees (like the hypothetical beaver) struggled with knowing where to begin, how to get some handles on a complex issue. One of the goals of the project was to provide that sort of aid. Kauffman and Rudy wanted to help congregations get dialogue started, but not by imposing their own viewpoint.

To provide handles. According to Kauffman, "We went out not as speakers, but to provide handles, resources. We wanted to work with the congregations to identify the issues *they* felt and to see how to go about working at them." They call this approach an organic one. "We wanted the congregations to discover their own issues, work through their own problems, and to have them end up saying, 'This is what we believe!' That's more lasting than John and I going out and preaching," said Kauffman.

Both Rudy and Kauffman feel strongly about the need for dialogue where money matters are concerned. "Talking about money in church, other than giving, has been a no-no," Kauffman says. "But money problems can give rise to spiritual problems. We *need* to be talking." Rudy repeats this refrain, adding that "we need to affirm each other's decisions and challenge each other. We need to study Scripture, and maintain accountability."

"In the past," Kauffman says, "the Mennonite view has



Daniel Kauffman: In the Mennonite Church the service-type personality has usually been held up as the ideal. Businessmen are made to feel unwanted.

been that money is evil, and having money is wrong." This can create difficulties for some, as Rudy points out: "Mennonites are wealthier than ever—in net worth, not necessarily in dollars. In an inflationary period, that's wealth through no fault of their own. The church has been laying a load of guilt on them." Kauffman feels that there have been contradictory messages coming from the church and church institutions. On the one hand is the message "Money is no good," on the other is "Give us more."

They both hasten to add that they don't mean to bless wealth indiscriminately. Kauffman worried that "we saw some real problems out there [in the congregations]." Rudy points out that "there are perils—money can become a god, can distort morals, can become an end in life." Kauffman returns to their concern for dialogue by explaining, "But this is partly because the church hasn't spoken. Therefore people go elsewhere for values." Some leave for other denominations where they feel more comfortable; others turn to the secular world.

Nearly twenty topics were chosen by the pilot congregations as priority issues. All the congregations were interested in more biblical teaching on stewardship, firstfruits, and similar topics. In good Mennonite fashion, we turn back to Scripture as a touchstone for guidance to behavior. All were also concerned with some of the practical aspects of money. They wanted assistance in personal and family money management, in guidance to children on money values, in knowing how to evaluate worthy and unworthy causes, and so on. Some wanted aid in discerning what to do in a special situation—passing on a family business, for example.

A number of congregations were interested in money management concerning the body of believers. They wanted to think about ways of developing more ownership of the church budget, or of handling the financing of additions or new buildings. Another important area was that of communication and relationships.

Bringing people with differing viewpoints together in dialogue is important. Kauffman tells of one congregation where an outspoken critic of the business world was brought into contact with an eloquent member of that community. "It's partly a matter of simply not knowing," Kauffman explains. "When he was able to share with her some of the complexities of his business and why he needs capital to cover losses, research, and development, it made a difference. She changed her attitudes."

There is a warm spot for businessmen in Kauffman's heart and he is concerned with the alienation of business personalities

Hear, hear!

Do not give up

I was a member of a seven-person Historic Peace Church delegation that met with Reagan administration officials, congressional leaders, and Soviet embassy representatives May 17-20. The following is a personal response to these contacts.

The grass-roots call for a nuclear freeze is reaching Washington. The powers that be, and they are powerful, seem surprised, uneasy, and somewhat defensive about the diversity and strength of this people's movement. "Pacifists we can handle," said one government representative, "but now the pressure is coming from everywhere." The Reagan administration is bending on several points and for this we are grateful. The director of the Arms Control and Disarmament Agency, representing the administration, however, continues to oppose a freeze, speaks of "enforcing the peace," containing the Soviets, and of deterrence through nuclear and conventional superiority.

When is enough enough? If both sides want superiority before calling a halt, how will it ever end?

What can you do? "Christians and churches," said one congressman, "are crucial. They must keep the pressure on Congress and President Reagan. They dare not become cynical or tired." Dom Helder Camara has good words for us today. "We must not trust in our own strength, we must not give way to bitterness, we must stay humble knowing that we are in the hands of God, we must want only to share in the making of a better world. Then we shall not lose our courage or our hope. We shall feel the invisible protection of God our Father."

The hour calls for faithfulness, prayer, and action, infused by humility, joy and hope. It was Jesus who said, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (Jn. 16:33).—**Atlee Beechy**, Goshen, Ind.

by the church. "They're wired together differently than the service personality," he points out. "And in the Mennonite church the service-type personality has usually been upheld as the ideal. Businessmen with an orientation toward risk-taking, toward making and losing money, are made to feel unwanted in Mennonite congregations. After a certain point they leave and go to other denominations."

"Can't we bring him [the businessman] back in, make him welcome?" asks Kauffman. "Let us apply our values to the business world, rather than sending them to the secular world for their models." Instead of the contradictory messages of "money is evil" and "give us more," he feels that a better attitude would be "you're needed, let's work together."

I find myself cheering this concern for individuals and relationships. Beginning to share the money problems that plague us seems an important step on the road of discipleship. It isn't always an easy step. In this culture and society, many of us are taught to believe that our financial situation is extremely private, and that we should deal with problems by ourselves. Care needs to be taken in the way we move toward talking and sharing with others. Rudy suggests that one answer is to appoint financial ministers, who could counsel those with money concerns. Churches could choose people with knowledge and gifts in this area, and with the ability to deal with others' problems carefully and confidentially. Some congregations are already beginning this, and Rudy is working on methods and materials that will be of assistance.

Start with personal concerns. Narrowing the field and trying to help people take a positive approach to dealing with money was an important element of the project. It has undoubtedly helped persons and congregations begin dealing with personal, immediate concerns that previously may have seemed petty in comparison with the whole wealth issue. This is good, and to be praised—for as far as it goes. My difficulty is that some of the 'impossible' questions seem fundamental to how I approach more personal ones. Even laying aside visions


of the hungry African child's outstretched palm, I still need to struggle with my society's effect on my values.

The week after one of last winter's snowstorms I was working at a branch bank located in one of the local grocery stores. As the weekend weather forecasts hourly piled on more snow, more people piled in the store. It became a regular madhouse—aisles clogged with lines backed up from the cash registers, people waiting twenty minutes just for carts, shelves stripped of goods. The store manager hadn't seen anything like it in his twenty years of working there—and the same scene was repeated in every store in town.

I went home that evening and snuggled down with *The Long Winter*, Laura Ingalls Wilder's story of a town buried under continuous blizzards, short of supplies and full of hungry people. Laura's family contrived and made do—twisting hay into sticks for fuel, grinding wheat by hand for meals. Their brown bread and potatoes struck me as a far cry from Krogers, and crowds rushing in to make sure they had enough milk, meat, and ice cream to make it through a few snowbound days without discomfort.

How do I sort out where my culture influences my values? I shook my head at the crowds in the store, but still I stopped for a gallon of milk on the way home. How do I decide what need is, or how much is enough? I trust that eventually we, as a church, can begin looking at these questions as well as ones about personal money management. The methods Rudy and Kauffman use are a beginning—the handles they provide may also help with some of the broader questions.

It can't happen all at once. "Beginnings are slow—you don't change attitudes in a year," says Kauffman, reflecting on the effects of the project. "It's nudging people, rather than expecting great changes. Maybe ten years from now we'll see the effects." He also talks of a ripple effect, of small happenings spinning off from the project and eventually adding up to larger changes.

"We weren't expecting major behavior modification," says Rudy. "Just hoping to nudge a few people toward more faithfulness." 

What has happened to the Mennonite Church?

I read "Seminarians Study Homosexuality and the Church Questions" (May 25) with consternation. How have we come so far as to twist the plain language of Scripture to accommodate any deviant behavior? Especially such behavior so obviously condemned by Jesus?

The Alpha and Omega said, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death" (Rev. 21:8).

The word "whoremongers" is the Greek word "pornois," the masculine plural of " pornos," "a male prostitute," and so used by the Greek writers, before New Testament days. Surely it has this same meaning in these verses spoken by Jesus. There can be no justification to modify the meaning of words to condone

sin and the sinner.

Paul surely placed such deviant conduct under the judgment of God when he assessed the society of his day. He made no distinction as to the character of the conduct, whether it be rape or consenting. Quite to the contrary he clearly stated it as consenting cohabitation when he wrote, "For this cause God gave them up unto vile [shameful] affections: for even their women [females] did change the natural [belonging to nature] use into that which is against [aside from] nature: and likewise also the men [males], leaving the natural use of the woman [females], burned in their lust (sexual desire) one toward another, men [males] with men [males] working that which is unseemly [shameful], and receiving in themselves that recompense of their error [deception] which was meet [proper]" (Rom. 1:26-27).

No modern "scholar" has the right to say Paul did not understand how enlightened we would be today. It is assumed that

had he known he would have written differently. Such presumptive judgment upon Holy Scripture puts the critic in a seriously vulnerable position before God. It echoes Lucifer's claim in Isaiah 14:14, "I will ascend above the heights of the clouds; I will be like the most High." Far be it from any fallible creature to presume to "correct" the infallible Word of God.

Howard Charles is to be commended for saying, as reported, "Such behavior was not appropriate for the people of God in Old and New Testament times." The question must be asked then, "Is such behavior appropriate for the people of God today?" If so, when did God change?

To assert that homosexual orientation is an accident of birth for which the person need assume no responsibility for correction is to attach the responsibility to God, the Creator. As Anabaptists, we have traditionally steered clear of such unalterable predestination. We have held to the free agency of man to choose God's way or the devil's way. We have made much of the "age of accountability." We have urged the sinner to mend his ways by confessing and forsaking sin and all sinful lusts and desires.

There was a time when the Mennonite Church said, "No" on the basis of God's Word. For some thirty years we have been qualifying our positions until we have well-nigh arrived at the place of Israel condemned by God through the prophet Isaiah, "Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope: that say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it. Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter" (Is. 5:18-20).

Lest some may question my right to speak, let it be known that for my graduate degree in New Testament I wrote a dissertation on *New Testament Synonyms in the Septuagint*. I examined New Testament Greek words in the Greek translation of the Old Testament and into the Hebrew Old Testament. One chapter was a study of sin. I found 95 Hebrew words and 28 Greek words were used to describe sin!

It has been my joy to study and teach Greek for 45 years, as well as Hebrew which I studied in seminary and in Israel. Recently I have been exposed to first-generation Christians in East and West Africa. I learned that among them there is a soul readiness to take the Bible for what it claims to be—God's Word for all people in all places for all times.

Has the time come when the Mennonite Church will either have a revival or a reformation? Gatherings such as the one at the Associated Mennonite Biblical Seminaries may well force the issue to a reformation, when the faithful will be forced to separate. A revival would surely be preferable.—**J. Otis Yoder**, Breezewood, Pa.

Why I'm not angry

I have spent most of my life in Tanzania, one of the poorest countries in the world. Now that I'm back in the States, I find people asking for a statement on what I see wrong in the U.S. It seems that is what is expected from people back from an extended experience in the city or overseas—an insightful statement and a little anger about local inertia.

I've been thinking about that. Why am I not angry? True,

this country does have many more goods and services than the population is able to consume. How useful if these goods and services could only be spread around a bit to the poor here and to our fellow humans outside our borders.

The earth is increasingly polarized in terms of economic inequality. But the economic problem is only one facet of the brokenness we see and feel. Wholeness is measured in terms of our awareness of the economic and social forces shaping us and of our ability to at least in part control what happens to us.

Another way to say that is that wholeness is measured in terms of our relationships to other people and to society. Even a cursory look at the social statistics of our society shows that there is a lot of brokenness. Just look at the percentage of pregnancies that are ended in abortion, the percentage of children in foster care institutions, the percentage of teenagers who are school dropouts, the percentage of youth with no useful employment, the percentage of marriages ending in divorce—all of these statistics are much higher here in the United States than in Tanzania, or in most of the rest of the world, for that matter.

So, why am I not angry about all that economic and social pain? Anger is a side effect of the illness in our world. How can you combat an illness with a product of that illness? Being angry isn't very useful. Mother Theresa observed recently when she was in the United States that it is easier to feed the hungry in India than it is to treat the alienation in the U.S. The essential problem we face is alienation. As we find the solution to that problem, then we have a useful framework for action.

How can I say what I see without being simplistic? The insight for me is that at the root of the problem the solution is simplistic. I vibrate with the born-again Christians. Why? Because we can not straighten out the mess we are in collectively until we straighten out the mess we are in individually.

Our family was in Israel a few years ago. Our taxi driver and tour guide were both Muslim Palestinians, but with deep Christian insight. "You people from the West do not know what the word Messiah means," our guide began one morning. "You say it means Anointed One. Not at all. Messiah is a common Arabic word which means to clean up. A mother says to her daughter following a meal, 'Messiah the table. Tidy up the mess, make the table clean and orderly.' The Messiah is the Someone who can and does untangle lives."

I am something of a process theologian, and I say that with tongue in cheek because I am neither a scholar nor a theologian. I believe that at any given time in the life of any given individual that person's life is raw material out of which the Messiah may create purpose and order and beauty. It is a mystery how in the kingdom of heaven, which Jesus came to inaugurate, the human circumstance or predicament may be transformed into the open door of opportunity.

This happens when an individual consciously places that raw material, his life, in God's hand. Not that presto everything is then coming up smiles and sunshine, but faith provides a frame of reference within which God works out his purpose. When a life is in God's hand, then that individual life becomes a conscious part of the broad sweep of God's activity, both specifically in that individual life, and socially in that person's family and community, and beyond into the rest of the world.

I am not angry because I see God at work in my life, in my home, and in my involvement in the world.—**Joseph C. Shenk**, campus pastor, Eastern Mennonite College, Harrisonburg, Va.

Millennium as celebration

by Myron S. Augsburger

God's victory over evil is one which matches his love against selfishness more than one which matches his authority against autonomy. He works out his victory at a cost to himself rather than by exterminating his opponents.

Through the ages his sovereign patience continues to express his reconciling love. His grace extends his forgiveness and his love respects the freedom of all created beings to say either "yes" or "no" to him. His victory is not coercive but convincing.

The quality of this victory is expressed in its glory in the person of Jesus Christ.

- His life proves the value of obedience to God's will.
- His wisdom evidences the creative power of the Spirit's fullness in life.
- His love extends compassionate deeds into human misery and hopelessness to bring meaning and wholeness.
- His justice works for the correction of the problem rather than to bring revenge upon human perversions.
- His forgiveness creates freedom to be true persons in fellowship with God.
- His acceptance of us through the cross opens the saving fellowship of a new life in grace.
- His resurrection validates the investment he made in death and assures his continuing presence and victory.

And so he reigns, in a kingdom that expresses the rule of God in time, in every time, a kingdom that penetrates the created order at every level to restore it to God's purpose. And his victory is assured in his resurrection although the ultimate celebration is yet to come.

The language of Revelation 20 is celebration language: the devil is "the pits," he is bound; the nations are free to understand the truth; the martyrs live again in the victory of Christ; those who share his resurrection summons reign with him as priests of God. These verses, central in a passage dealing with the ultimate judgment, are an affirmation of the victory of Christ. Interfacing the accounts of judgment (Rev. 19—20), which follow the destruction of the powers pitted against God (Rev. 16—18), are the affirmations of victory. In chapter 19 the marriage of the Lamb is announced, in chapter 20 the reign of Christ is affirmed, and in chapter 21, the new heaven and new earth usher in the eternal order. "It is done!" The Alpha and Omega is worshiped as victor, the victorious God shares all that he is and has with us who identify with him.

The millennium is celebration, the victorious culmination of Christ's victory before the myriads of beings who have watched the integrity with which God has identified with his creation and suffered to expose and thereby overcome evil. The choice for God is always a qualitative choice, one which glories in his holiness and rejoices in his power expressed in righteousness.

And why is this celebration just for one thousand years, in the face of eternity? Perhaps to place a limit on the celebration! The Lord does not extend this celebration of victory as the conditioning tone for eternity when the ultimate tone is that God makes "all things new," a setting where "God himself will be with them."


In the making of all things new, Romans 8:18-25 is fulfilled, as glimpsed by Isaiah in chapter 11:1-9. In celebration of millennial joy the victory of Christ is complete when he certifies his kingdom and turns it over to the Father (1 Cor. 15:24-28), "that God may be everything to every one." This victory is taking place, it will be literally fulfilled.

But we should not limit the larger meaning of the millennium by tying it to this earth. The context is set in a cosmic perspective. The reign with Christ in this interim period is like the vestibule to the eternal home.

With the millennium recognized as celebration, as the culmination of the Lord's identification with the human predicament, we can rethink our tendency to interpret it from our vantage point. Why should we see his reign as only that which is now happening in the church? His kingdom extends beyond that. Or why should we see the coming millennium as so "earthy," tied to recreating orders which the birth-death-rising again of Jesus has rendered obsolete? Or why, in seeing God's promise of spiritual rebirth among the Jewish community as they rediscovered the meaning of their faith-heritage must we relate this to a national or even geographical Israel (Rom. 9)? The victory of Christ in creating one people was already seen by Isaiah in projecting a Semitic people where "Israel will be the third with Egypt and Assyria, a blessing in the midst of the earth, whom the Lord of hosts has blessed, saying, 'Blessed be Egypt my people, and Assyria the work of my hands, and Israel my heritage'" (19:24-25).

And why make of the confrontation with Gog and Magog (symbols in every scheme of interpretation) more than symbols of Satan's anti-God hosts which will be judged as the closing act of the celebration and as the introduction to the judgment at the great white throne? Above all, the joy of celebration will be consistent with the Savior's purpose, the Savior who died for the world, who "makes the two into one new man, thus establishing peace" (Eph. 2:15).

The victory of Christ is both historical and eschatological. The new age has dawned, but the full day is yet to arrive. Our belief in the return of Christ is belief in the full declaration of the implications of this victory. We are not obsessed with date setting, nor with anxiety to get it over with. Rather we are excited about the participation in his victory. We read history, our history, in relation to his victory.

Confronted with the activity of evil, in persons and in systems, we respond as heralds of the victory of Christ. But we share our faith in social and spiritual dimensions not as those who idolize an achievement of a "this world" security but as strangers and pilgrims who always look for that heavenly city. Our witness is to the victory of Christ, now, and forever. 

Myron S. Augsburger is pastor of Washington Community Fellowship.

Repentance: a new spirit in the New Call

In good corn weather, the third national conference of the New Call to Peacemaking convened at Elizabethtown (Pa.) College, June 17-20. Mostly we heard addresses by leaders in the peace movement and Bible studies by John Howard Yoder and sat around in small groups to talk about the issues. (We also had our choice of 45 different workshops and we could attend a film festival and/or a coffeehouse after the evening sessions. If we were able to get up in the morning after all this, there was morning worship at 7:00 a.m. A real smorgasbord of activity!)

The conference seemed notable by its ordinariness. Little of what was said was new. The horror films with which some of us ended the day were mostly old ones. As one bumper sticker proclaimed, "If you've seen one nuclear war, you've seen 'em all." "What is the purpose of such a meeting?" I wondered out loud to John Howard Yoder. In response he asked, "Why go to church? If you miss church one week, it is not that you have missed a great experience. Yet Christians need to get together to encourage one another in the faith. So, it is with the New Call. It is an opportunity for Brethren, Friends, and Mennonites to come together with a common concern and get to know one another."

The idea for the New Call, Yoder said, came from Norval Hadley, a Friend from the West Coast. It was a concern that evangelism should be considered along with peace since these are too often emphasized by different persons. According to Mervin Dick of Fresno, Calif., this was the first of the national conferences which really began to fulfill Hadley's dream. The others, he indicated, seemed more concerned with making statements on public policy than wrestling with the biblical mandate. The Elizabethtown conference featured mainly speakers who worked with biblical models.

—Mary Cosby from the Church of the Savior who warned of the danger of such a meeting of deadening our sensitivity instead of heightening it.

—Gordon Cosby from the same source who stressed the need for all of us to repent. "Repentance brings a fundamental difference in our way of seeing things. Who knows what will open as we people of God repent? The repentant person becomes the hopeful person. The new future beckons."

—Dan Berrigan who held that the outcome of the nuclear arms race depends on the churches. "For more than a decade," he said, "many of us have had to separate ourselves from the legality of our culture and be found

criminal in order to be 'just' biblically." He asked rhetorically. "Are we to be assimilated into a culture where the common occupation is murder?"

—Jim Wallis who asserted that nuclear war could only be fought for religious reasons. "Total war must be pushed in the name of ultimate values. If the world is destroyed it will be destroyed in the name of God. The antichrist is always disguised as Christ." Wallis indicated that the specter of the Bomb calls for a spiritual awakening on the order of the awakening in the past century which activated the opposition to slavery in the U.S.

"It is time to 'wage peace,' said Wallis. If we wage peace with the same commitment with which we wage war, we may survive." He observed that "the bright spot in the nuclear arms race is the growing opposition against it. . . . It will take a miracle to stop the arms

race. The best leadership will come from those who believe in miracles. Are we ready to bet our lives on these miracles?"

—Myron Augsburger who said that the problem in the church is that we have not taken the whole Jesus and who affirmed a future for the world. "God has a future for this old globe," he said, "I'm not about to sit back and say let him blow it up because I'll go to heaven anyway. . . . We already have a problem that we will pass on to future generations. Nevertheless I believe in the future." He urged us to go home and light fires and we understood that he did not mean nuclear fires.

Morning Bible lectures by John Howard Yoder illuminated themes related to the conference: (1) a prophetic vision in Isaiah 2 and Micah 4, (2) the mystery of the expanded covenant in Ephesians 2 and 3 and (3) binding and loosing from Matthew 18.



Comunidad Cristiana, a Mennonite-related Christian community in Barcelona, Spain, serves its neighborhood through this storefront on a busy street. Christians gather here on Sundays for worship and a noon meal. On weekdays, the facility is used for Bible study, children's activities, English teaching, and crafts classes. *Comunidad Cristiana* members are also involved in support for the conscientious objector movement, assistance to the needy, and adult literacy classes. The community helps support itself financially through the manufacture of wooden toys. Jose Luis Suarez (third from left) is a leader of *Comunidad Cristiana*. Disa Rutschman (extreme right) is one of four Mennonite Board of Missions workers currently assisting in the work.

church news

One observation of John's which caused some discussion in our small group was the phrase "a centripetal pattern of mission," which he drew from Isaiah 2:2, "and all nations shall flow to [Jerusalem]." In this mission strategy there is no "sending out but the people come in. There is no superior technical culture but the people are drawn in because Jerusalem is restored."

This served as useful backdrop for a concern that emerged in our group. Devon Bontrager of Springfield, Ohio, reported that a friend of his who supports the theory of a just war was present at the conference and that he was unhappy to find us not open to listen to his position. As a result of our discussion of this problem we concluded as a group that those who would be peacemakers need to (1) be sensitive to the person we seek to witness to and (2) embody what we want to teach.

An unplanned resource person appeared in the person of Anton Ugolnik, a member of the Eastern Orthodox Church who makes regular trips to the Soviet Union and worships with Christians there. Invited to address the conference, he said, "I worship in Russia with fellow Orthodox Christians. One of them named Sergei said to me, 'If you are ever in a meeting tell them we pray for peace.' If you see films of the Soviets," continued Ugolnik, "remember that among them are many Christians."

Another resource from the conference was the opportunity to meet fellow conferees and hear their stories. For example, I spoke with Clarence Stutzman of Wooster, Ohio, over dinner. He wondered what we had done about the nuclear freeze in Scottsdale and I had to concede, "Not much." Then he revealed that in Wayne County, Ohio, their peace organization had collected 4,000 signatures in support of the freeze and had them published in the local paper.

The spirit of this New Call national conference seemed to me quite Mennonite—a kind of dogged perseverance. There was also evident joy and laughter, but nothing really notable. Like an average Sunday morning service I expected it to end this way, but the final session included a few surprises. It was labeled as "closing worship."

But it turned out to be a song and commissioning service led by Andrew Murray of Juniata College, the music director for the conference. We sang, more or less, some songs which were new to most of us. Then we assembled in our small groups (those of us who remained) and were instructed to tell each other what we planned to do at home as an expression of conference concern. Next, half of each group was called upon to kneel while the rest gave us a blessing. The process was reversed for the other half. Finally Dale Brown led in a benediction and the meeting was over.

But the ideas and plans of action were only beginning.—Daniel Hertzler, for Meeting-house

IMO-MCC cooperation strengthened

The theme dominating the annual meeting of the International Mennonite Organization (IMO) in Elspeet, Holland, Apr. 29 to May 1, was the increasing cooperation of IMO and Mennonite Central Committee with other Mennonite partners in Central and South America.

Herman Bontrager, MCC Latin America secretary, was the specially invited guest. Virtually half the agenda items included references to his reports or to consultations with him, as well as with MCC associate secretary Edgar Stoesz.

Bontrager's visit was a further step toward realizing greater cooperation in common third world relief, development, and mission tasks which had been expressed as a goal at a major consultation between North American and European Mennonites at Thomashof, Germany, in November 1979. This was reaffirmed in 1981 in joint discussions of a statement of long-term projections for the eighties for MCC in Europe.

In Paraguay, MCC and IMO have worked as partners with Paraguayan Mennonites in an Indian resettlement project, one of the most successful which has been attempted so far. Both IMO and MCC reaffirmed a commitment to long-term solidarity and support for the Mennonites in Paraguay who bear primary responsibility for the program. Participants also emphasized the importance of consulting with Paraguayan partners in Paraguay, as well as to foster greater understanding of the complexity of the issues within their own constituency.

Because of Bontrager's expertise on Central America, he was asked to report in greater depth on the need in this crisis-torn region of the world and to describe Mennonite activities.

Bontrager was telling them about the difficult situation of Central American Mennonites, who were trying to help needy refugees, and were looking to brothers and sisters elsewhere for assistance. After a lengthy discussion, IMO unanimously approved the following statement on Central America:

The annual members' meeting of International Mennonite Organization, meeting in Elspeet, Netherlands, 30 April-1 May, 1982, has, in discussions with MCC Latin America Secretary Herman Bontrager, struggled with the issue of the great need and suffering of refugees in Central America. IMO recognizes it as its task, in close cooperation with MCC, to involve itself, as able, on behalf of the people in this region of political unrest, and has therefore decided:

1. We wish to inform our church members more concerning the needs in this region, about the situation, about the Mennonite congregations, and about the work of the relief agencies there. We ask our congregations to take careful note of events in Central America.

2. In fiscal year 1982 IMO will contribute DM20,000 (\$8,695) for reconstruction in Nicaragua (10,000 to CEPAD, a development organization for evangelical churches, and 10,000 to the Mennonites there), plus DM2,500 (\$1,087) for scholarships. Further, IMO will contribute DM20,000 to MCC for its refugee assistance programs in Central America generally.

3. We will endeavor to find volunteers who would be ready to serve in this region, for example, within the parameters of the MCC program.

We understand this as a peace witness and as an expression of solidarity with the people in this crisis region.

In connection with the attendance at the IMO meeting, Bontrager also met with representatives of local Mennonite churches and relief agencies in Amsterdam; Bielefeld, Neuwied, and Sinsheim, West Germany; in Birkenhof, Altkirch, France; and in Bienenberg, Switzerland. At these meetings Bontrager reported on Central and South America, and participants, together with the Mennonite regional service agency representatives, discussed the issues together. Mennonite bodies which are not members of IMO but which contribute much of their financial contributions and personnel to Central and South America through MCC and IMO programs were included in the Birkenhof and Bienenberg meetings.

Still another significant issue at the IMO meeting was the continued struggle to find suitable quarters in the Neuwied, West Germany, area, which would enable IMO and the MCC Europe staff to work side by side. It is hoped that such a structural adjustment will simplify the cooperation desired, and that other European Mennonite offices could find space in such a location as well.

IMO currently has 14 volunteers in service overseas and a budget of approximately 1.3 million DM (\$565,217). Several new volunteers were introduced at the meeting, while five recently returned volunteers reported. Although Hans Niessen reported continuing anxiety about the low numbers of persons arriving from the Soviet Union, this meeting was also an introduction for Neil and Marie Neufeld of Winnipeg, Man., as new volunteers for the *Umsiedler* counseling ministry in Massen, North Germany, a program jointly carried by IMO and MCC.

The rebuilding program in Volturara, Italy, in which IMO and MCC are both involved, is suffering from government delays. It was decided to send an IMO representative to review the situation and determine whether further involvement would be warranted following completion of the project as initially projected for 1983.—Walter Sawatsky, MCC secretary for Europe

Diamond Street's 40th anniversary, cause for celebration and praise

The fortieth anniversary celebration of Diamond Street Mennonite Church, held on May 9 at the Church of the Advocate in North Philadelphia, gave current members a sense of continuity with those who had gone on before them.

Pastors from 1947 to the present shared their recollections of the congregation's past, as did a number of longtime church members. Scripture readings and two messages by Melvin Floyd, as well as congregational singing and selections from the Diamond Street Choir and the Church of the Advocate's choir, rounded out the day-long celebration. In the course of the day's recollections, several important themes in the life of the congregation emerged.

In the congregation's early days, the pastor was a jack of all trades. Luke Stoltzfus, pastor from 1952 to 1967, recalls that for a while he served as pastor, song leader, Sunday school superintendant, and janitor all at one time. Harold Brennemen, pastor from 1947 to 1952, reported the same experience.

Pastors and members recalled at least two particular types of initial outreach into the surrounding community. Barbara Baynard and Doris Perkins, two early members, recalled being attracted by meetings held on empty lots in the neighborhood. Both also remember the

summer Bible schools that the early workers conducted.

Early pastors and members also reminisced about three women in the congregation who influenced many people. Several people spoke warmly of Sister Eleanor Jenkins, one of the first members from the surrounding community.

Luke Stoltzfus recalled the time he asked Sister Jenkins what she would improve in congregational life if she could. Mindful of the tendency of Mennonites of that era to be unemotional and buttoned down in worship style, Sister Jenkins, after much coaxing, allowed as to how she wished there would be "more rejoicing," more emotion and feeling in worship, something that eventually came to pass.

Raymond Jackson, pastor from 1970 to 1975, remembered how Sister Jenkins offhandedly said to him how good it would be for one of the young black men in the congregation to go into the ministry lot.

A number of people also recalled Sister Emma Rudy from Lancaster and Sister Alma Ruth from Franconia who worked hard in the early days to build up the church. Doris Perkins said that those two sisters helped her greatly with Bible memory work.

Young people have been important in the congregation since its beginning. Harold Bren-

namen noted that in the early years there were many more young people attending regularly than adults. Charles Baynard, one of the current copastors, noted that over the years moves away from conservatism have appealed to young people and helped the church grow. Brother Baynard urged those present to continue to lead young people to Jesus and to get them involved in the work of the church.

Several persons spoke on how the congregation, within itself and in relation to the surrounding community, has worked on race relations. Father Washington from the Church of the Advocate pointed out that, in the case of Diamond Street, blacks in the area have not only received white outsiders into the community but have also given them much in the way of knowledge and sensitivity.

Luke Stoltzfus noted that the congregation itself has grown in this area in the last 40 years. He recalled that in the early days the congregation did not put much emphasis on racial differences but probably did not deal with differences either. He asserted that, over the years, the congregation has progressed from being afraid of those differences to viewing them as a strength.

The task that Diamond Street faces in its next forty years was ably summed up by Melvin Floyd in his sermons.

Proposed alternative service regulations under scrutiny

Representatives of eight Mennonite groups convened on short notice on June 15 to draft a response to the newly proposed Selective Service regulations for alternative service.

Major changes proposed for alternative service procedures and conscientious objector work assignments were cause for deep concern among 25 Mennonite, Brethren in Christ, and Amish representatives who met seven hours at Mennonite Central Committee headquarters in Akron, Pa., to seek direction concerning the regulations.

By meeting's end, the group had detailed two principal areas of concern to be communicated to Selective Service headquarters in Washington, D.C., before the 30-day public comment period expires on July 7.

The first concern was that the *regulations provide inadequate protection of conscience in the alternative service worker job assignment process*. The lack of safeguards for conscience are reflected in such regulations as the following:

—"An alternative service worker may be ordered to [prearranged] placement at any time without regard to other available employment. . . ."

—The prospect that directors of area offices for Selective Service would be given the authority to make "non-reviewable decisions" in the area of job assignments and job reassignments that "are final and not subject to appeal

by the alternative service worker."

To correct these defects in the proposed regulations, the peace and service representatives meeting in Akron agreed that "the regulations should be revised to specify the right and responsibility of the conscientious objector to participate in his job assignment process and to approve the job to which he is assigned."

Mindful that the proposed regulations will become final sometime after July 7, unless communications from concerned individuals and organizations are effectively registered prior to that deadline, the group also identified a second area of concern: *The civilian character of the alternative service program is endangered and violated by the prioritizing of jobs on the basis of military mobilization and its effect on the perceived needs of the nation.*

The Federal Emergency Management Agency (FEMA) and other federal agencies are expected to play a significant role in determining the kind and number of jobs that conscientious objectors would be required to fill before allowing conscientious objectors any choice of assignments. This is in contrast to the 1952-72 I-W period when individual conscientious objectors and church agencies had more voice in matters of what work conscientious objectors would do.

Both this proposed centralized control and the use of military personnel as the likely regional administrators will be opposed by many

conscientious objectors, participants said.

A statement drawn up by the inter-Mennonite representatives and addressed to Thomas K. Turnage, director of Selective Service, said: "We are concerned that this system of alternative service lacks checks and balances because personnel trained in military law procedures will serve not only as administrators, but in effect as prosecutors and judges as well, in decisions affecting conscientious objectors."

Other regulations which place restraints on the conscientious objectors in alternative service include the lack of provision for overseas service and allowing only 30 days to find an acceptable employer.

In submitting a statement of concern, the representatives assembled concluded: "We remember a long and sometimes painful experience with the government on issues of conscience. We cannot ignore the lessons from that experience. The price of doing so will do injury to both the government and the conscientious objector community."

"We fear Selective Service will encounter serious problems, some constitutional and some in noncompliance, if these plans for alternative service are not revised to take into account conflicts of conscience which conscientious objectors will have with these procedures."—Delton Franz, MCC Peace Section, Washington, D.C.



Harold Wenger and Mimi Crock, Pittsburgh, Pa., workers (center) and Wenger's son Aaron (front) wave as they pass photographer David Hiebert's stand.

Marching to the beat of another drummer

During the opening week of the United Nations Special Session on Disarmament II, June 7-12, in New York City, many related activities were carried out by nongovernmental organizations or NGOs, as they're called in shorthand. Given the enormously destructive potential of all nuclear devices and the evident immorality of all such weapons, the message was always the same: Get rid of all nuclear weapons. A fair number of Mennonites were involved in these activities. What follows is a story compiled from reports filed by Mary Ann Zehr and Fred Loganbill as well as from other sources.

An interfaith gathering. On Friday afternoon, June 11, more than 10,000 people overflowed the Cathedral of St. John the Divine to worship and to think together on the theme of disarmament. The theme: "Choose life so that your children may live." Even while this was going on and hundreds of thousands of nuclear arms opponents streamed into the city for the next day's march and rally, hundreds of people were dying in conventional wars.

"Is the earth always to steam with human blood?" demanded the reading of William Ellery Channing's words. "Must force, the sword, pain, and suffering always rule the world?" the reading continued.

More than 24 international religious leaders led in song, worship, and prayer for spiritual guidance and support in ending the arms race. Stressing their common goal amidst the diversity of their religious traditions, those in attendance read a common affirmation.

"We have come to the United Nations from around the world to renew our belief in the holiness of the earth and the sanctity of all life. We declare we are at peace with all people of good will. We need no leader to define for us an enemy, nor to tell us what we need security for and defense against. . . ."

After the convocation, a processional formed and walked to Central Park to plant a tree as "a sign of hope." Each person was to have brought a handful of earth from his or her home soil for the planting. More than a dozen Mennonites participated in the processional, walking behind a banner with the words: "Peace Be with You. Mennonites for a World Without War." Later in the evening, Mennonites and Friends participated in an all-night vigil at the Ralph Bunche Plaza by leading activities from midnight to 1:00 a.m.

The Menno meet. More than 100 members of historic peace churches, mostly Mennonites, gathered informally on Friday evening, after the religious rally, in the Union Theological Seminary Refectory.

This gave opportunity for people to renew ties with old friends, meet new ones, and discuss the issues and events that brought them together.

The evening began with a short cello number by Eugene Friesen, who, earlier in the day, helped provide music for the large religious convocation. Weldon Nisly, Akron, Pa., then chaired a panel which discussed "How involved should Mennonites be in disarmament efforts?" Panelists included David E. Hostetler, news editor of *Gospel Herald*; Beth Heisey, part-time Mennonite Central Committee liaison person to the U.N.; John Stoner, MCC U.S. Peace Section executive secretary; Shantilal Bhagart, Church of the Brethren; and Lee Stern, Quaker.

The panelists reported on their work in the area of peace concerns and the need for a strong spiritual basis for this work. This input sparked further discussion from the larger group on whether Mennonites are doing "all we can" on these issues.

"It was appropriate," said one observer, "to gather the night before the large rally as historic peace churches to discuss why we had

come to celebrate peace publicly." There was confrontation and tension as peace priorities were challenged and defended. But then a young man quietly suggested that "we be willing to accept differences as part of our growing pains" as a church.

The big march. Pegged at an upper estimate of 750,000 men, women, and children of all varieties, what may have been the largest peace demonstration in North American history took place on Saturday, June 12, in New York City's Central Park, at the 13-acre-plus Great Lawn. A variety of speakers, including Coretta Scott King and Orson Wells, and musicians such as Jackson Browne, Pete Seeger, Bruce Springsteen, and Linda Rondstadt spoke and captivated the crowd with songs and instrumental music.

Preparations for the march and rally began long before that historic day. It was as if the smaller groups meeting all over North America and other parts of the world finally came together not for cresting but for a new beginning.

Not only that, but many seasoned New Yorkers welcomed the crowds for what they symbolized. One sophisticated woman was heard to say at a coffee shop: "I hope they tie up the whole city."

New Yorkers also opened their homes to the marchers. "We will take any strangers into our house," said Abby Karp, who was organizing the search for bed space, according to a June 11 *New York Times* story. One woman took in 10 Canadian students at a hectic time of her own—school year-end activities, graduation, and the like. More than 4,000 people were given free housing in this way.

The spirit at Central Park was one of celebration and a great country fair. Hot dog and soft drink vendors were having a field day. Colorful balloons floated everywhere. Speakers and entertainers reminded the people that the day's activities should only be the beginning of the work that needs to be done. Marchers continued to stream into the park until 5:00 p.m.

Over 75 Mennonites walked behind the banner "Peace Be with You. . . ." Another Mennonite contingent followed the Canadian Project Ploughshares banner. Some walked with other groups, including members of New York's Seventh Avenue Mennonite Church, who came to Central Park with one of the feeder marches. It was estimated that over 200 Mennonites were present all together.

One thing these activities proved conclusively was that the historic peace churches are no longer alone especially with regard to the nuclear weapons controversy. How much the churches may work alongside other organizations, and how much they may become involved in a united front against all weapons of mass destruction can only be determined by open discussion congregational/denominational decisions.—David E. Hostetler, for Meetinghouse



Robert and Lee Ellen Slabach with their family are mission associates with Mennonite Board of Missions in Ghana.

River blindness victims helped by Mennonite workers

River blindness is a disease many people in Ghana must battle each day. Robert and Lee Ellen Slabach, workers with Christian Blind Mission International, based in West Germany, have joined the fight to rehabilitate the victims of the disease.

Slabachs, who are also overseas mission associates with Mennonite Board of Missions, recently spent a two-month furlough in North America before returning to Nakpanduri in Ghana for another two-year term.

According to Slabachs, river blindness is transmitted to humans through a black fly that breeds in fast-flowing rivers which predominate throughout Ghana.

In an effort to reach those needing treatment, a CBMI doctor and his trained technicians come to Nakpanduri each Thursday to conduct an eye clinic under a large tree. They treat about 1,000 persons each time.

"The World Health Organization is spraying the area as part of the program to wipe out the disease," said Robert. "Meanwhile we must work with the people who have already contracted the disease."

Slabachs' main task is to get blind people together to encourage each other and to work together. They have offered courses on corn and peanut farming, dry-season gardening, rope making, and cotton spinning.

Slabachs' current project is the building of a training center so that blind people from outlying villages can be brought in, housed, and fed during one- or two-week courses on farming and handicrafts.

While in Nakpanduri, Slabachs rent a house from the Assembly of God Mission and attend a local Assembly of God church. They are members of Pleasant View Mennonite Church, Goshen, Ind.

Slabachs served previously with Mennonite Central Committee in Chad as part of an irrigation and agriculture program.

Japanese churches assist American couple

A recent seven-week visit to Japan by Rosemary Wyse, assistant professor of English at Goshen College, was intended as a working trip to organize a library of Anabaptist materials. But Wyse left Japan wondering if she had been sent for another reason.

Wyse, a specialist in teaching English as a second language with a background in library science, was invited to Japan by the Committee for the Anabaptist Center in Tokyo to catalog the 2,500-volume Friedmann-Sakakibara Library, which combines the collections of Anabaptist scholars Robert Friedmann and Gan Sakakibara. The collection is housed in a specially built room attached to the Anabaptist Center, which is itself a large American-style house. Living in the Center and serving as its hosts were American missionaries Eugene and Louella Blosser, veterans of 30 years of mission work in Japan.

Wyse's stay in Japan began as expected. She lived with the Blossers as she and the library's Japanese caretaker worked together to organize the collection. But soon after her arrival, Louella Blosser began to exhibit signs of illness. A brain scan on May 27 revealed the presence of a brain tumor. By May 29, she and her husband were home in Iowa, where surgery at the University of Iowa Hospital showed the tumor to be malignant. The Blossers will remain in Iowa, where Mrs. Blosser will receive radiation treatment.

During Louella's illness, Wyse found she

had an extra reason to be in Japan. The missionaries were able to put Wyse almost entirely in charge of the center as they prepared to leave Japan. Wyse assumed responsibility for cooking and cleaning at the Center, as well as taking care of the constant flow of visitors, many of them Mennonites visiting Japan or en route to China.

"Luckily, most of the people that came through were the kind that would pitch in and do the dishes, fold the laundry, help in whatever way they could," Wyse said.

Norman and Ruth Kraus, Earl and Pat Hostetter Martin, and Mark and Norma Wyse Ramseyer were some of the Goshen College alumni who visited and assisted at the Center during Mrs. Blosser's illness.

Rosemary returned to the States on June 6, leaving the new Friedmann-Sakakibara Library in the "very capable" charge of its Japanese caretaker. The Anabaptist Center will be closed for the month of July while replacements for the Blossers are being sought.

The problems faced by the American missionaries have not been ignored by their Japanese friends, said Wyse. "We had a problem getting them on a flight to the States," she said. "The only seats available were in the first class section, which cost almost twice as much as the economy section seats. In less than 24 hours, the members of the church in Hokkaido had raised the nearly \$1,800 needed for the extra fare."

MBM newsgrams

Warm sunshine and beautiful mountains greeted voluntary service workers who gathered at Spruce Lake Retreat near Canadensis, Pa., Apr. 22-26, for their annual retreat. They came from seven households in Ohio, Pennsylvania, Ontario, and the District of Columbia. Art McPhee, author of *Friendship Evangelism* and writer-narrator for MBM's *In Touch* radio spots, was the resource person. "Feeling the closeness of God in the beauty of nature was so exciting," said Gloria Schwartz, co-leader of the Aurora (Ohio) household. "I think we all came home with some good practical ideas to consider in our day-to-day relating to the world around us." A similar get-together was held at Lake of the Ozarks, Mo., May 20-23, with 70 volunteers and MBM staff in attendance. Eight households participated. Eileen and Eldon Hostetter, Beaver Crossing, Neb., coordinated the cooking and serving of meals.

Stephen Shank, a worker in Belgium, gave 22 dramatic presentations of the Bible in a recent three-month period. He performed *The Book of Jonah*, *The Passion*, and *The Ambush* in Roman Catholic churches and in public and parochial high schools. "They are always followed by a time of response," Stephen said.

"I am frequently surprised by my own boldness for testimony in these situations." Recently he traveled to France to help Mennonite youth in Colmar prepare a street presentation on the death and resurrection of Jesus.

John and Isabelle Blough, workers in Brazil since 1959, arrived in the U.S. on May 6 for a one-year furlough. They serve the Mennonite congregation in Araguacema while supporting themselves through farming. Bloughs' furlough address is c/o Jim Blough, Hesston, KS 67062.

Herman and Mary Ann Hartzler, mission workers in Spain since 1976, arrived in North America on May 26 for a three-month furlough. They are overseas mission associates but work directly with Gospel Missionary Union in the production of radio broadcasts beamed to North Africa. Hartzlers' furlough address is c/o MBM, Box 370, Elkhart, IN 46515.

Robert and Lee Ellen Slabach, overseas mission associates with Mennonite Board of Missions, returned to Ghana on May 31 following a two-month furlough in North America. They serve in Nakpanduri with Christian Blind Mission International. Slabachs' address is B.P. 1307, Ouagadougou, Upper Volta.

Ernest E. Smucker, 63, died of cancer on June 24 at Goshen, Ind. He was a member of the overseas ministries of Mennonite Board of Missions and served in India with MBM 1976-77. Ernest had been a surgeon at Goshen General Hospital since 1961 and practiced general medicine at Fisher, Ill., for 12 years before that. He is survived by his wife, Mary, and 7 children. A memorial service was held on June 27 at College Mennonite Church in Goshen.

Paul Myers, Mennonite Central Committee secretary for the Middle East, received word via telex on June 14 that Ralph and Phyllis Miller, MCC workers in Sidon, Lebanon, and their three children are safe. The Millers, of Chouteau, Okla., have been working with MCC in Lebanon since 1978. Myers notes, "In this difficult situation in South Lebanon, the Miller family has provided a highly valued presence and has developed a significant rural development program in South Lebanon in close cooperation with the Middle East Council of Churches."

Mennonites gave \$36,389—or 21 cents per member—to the American Bible Society in 1981, according to ABS General Secretary Alice Ball. This includes Mennonites of various groups in the USA. The figure is down 8 percent from the previous year. The General Board of the Mennonite Church has urged its members to give \$1 each in 1982 through MBM to the American or Canadian Bible societies. "Last year 444 million Scriptures were distributed by Bible societies" Alice Ball reported. As impressive as this is, the need for Scriptures is still greater.

Camp Amigo, Sturgis, Mich., will be the scene, July 31-Aug. 1, for the return of former staff and board members to celebrate the camp's 25th anniversary. Camp Amigo is owned and operated by the Indiana-Michigan Mennonite Conference. The 400-acre site fronts on Perrin Lake. The anniversary event will include recreation, visiting, common meals—including a hog roast, campfire service with stories by Al Brown, singing, impromptu groups, and some "I-remember-when" sketches. Jim Carpenter will speak at the Sunday worship service. About 200 former staff, board members, and their families have indicated they will return for the anniversary celebration. The camp address is 26455 Banker Street Rd., Sturgis, MI 49091.

Joseph C. Sherk, campus pastor at Eastern Mennonite College, will work on a variety of projects for Eastern Mennonite Board of Missions and Charities, Salunga, Pa., this summer. He will begin writing a biography of Zedekia Kisare, the first African bishop of the Tanzania Mennonite Church. He will also edit books by Mennonite historian J. C. Wenger which are being translated into Swahili. In addition, Sherk will address the 1982 annual Eastern Mennonite Board of Missions World-

wide Missionary Conference, July 10-11, at Lancaster (Pa.) Mennonite High School. His talks are entitled "Unity in Mission" and "Walking with Christ in Mission."

Philhaven Hospital, Lebanon, is planning a reunion/picnic for past and present staff members and their families. The celebration will take place on Saturday, July 24, 1:00 p.m.—dark, at Gretna Glen. Food and beverages will be provided, and tours of Philhaven will be conducted. Picnic organizers will accept donations on the day of the reunion to offset the cost of the get-together. Advance registration is necessary. Any former employee who has not received an invitation with an attached registration form should contact Philhaven at (717) 273-8871. Please register by June 28. This reunion is part of Philhaven's 30th anniversary celebration.

The Manheim (Pa.) Mennonite Church is planning dedication and home-coming services for the weekend of July 24, 25. James R. Hess, Lancaster, and John O. Yoder, Willow Street, will speak on Saturday evening. Earl Wenger will teach the combined Sunday school classes on Sunday morning. District bishop Howard Witmer will bring the morning message in dedication of the recently renovated building. A fellowship meal will be followed by members' reports. Included will be experiences shared by Charles Hostetter, former pastor, writes Lester M. Harnly of Manheim. The evening service will include a devotional by Homer Bomberger and a message by Charles Hostetter. Former members and friends are invited.

Four events to be featured in the Laurelville Mennonite Church Center program this summer will be: Single Parent Families Weekend, July 30-Aug. 1, with Gerald Kauffman, social worker of Akron, Pa., and Carl Frey, child psychologist of Elizabethtown, Pa.; a backpack trip, Aug. 4-8, on the Laurel Highland Trail; Project Renew—Aug. 8-14, on holistic health care, with a doctor and nurse team, Glen and Marilyn Miller, Bellefontaine, Ohio, and a church leadership team, Don and Em Yoder; and the Senior High Youth Convention, Aug. 20-22, with leadership to be provided by the Laurelville-sponsored youth music group, Ekklesia, which will subsequently embark on a year-long ministry to youth and youth leadership in the churches. For information on these and the regular events write the Center at R. 5, Box 145, Mt. Pleasant, PA 15666, or call (412) 423-2056.

Plans are being made to celebrate the beginning of the First Mennonite Church in Indianapolis, Ind., writes Joann Buerge. Everyone who has been involved here during the past 30 years is invited to participate. The celebration will start on Saturday, Aug. 14, at 7:00 p.m. with a program at the church. It will continue on Sunday with worship service at 9:30 a.m., followed by a fellowship or carry-in

meal at noon. There will be limited lodging available in homes. R.S.V.P. by July 15. For further information and/or reservations, write: First Mennonite Church, 2311 Kessler Blvd. N. Drive, Indianapolis, IN 46222. We are seeking slides and photos for our Saturday evening program. Send them, marked with related information, to the above address. They will be returned to you.

The Mt. Jackson (Va.) Mennonite Church will hold its annual homecoming on Aug. 29. Kenneth Horst, former pastor, will be the special speaker at the 10:00 a.m. worship service, followed by a carry-in fellowship meal. The 2:30 p.m. service will be a commissioning service for the Kenneth Horst family as they return to Sicily for another term of service with the Virginia Mennonite Mission Board. For more information, contact Steve Landis, 5916 Lonas St., Mt. Jackson, VA 22842.

Samuel L. Yoder, director of teacher education at Goshen College for the past 15 years, has resigned that position effective this summer. His successor will be professor of education John J. Smith, a member of the GC faculty since 1974. This fall, Yoder and his wife, Lillian, will travel to the People's Republic of China, where they will serve as faculty leaders of the GC Study-Service Trimester group stationed there. Upon their return Yoder will begin his sabbatical leave, during which he will work on an institutional report for the National Council for the Accreditation of Teacher Education (NCATE) and study updated NCATE accreditation standards. He will resume his teaching duties at GC in the fall of 1983.

Dallas Evans was ordained to serve as associate pastor at the Greensburg Mennonite Church (Kan.) on May 23. Jerry Quiring, moderator of South Central Conference, presented the ordination message and Elmer Wyse of Harper conducted the ordination ceremony. Jerry Moore serves as pastor of the church.

New members: Ben E. Miller, Betty Miller, Emanuel Raber, Mary Ann Raber, Dean L. Yoder, and Elsie Yoder by confession of faith at Grace, Berlin, Ohio.

Change of address: Wesley Richard from Sapporo, Japan, to 1200 Linden Drive, Mt. Pleasant, IA 52641. Roy Umble from Belize, Central America, to 403 Marilyn Avenue, Goshen, IN 46526. Norman and Grace Hockman, from Honduras to c/o EMBMC, Salunga, PA 17538 (2-month leave). Harold and Joanne Kennel from Honduras to Old Newport Pike, Atglen, PA 19310. Don and Eunice Warfel from Ecuador to JAARS, Box 248, Waxhaw, NC 28173. Daryl and Rhoda Lehman from Guatemala to c/o Virgil Lehman, 3832 New Franklin Road, Chambersburg, PA 17201. Victor and Viola Dorsch, from New Hamburg, Ont., to Shirati Hospital, Private Bag, Musoma, Tanzania.

marriages

Birkey—Wittmer.—Duane Birkey, Fisher, Ill., East Bend cong., and Muriel Wittmer, Champaign, Ill., Valley View cong., by Arland Miller and Ivan Birkey, June 5, 1982.

Bontrager—Stutzman.—Gary Bontrager, Kalona, Iowa, and Julia Stutzman, Wellman, Iowa, both of Wellman cong., by Ron Kennel, June 12, 1982.

Fast—Willems.—Gregory Dean Fast, Hesston, Kan., Mennonite Brethren Church, and Sharon Gail Willems, Hesston, Kan., Whitestone cong., by Paul Brunner, Apr. 3, 1982.

Fike—Cender.—Doug Fike, Goshen, Ind., Brethren Church, and Charlene Cender, Goshen, Ind., East Bend cong., by Donald Fike, father of the groom, June 12, 1982.

Funk—Ryan.—Clifton Funk, Newton, Kan., Whitestone cong., and Kelli Ryan, Sedgwick, Kan., Catholic Church, by Paul Brunner, June 12, 1982.

Gayer—Terry.—John Gayer, Cleveland, Ohio, Friendship cong., and Debbie Terry, Brook Park, Ohio, Catholic Church by ——— Balaun and Leo Miller, May 22, 1982.

Roth—Goertzen.—Tom Roth, Wood River, Neb., cong., and Crystal Goertzen, Mennonite Brethren cong., Henderson, Neb., by Cloy Roth and Ron Seibel, May 22, 1982.

Schlabach—Troyer.—James N. Schlabach and Ruby V. Troyer, both from Sugar Creek, Ohio, Grace cong., by David R. Clemens, June 11, 1982.

Smoker—Sweigart.—Jeffrey Smoker, Intercourse, Pa., Neffsville cong., and Linda Sweigart, Gordonville, Pa., Calvary Monument Church, May 21, 1982.

Springer—Good.—Paul Springer, Stanford, Ill., Hopedale cong., and Carol Good, Smithville, Ohio, Martins cong., by Bill Detweiler, June 5, 1982.

Steiner—Gable.—Ronald Steiner, Kidron, Ohio, Kidron cong., and Barbara Gable, Orrville, Ohio, Orrville cong., by Bill Detweiler, June 5, 1982.

Stump—Herschberger.—Courtney Stump and Christena Herschberger, both of Goshen, Ind., Clinton Brick cong., by Carl L. Smeltzer, June 5, 1982.

Weaver—Geiser.—Ray Weaver, Ashland, Ohio, Wooster cong., and Anita Geiser, Orrville, Ohio, Sonnenberg cong., by Ray Himes, Apr. 17, 1982.

Weaver—Yoder.—Jon Weaver, Elkhart, Ind., and Kathy Yoder, Goshen, Ind., both of Sunnyside cong., by Clare Schumm, May 29, 1982.

Weer—Yordy.—Ed Weer and Dianne Yordy, both of Morton, Ill., First Mennonite cong., by James Detweiler, June 5, 1982.

Wyse—Conrad.—Curtis G. Wyse, Mt. Pleasant, Iowa, Bethel cong., and Jodi Sue Conrad, Wayland, Iowa, Sugar Creek cong., by Oliver Yutzky and Edmond Miller, June 5, 1982.

Yoder—Hackman.—Cal Yoder, Hatfield, Pa., West Union cong., and Lorie Hackman, Earlington, Pa., Souderton cong., by Glenn Egli, June 12, 1982.

Yoder—Yoder.—James Yoder and Nancy Yoder, both of Meyersdale, Pa., Glade cong., by Walter C. Otto and Kenneth Zehr, May 22, 1982.

\$304,520

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$304,520.79 as of Friday, June 25, 1982. This is 40.6% of the total needed. Contributions have been received from 322 congregations and 173 individuals. Individual gifts represent \$63,576.62 of the total.

Goal: \$750,000

births

Beardslee, Robert and Muriel (Fenner), Burton, Mich., first child, Bryan Delbert, May 18, 1982.

Bertram, Walter and Mary (Rensen), Grantham, Pa., second son, Stephen Christopher, June 12, 1982.

Brubaker, James and Laurie (Yoder), Telford, Pa., fourth child, third son, Jade Larue, Feb. 25, 1982.

Dhaemers, John and Suzette (Heiser), Valparaiso, Ind., third child, first daughter, Kristen Michelle, Mar. 11, 1982.

Erb, Donald and Nelda, Milverton, Ont., Jennifer Ann, May 12, 1982.

Farnham, Ken and Terri (White), Wooster, Ohio, second child, first son, William Andrew, May 29, 1982.

Funk, Michael and Debra (Davis), Springfield, Ill., second child, first daughter, Carly Nicole, May 24, 1982.

Herold, Dan and Donna (Christner), Sarasota, Fla., first child, Rebecca Lea, June 10, 1982.

Jutzi, Terry and Judy (Martin), Kitchener, Ont., second child, first son, Terrance Seth, June 5, 1982.

Kauffman, Glenford and Rosie (Eash), Paoli, Ind., second son, Jordan Ashley Daniel, June 15, 1982.

Kolaritsch, Dieter and Gwen (Snyder), Baden, Ont., first child, Jessica Elaine, June 5, 1982.

Martin, Ken and Nancy (Gingerich), Kalona, Iowa, third child, first son, Brent Leo, Mar. 4, 1982.

Miller, Merrill and Jessica, Lansdale, Pa., first

child, Sara Elizabeth, June 9, 1982.

Newcomer, Paul N. and Eileen (Hershey), Mt. Joy, Pa., first child, Rachelle Anne, Feb. 27, 1982.

Roth, Keith and Carol, Newton, Ont., Paul Robert, May 28, 1982.

Roth, Ted and Jeanne, Mt. Pleasant, Iowa, third child, second son, Zachary Joseph, May 7, 1982.

Schieck, Randy and Barbara (Rush), Perkasio, Pa., second child, Amber Elizabeth, June 6, 1982.

Schultz, Denis and Lydia (Amstutz), Elkhart, Ind., first child, Jean-Samuel, June 6, 1982.

Schumann, Dave and Grace (Schlabach), Wellman, Iowa, first child, Kristin Jo, June 2, 1982.

Shantz, Dennis and Fern (Gerber), Kitchener, Ont., first child, Jonas Taylor, June 6, 1982.

Sohar, Norm and Sandy (Schrock), Orrville, Ohio, first child, Sarah Elizabeth, May 23, 1982.

Stalter, Larry and Karen (Brenneman), Pontiac, Ill., second child, first son, John Edward Jacob, May 12, 1982.

Townsend, John and Pam (Snyder), Tavistock, Ont., first child, John Derreck, June 6, 1982.

Watts, Dennis and Alma (Schroeter), Cambridge, Ont., first child, Melodie Jasmine, May 4, 1982.

Wenger, H. Michael and Beth (Reber), Broadway, Va., first child, Charles Gordon, Mar. 13.

Yoder, Mahlon and Rosemary, Wayland, Iowa, third son, Stuart Ray, May 27, 1982.

obituaries

Eichelberger, Dora Mae, daughter of Raymond and Elsie (Beck) Ingold, was born at Fisher, Ill., May 20, 1922; died at her home in Rantoul, Ill., June 12, 1982; aged 60 y. On July 12, 1947, she was married to Edward Eichelberger, who survives. Also surviving are one son (James), 2 daughters (Susan—Mrs. George Bales and Jeanne—Mrs. Stanley Sloat), 4 grandchildren, 2 brothers (Clarence and Harold Ingold), and 3 sisters (Barbara Wilson, Joanne Horsch, and June Simpson). She was a member of East Bend Mennonite Church, where funeral services were held on June 14, 1982, in charge of Paul O. King; interment in East Bend Memorial Gardens.

Hershberger, Ida, daughter of Noah D. and Lizzie (Coblentz) Yoder, was born in Mayes Co., Okla., Dec. 9, 1914; died of cancer at Mercy Hospital, Iowa City, Iowa, June 11, 1982; aged 67 y. On Oct. 5, 1939, she was married to Paul E. Hershberger, who survives. Also surviving are 6 sons (Edwin, John, Paul, Marvin, Nelson, and David), 2 daughters (Edna and Irma—Mrs. Mark Miller), 15 grandchildren, 4 brothers (John Henry, Melvin, Mose, and Noah), and 3 sisters (Mary Ann—Mrs. John Chupp, Sarah—Mrs. Henry Kroeker, and Edna). She was a member of the Fairview Conservative Mennonite Church, where funeral services were held on June 14, in charge of Perry Miller and Morris Swartzendruber; interment in Fairview Cemetery.

Hess, Floyd N., son of Paul L. and Elizabeth (Hess) Hess, was born on Sept. 10, 1959; died in a car accident at Schuylkill Co., Pa., May 22, 1982; aged 22 y. He was married to Kimberly S. Spurigo, who survives. Also surviving are one son (Lucas Allen), 4 brothers (Paul L., Jr., James R., Stanley W., and Henry R.), and one sister (Barbara A.—Mrs. Timothy Hash). Funeral services were held at Neffsville Mennonite Church on May 26, in charge of G. Edwin Bontrager; interment in Metzler Mennonite Cemetery.

Hostetler, Titus H., son of Henry E. and Salome (Slabach) Hostetler, was born in McPherson Co., Kan., Oct. 19, 1897; died at Harper, Kan., hospital on June 7, 1982; aged 84 y. On June 1, 1924, he was married to Helena Bergman, who survives. Also surviving are one son (Duane), 3 brothers (Amra, Leo, and Pius), and 3 sisters (Ida Sommerfeld, Stella Yoder, and Juanita Ramer). He was a member of Pleasant Valley Mennonite Church, where funeral

services were held on June 9, in charge of Duane Yoder; interment in Pleasant Valley Cemetery.

Jeanneret, Henry Fred, son of Fred A. and Elizabeth (Wuthrich) Jeanneret, died on Apr. 20, 1982; aged 69 y. He was married to Soloma ———, who died in 1944. In 1949 he was remarried and his wife survives. Also surviving are 2 sons (Henry and Fred), one daughter (Elizabeth—Mrs. Arthur Holmes), 2 grandchildren, and one brother (Charles). He was a member of Orrville Mennonite Church. Interment in Pleasant Hill Cemetery.

Ramer, Henry W., son of Noah and Emma (Weaver) Ramer, was born in Elkhart Co., Ind., Sept. 14, 1912; died at Goshen Hospital, Goshen, Ind., May 23, 1982; aged 69 y. On June 5, 1937, he was married to Elizabeth Hunsberger, who survives. Also surviving are one daughter (Marcile—Mrs. David Ramer), 2 sons (Donald W. and Dean L. Ramer), 6 grandchildren, and 2 brothers (Roy Ramer and Manford Ramer). He was a member of Yellow Creek Mennonite Church, where funeral services were held on May 26, in charge of Bob Detweiler; interment in Yellow Creek Mennonite Cemetery.

P. 460 by John D. Yoder; p. 464 by Tom Rutschman; p. 467 by David Hiebert.

calendar

Overseas Seminar and Missions Rally, eastern Ohio, July 10-18
Virginia Conference, Highland Retreat Camp, July 14-18
Festival of Missions, Wooster College, Wooster, Ohio, July 16-18
Mennonite Board of Missions, board of directors, July 22-24
30a-Nebraska annual conference, West Union, Parnell, Iowa, July 30-Aug. 1
Indiana-Michigan Conference, Pigeon, Mich., Aug. 1-3
1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8
Conservative Mennonite Conference, Lowville, N.Y., Aug. 9-12
Black Council, Franklin & Marshall College, Lancaster, Pa., Aug. 10-12
VI Convention of the Concilio Nacional, Hesston College, Hesston, Kan., Aug. 10-13
Allegheny Conference annual meeting, Springs Mennonite Church, Springs, Pa., Aug. 12-14
Black Caucus Assembly, Franklin & Marshall College, Lancaster, Pa., Aug. 12-15
Mennonite Board of Education Board of Directors, Aug. 15-16
Mennonite Church General Board officers' meeting, Lombard, Ill., Aug. 17-19
Franklin Mennonite Conference annual meeting, Chambersburg, Pa., Aug. 28

items and comments

Theodore Hesburgh at 65 focuses on disarmament rather than retirement

The life of Theodore M. Hesburgh has taken a new turn which finds him, at 65, concentrating not on retirement but on nuclear disarmament, more specifically on using his talents and experience to get "world class" scientists and theologians to issue a joint peace statement.

Hesburgh describes himself as "a conservative about values and a liberal on how you achieve them." He approaches nuclear disarmament in a manner typical for anyone trained in philosophy at Rome's Gregorian University—state the premise and define the terms. "My ultimate aim is to get rid of nuclear arms. I'm single-minded about it," he begins.

"First, nuclear disarmament can't be unilateral; second, it has to be verifiable. Third, if you throw in pacifism issues, you lose half the people who will have to do the work to get this through. I don't want to do this in a naive way that will get written off as the work of kukes. I'm not going to muck it up with questions about the abolition of war, conventional weapons, environmental factors, or unilateral disarmament.

"I'm not a pacifist generically, but I am a pacifist on this specific issue," he continues. "Nuclear force is one of the few things on earth that's evil per se. It's not a weapon, not a war; it's a means of mutual suicide."

Presbyterians cautioned that government not willing to deal with arms race

The prospect of nuclear war is the number one problem in the world today, but the number two problem is that leaders are not willing to deal with it, Herb Meza of Jacksonville, Fla., said at the annual breakfast of the Southern Presbyterian Peace Fellowship. Mr. Meza is pastor of Fort Caroline Presbyterian Church in Jacksonville, and chairs the Jacksonville Citizens for a Nuclear Freeze.

He spoke at the meeting held in conjunction with the denomination's general assembly in Columbus, Ga. He cautioned the Presbyterians to critically analyze government's response to the call for an end to the nuclear-arms race. "We have been told that seeking peace is a government role and it is best for citizens to stay out of the way," he said.

The government has become the prisoner of technology and fear, he asserted. It is the role of the people to call for peace, and to free the government to represent them, he said.

Methodist conference seeks a peace fund as a tax alternative

United Methodists in central Pennsylvania have come out in favor of a "World Peace Tax Fund" that would allow people to designate

their tax money for peace projects rather than military expenditures. About 1,500 delegates at the annual conference of the Central Pennsylvania Conference of the United Methodist Church passed a resolution noting that military appropriations are expected to rise from 24 percent of the federal budget now to 33 percent by 1984.

It also said that "there is presently no legal way for persons committed to those principles to withhold tax monies from purposes contrary to the gospel of peace."

The delegates, who came from middle-class cities such as Harrisburg and Williamsport, college towns like Lewisburg and State College, and farming communities like Mifflinburg, also passed a resolution urging the government to "pursue the goal of world disarmament requiring a reordering of priorities and an effective system of international peace-keeping."

Soviets arrest activists pressing for disarmament without official sanction

While giving wide publicity to the nuclear disarmament rally in New York which attracted up to 750,000 people, Soviet officials have cracked down on a fledgling independent peace movement in their own country, according to reports from Moscow.

Soviet security police arrested two members of an unofficial peace committee formed by about a dozen Soviet intellectuals in early June. They marked the beginning of the United Nations special mission on disarmament by issuing an appeal to the governments and peoples of both the Soviet Union and United States. The goal of the committee was to be as free of official control as disarmament groups in Western Europe and the United States, said news reports by Western correspondents in Moscow.

Soviet police at first warned the group that their movement was provocative, antisocial, and illegal. Police then moved on June 13 to close the apartment where the dissidents met. On June 14, two of the leaders were arrested in an apparent move to stamp out the movement.

Giving to the poor in lieu of to the IRS

A Methodist pastor and wife in Portland, Oregon, withheld \$1500 from their 1981 U.S. income taxes. They turned \$1,000 of the money into \$5 bills and gave them to persons they found in line at the state of Oregon employment service.

According to the *United Methodist* John and Pat Schwiebert "clipped [a note] to each \$5 bill explaining that the couple was withholding a portion of their tax 'because we cannot in good conscience do nothing while in-

come we have earned is used by our government to plan and carry out the killing of human beings. . . .'"

Catholic theologians told Reagan policies contrary to true 'religious ideals'

The Reagan administration represents the emergence of "radical individualism" and not a return to conservative and religious values, a noted sociologist declared in New York. Robert N. Bellah, who gained renown in the 1960s for propounding a seminal theory that there exists in America a "civil religion," addressed some 500 persons at the Catholic Theological Society of America's four-day annual convention (June 10-13).

Mr. Bellah said that President Reagan's radical individualism stands in opposition to "civic virtues" and social responsibility. It is the "most powerful force" in America today, he said, and is antithetical to "religious ideals."

Seminary teachers split on question of morality of nuclear weapon use

A majority of Christian seminary professors believe the morality of the use of nuclear weapons depends on the circumstances, according to a survey of 1,112 Protestant and Catholic educators. The poll, conducted by the Roper Center at the University of Connecticut, was financed by a grant from the Institute for Educational Affairs in New York City. It asked more than 200 questions on subjects ranging from religious doctrine to political opinions.

Overall figures showed that 53 percent of the total sample felt the morality of nuclear weapons depended on the circumstances of their use, while 46 percent felt the use of such weapons was always wrong.

Quakers give \$85,000 to Nicaragua to set up health training program

The American Friends Service Committee has provided a grant of \$85,000 to the Nicaraguan government to train health care workers. The Quaker organization said the money will be used to train 167 educators in a public health campaign, and 450 farm workers to serve as health aides. The Nicaraguan health ministry plans to involve up to 18,000 volunteers in a nationwide vaccination and sanitation effort, the committee said.

Programs to train rural workers as health aides focus on first aid, diagnosis and treatment of common infections and parasitic diseases, and occupational health and safety.

AFSC said that its "decision to support the program followed several visits to the Central American country to determine what needs might be met during a period of intense development."

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Letter to Ronald Reagan

Dear Mr. President:

I address you with some hesitance because I am aware that in the U.S. relations between the people and the government are sometimes viewed quite flippantly. Every cracker-barrel philosopher thinks he knows how to run the government and criticizes freely. Most of this is harmless good fun, but it may jeopardize serious efforts to communicate with elected officials.

Yet it is my understanding that in our political system anyone who has a message is free to send it to Washington. What you in Washington do with the message becomes your responsibility. This freedom to communicate is a privilege which we in North America take too lightly.

I write to you at this time because I attended a recent meeting where I was stirred. It was a conference of the New Call to Peacemaking, an ad hoc group of Brethren, Friends, and Men-nonites. These are three small Christian sects which have been represented in the United States for several hundred years. They have become known, when they are known at all, as peace churches, groups who cry "Peace, peace" even when there is no peace.

Because this is an unpopular doctrine, representatives of these groups get together occasionally to encourage one another in the effort to "wage peace." A recent meeting was held in Pennsylvania about a week later than the big peace demonstration in New York. After reflection on the New Call meeting, I have several things I want to say.

This meeting was mainly an assembly of the convinced, of course, and so we generally agreed. Indeed, it was pointed out that we were too smug, for one Christian of a divergent opinion was disappointed that we did not want to hear him. But one important issue that we all did acknowledge was the need to repent. Now repentance is a common Christian doctrine—it is stressed by most Christian groups.

This is the belief that none of us is really what we ought to be and there are times when individually, or as groups, we need a spiritual course correction. This message came from Gordon Cosby of the Church of the Saviour (a church not far from you). We sensed that it was important to hear this message because we as pacifists are sometimes viewed as judgmental of others—as if we are the only ones who have not sinned. I suppose our problem in part is that we believe most deeply in a position that many do not share and some of us may have felt at times the need to become shrill if we are to be heard. It is clear to us when we stop to think of it that this very shrillness may turn away those we wish to convince.

A second point that was made at our meeting was the importance of prayer if there is to be peace. I never heard this put quite so sharply as did Jim Wallis (he lives in Washington too).

Wallis said, "Where peace is emerging so is Bible study and prayer. A new peace church is taking hold at the local level on an ecumenical basis. . . . It will take a miracle to stop the arms race. The best leadership will come from those who believe in miracles."

I realize, Mr. President, that it is not common to mix miracles and politics. As they always tell us, politics is the art of the possible. But I should warn you that peace people are starting to pray for you. Prayer is a part of the mystery of God's work in the world and we are never quite sure what it is bringing to pass. But there are some examples in the Bible of political leaders who ended up doing what they had not anticipated doing because God got into the act. So I am warning you.

My third observation is less esoteric than repentance and prayer. It is simply this: the idea of nuclear warfare is a monstrous, immoral idea and we should stop considering it an option. This was impressed on me at the meeting by the horror movies they showed each night. But it is being said all over. Theodore Hesburgh, who insists he is no pacifist, said recently, "Nuclear force is one of the few things on earth that's evil per se. It's not a weapon, not a war, it's a means of mutual suicide." So I will put my message bluntly: in my opinion the time has come—indeed it is already past—to renounce the use of nuclear weapons. And the first step is a freeze.

Of course the question on everyone's mind is what will happen. Won't the Soviet Union take over everything? I do not know the answer to this, but I know what could happen if we do not stop. You were not responsible for the original buildup of nuclear weapons. Your predecessors did this. But you are responsible for where it goes from here. It is a time for a bold new initiative, not the tired old slogans inherited from the past.

Mr. President, I have a dream. (I know that all manner of wild people are having dreams. Hinckley had a dream as you know too well). But here's my dream. As we reflect on U.S. history, several presidents stand out because they functioned with distinction at crucial points in American history. We all know who they were. One is called the father of the country and another is famous for freeing the slaves and saving the union.

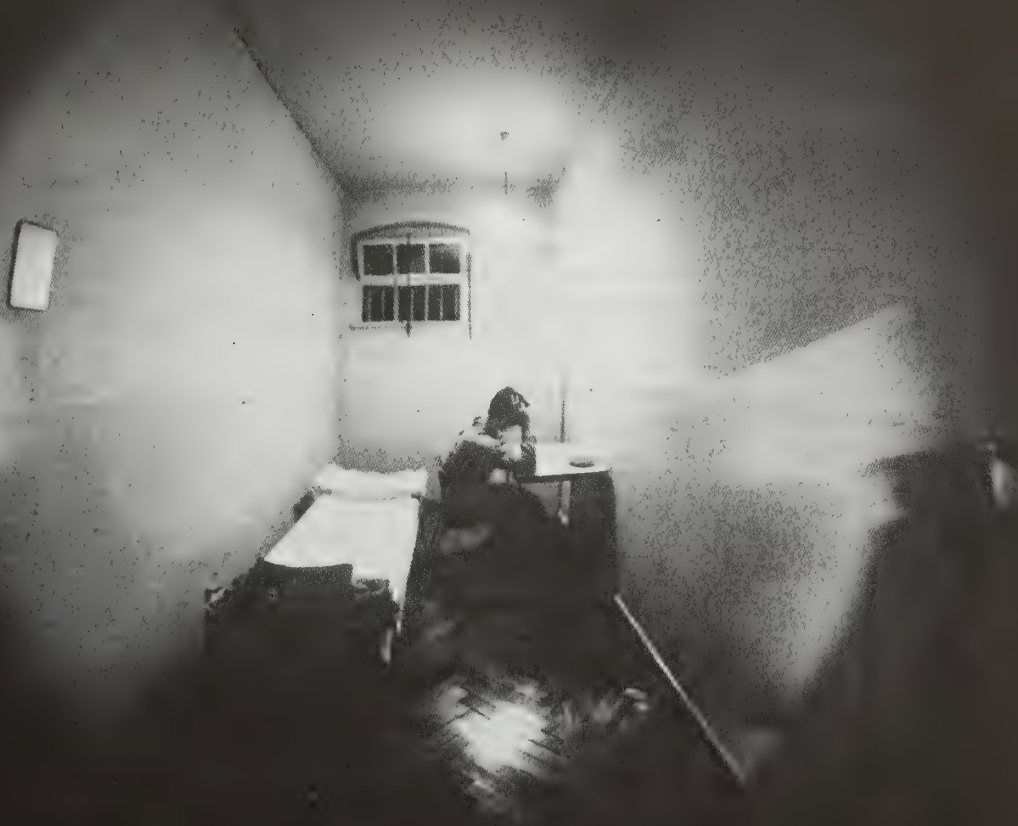
It occurs to me that we are at a new juncture in history which presents an opportunity for bold leadership. This time the problems are not simply national, but international, since the future of the world is at stake. This is your time of opportunity. The presidents noted above achieved results through the short-cut methods of force and violence. These methods can no longer be expected to work. The Bomb has made them obsolete. I dream of your becoming famous as the president who led the world toward a renunciation of these deadly weapons. Peace people are praying for miracles.—Daniel Hertzler

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Gospel Herald

July 13, 1982



On visiting in prison

by Jake Friesen

Most of us are familiar with the story of the woman taken in adultery (Jn. 8:1-11). It has often been used to preach about forgiveness. This story also gives reasons for jail visitation. I will not retell the story. You may read it for yourself. But I want to highlight three statements that Jesus made.

To the Pharisee he said, "He who has no

sin, let him be the first to throw the stone." The principle is quite clear and simple: We have no right to accuse another unless we ourselves are free of criminal offenses.

To the woman he said, "Neither do I condemn you." The woman's guilt or innocence is not in question. She was caught in the very act of adultery, a crime for which

the Jewish law demanded the death penalty. Jesus never questioned her guilt. Yet he answered, "Neither do I condemn you." He did not recommend the legally prescribed punishment. He let the woman go.

Often we are scandalized at the idea of letting an offender get off without punishment. They will never learn their lesson, we argue. Love demands punishment, we claim. Yet Jesus let the woman go. Was he not concerned about this person? Perhaps John 3:16 can give us the clue. It states that God so loved the world, all those offenders out there, not that he punished them, but that he gave his only Son. Not punishment, but personal sacrifice was his answer to all those offenders.

Then Jesus said to the woman, "Go, and sin no more." Love, care and encouragement are the ingredients that will change a person's life. If we are concerned that a person will change his or her behavior, we will commit ourselves to providing these things that make change possible.

To express solidarity. By visiting the inmates in prison I want to express my solidarity with them. Who in our society is an offender? Who ought to be isolated from us? Ninety percent of North Americans admit to having committed criminal offenses. In addition many have committed civil offenses. But some of the most dangerous actions in our society are legal. These include the pollution of rivers and lakes that destroy the livelihood of whole villages and towns, and the flooding of large areas of land which forces large numbers of people off their land. Many people who are suffering from the high interest rates are beginning to wonder whether that is also a criminal act.

We do not have a clear-cut division of offenders in jail and nonoffenders outside. We do not even have serious offenders inside and nonserious offenders outside. All of us are offenders. We need to heed the warning of Jesus about not throwing a stone unless we are innocent.

It is especially important to say where we stand. Do we accept the labels that our society has thrust on the select few who are confined? If we do not, we must let the inmates know. We must let our officials know. To visit the inmates in jail is a symbolic act of rejecting the idea that some are offenders while others are not.

It is generally recognized that the best possible way, if not the only way, of getting people to change their behavior is to place them in a caring community. Not only is that the way of Jesus, but it is sociologically sound. Prisons are the ultimate denial of that possibility. They are intended to isolate the convicted person from the rest of the community. They make it difficult for the community to carry on a relationship with the convicted person. Symbolically therefore it is very important for me to, so to say, bring the community into the prison. I must refuse to accept the walls that are erected to separate us.

I want the convicted persons to change their ways. In most cases, anyway. I must commit myself to struggle with them in order to accomplish that. I do that by my unconditional friendship. I also accept the many things they have to offer me and allow our friendship to change me. It goes both ways. As I relate to the men and women behind bars, I get a clearer pic-

Jake Friesen is a voluntary service worker with Mennonite Central Committee (Canada) serving as a writer and researcher at the office of the Committee for Justice and Liberty in Toronto, Ont.

ture of how we on the outside need to change.

Prisons are demonic, inhumane institutions. They represent our hate and our unforgiving spirit. They are the result of our self-righteous hypocrisy. Prisons destroy! It is extremely important that we bring the light of God into such an environment. It is not only that we want to convert the inmates. Many of them are even now following Jesus. Often I find that God talks to me through the inmates.

But we must be witnesses to a different way. The world solves its problems through coercion, through control of the unwanted sector of society, through violence. Christians must bear witness to the way of Christ, being servants, not masters.

I want the convicted person to change in most cases, but not in all, for I recognize that many people are incarcerated for their convictions. This was the experience of the 16th-century Anabaptists. This is the experience also of many people presently who prefer to go to jail rather than be unfaithful to their Lord and Master. Faithfulness to Jesus can still mean incarceration.

It is not always easy to draw the line between these two groups. We like to distinguish between criminals and political prisoners. But that line can be very hazy. All inmates are behind bars because some people found their behavior objectionable. The differentiation between the so-called criminals and the political prisoners depends to some extent on who wields the power. Stealing is usually seen as a criminal act. It may be a political act, an act of despair within the present economic framework.

Violence is often condoned if it is seen to be a political expression. But surely violence arising out of frustration is also political. It says that violent persons can no longer cope with the situations in which they find themselves. This violent solution reflects the acceptance of violence generally in our society. I must be careful therefore in judging another person's behavior. I must certainly be wary of accepting the official analysis of the inmate's act.

Expect everyone to behave. This does not keep me from demanding a change of behavior in the convicted person. The opposite is true. I ought to expect every person to behave in Christlike ways, whether he or she is designated as an offender or not. To neglect to do so is to doubt the person's moral integrity. But I do so as a peer, nonviolently, and sacrificially. I do so as a friend ready to be challenged in return to a more Christlike behavior.

Editor: **Daniel Hertzler**

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If my visiting in jail would do nothing more than break the monotony of the jail for the inmate, I would consider my time well spent. Prisons seldom have enough activities to keep the inmate occupied. Often, even the activities available do little to break the dull sameness of the jail.

But I can also keep inmates in contact with the outside. Most of them feel terribly isolated, even rejected. To have someone from that outside world from which they have been excluded come in to be with them is an important link to that other world. Even more, I hope to make friends with the people inside. They are my peers. I enjoy their friendship. We have much to give to each other.

In whatever I do and in whatever situation I am I must give expression to my Christian convictions. I have done this by talking about my motivation for visiting jails. I openly admit that before God there is no difference between them and me. I acknowledge that we are all dependent on God's grace. I express the confidence that God has forgiven us. I insist that

prisons are not God's way of dealing with offenders. The words of Jesus say, "Neither do I condemn you; go, and sin no more." I challenge the inmates as I challenge my other peers and colleagues to resolve their conflicts according to the example of Jesus—nonviolently, sacrificially, preferring the other persons to ourselves.

But I know that it is not enough to visit the inmates. I must also work to get rid of the evil institution. I must advocate new ways of dealing with crime that reflect my own experience with God. I must handle my own conflicts in a manner that expresses my devotion to God.

When you visit the person in prison you have visited me, Jesus reminds us. We must keep this ever before us. But the same thing holds true for the person we incarcerate. Not only the person we visit in jail, but also the person we put in jail is Jesus. We can't have one without the other. It is important to visit the person in prison; it would be better not to put him there. 

Katie Funk Wiebe: a writer of vision

by LaVonne Platt

"I think I should try writing something—but if I have nothing to say, there is no use writing that nothing down on paper."

Those words of Katie Funk Wiebe, written in 1956, would not be recognized today by readers of her books or her columns and articles in various Mennonite periodicals. Far from having "nothing to say," she has, for over 20 years, been an articulate voice for Mennonites. "My goal is to put theological concepts into language people can understand," she says.

Writing about problems she has faced or sees other people facing, Wiebe defines them for others so they can deal with them. Many religious writers stress only positive aspects of whatever subject they are dealing with and hand the reader a tidy package tied with tight knots to prevent questions from emerging. Wiebe, on the other hand, balances one emphasis against another in her writing, keeping her reader from accepting simplistic answers.

Weaving many strands of thought together, she probes paradoxes, asks, "What if . . . ?" and searches out deeper meanings of clichés. She dislikes jargon, especially religious jargon, which she defines as "churchspeak: wrenching a word from its reality in the objective world and making it sound like more than it actually is," as in using the phrase "the Lord's work" to justify whatever one wants to do.

"Morality begins with language," Wiebe writes in her book, *Second Thoughts*. "Word and act are inseparable." To be "open to new insights, new perspectives to an idea, an argument, a definition, a way of seeing life, while hanging on to what is basic to your faith" is the responsibility of writers, she tells writing workshop participants. To have a "vision of what God wants you to say and a willingness to give that vision, through words, to others is the role of a writer."

Since January 1962, Katie Funk Wiebe has shared that vision

with readers of her column in *The Christian Leader*. Begun under the title, "Women in the Church," the column was changed to "Viewpoint" when Katie was able to convince her editors that she had something to say to both women and men.

When her husband, Walter, died in November 1962, Katie needed to seek full-time employment to provide for their four children. For four years she worked as copy editor of the Mennonite Brethren Publishing Company in Hillsboro. After her youngest child started school, Katie finished the work for her bachelor's degree at Tabor College in Hillsboro, while at the same time writing publicity for the college. Graduating in 1968, she began teaching English part time at Tabor while studying for her master's degree, which she received at Wichita State University in 1972.

In 1974, following publication of an article, "Why Mennonites Can't Laugh," she was invited to contribute a regular column on Mennonite humor for *The Festival Quarterly*.

Since 1976, when her youngest child left home, Katie Funk Wiebe has written eight books and has had chapters in numerous books. Her books, like her several hundred articles, cover a wide range of topics: widowhood, writing memoirs, telling the stories of Mennonites in disaster service and in nursing education, reflections on Christian life and thought, biographies.

Born in a small rural community in northern Saskatchewan, Katie Funk grew up in a Mennonite Brethren home where storytelling, especially by her parents, was a popular activity. Katie read a great deal, too, especially, she says, books in which heroines sacrificed romantic love to become writers." Jo, in *Little Women*, was a favorite character.

Although she doesn't know when she first thought about becoming a writer, the idea was there in her late teens, and seemed to be tied to an interest in biographies. "Biography

lengthens the shadow of a person," she says, "by explaining what makes a person tick. A biography can influence readers; without it a person has influence only among his acquaintances."

Another stimulus to become a writer may have stemmed from what she describes as "a language event, an experience with words which brought meaning to my life," when she first read a devotional book by Oswald Chambers. Chambers' words, "Continually restate to yourself what the purpose of your life is," gave her direction that, she says, "called forth faith on my part to believe that God wanted something of me."


In speaking of her early attempts to write for publication, Wiebe says, "The dream to write stayed alive, but out of focus. It would have been easier for me if there had been one person who had encouraged me. Like the man at the pool of Bethesda, I had no one to help me into the pool when the angel stirred the water."

Early in their marriage, Katie and Walter committed themselves "to the cause of Christian journalism." Much of Katie's early writing experience came as she helped her husband edit a

small periodical for youth workers in the church. Finally, when the periodical had become mostly her work, Walter suggested that she be named editor. The administrative committee, however, did not believe that a woman should hold such a position and a man was chosen for the job.

Vision, creativity, and craftsmanship are the qualities Wiebe exhibits in her own writing and encourages in others. In her teaching, in her columns, articles and books, and in her steering of assignments to less experienced writers, she has become the mentor for others that she lacked in her early years.

Because she is concerned about expressing her vision—her "view of life formed by experience, reading, and relationships to God and fellow human beings"—Katie Funk Wiebe does not conform for the sake of conformity. She believes that "creativity disappears quickly in an atmosphere of authoritarianism, traditionalism, and conformity."

She goes on to say, "God calls us to risk facing difficult issues with honesty." To ask questions rather than only answering them are marks of creativity that Wiebe expresses in her writing and calls upon her readers to express in their living. 

A report from two who have learned about militarism from its victims.

Americans and war: a view from Laos

by Titus and Linda Peachey

The Lao woman bustled into the room, offering profuse apologies for being late as she sat down beside us. Her face, round and robust, frequently broke into smiles as she talked, her words tumbling out like water from a spring. Her warmth made us feel at home, while her simple dress and manner reminded us of many rural Mennonite women in North America. The pleasant associations with our own cultural heritage faded a bit, however, as she looked at us and asked, "What did we do that America came to bomb us? We're just a little country of three million people. You know it was mostly old people, women, and children that got killed because they couldn't avoid the bombs as easily as the young soldiers."

She continued more reflectively, "It was difficult living in the caves. Often the children got sick because the caves were damp and dark. Because the bombing usually started early in the morning, we had to plant our rice between 4:00 and 6:00 a.m. Often we would discover that the bombing had destroyed what we had done the day before. We never knew why we were being bombed."

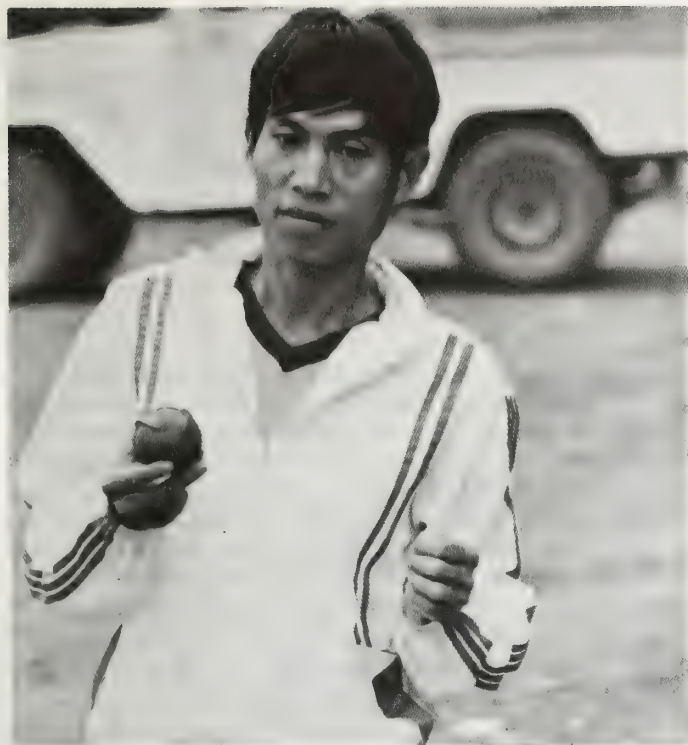
Graciously, she did not demand that we answer for America's violence in her country. Indeed, we wonder what we could have said. Yet it troubles us if silence is our only response. After nearly a year in Laos, we feel a bit of fire brewing in our bones. Surely, we think, the church can offer an alternative and a "no" to the militarism and violence that is increasingly manifested

around the world. Surely we have a responsibility to end such suffering. Yet, as we turn to our church papers (which we read avidly even though they arrive 4 to 5 months late) we find that much of the discussion on peacemaking, including war-tax resistance, seems to focus on the interpretation of certain biblical passages. While it is important that these passages shape our thoughts and direct our lives, it seems that too much time is spent fine-tuning favorite arguments in comfortable, safe settings, far removed from the cries of those who suffer. We wonder, for example, how well our arguments would stand up if the bombing which occurred in many areas of Laos had instead destroyed our own communities in Kansas, Ohio, or Manitoba.

It is having conversations with people who so often remind us of our own families and friends that makes us feel most uncomfortable . . . most compelled to "do something." Confronted with their stories, violence is not simply a matter of theological debate, but fear, pain, and death experienced by real people. Standing by them, we begin to feel the passion of God's voice as he says, "When you spread forth your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood. Wash yourselves; make yourselves clean . . . cease to do evil, learn to do good; seek justice, correct oppression; defend the fatherless, plead for the widow" (Is. 1:15-17).

We are thus more convinced than ever that the voices of the victims of war must be heard, for they carry an eloquence and wisdom which our careful arguments, often removed from the places of suffering, cannot match.

Titus and Linda Peachey are Mennonite Central Committee workers in Laos.



Made in USA: a Lao man holding a small "bombie," many of which are hidden in the ground and explode when Laotians hoe their fields.

The voices from Laos have not been bitter, even while they tell of years of hardship. On a recent trip to Northeastern Laos, we were again reminded of the recent years of bombing. As we gazed across the thatched roof town of Sam Neua, the official from the Ministry of Education pointed to a small concrete building in the distance. "That's the only building in the entire town that survived the American bombing," he said quietly. "Everything else was destroyed during the war and has been rebuilt since." It was difficult to imagine anything but the tranquil scene before our eyes. November's crisp air had painted blue skies overhead, while wild sunflowers added a brilliant yellow to the panorama of green trees, gardens, and hillsides which cradled golden rice fields at harvesttime.

As the soft-spoken man beside us continued, he took our minds back 10 to 12 years in time. "Everybody had to go into the forest or live in the caves. Sometimes people lived in villages very near a cave. When there was bombing, the airplane often made a pass over the village first before dropping its bombs. This gave everyone time to run into the caves. If the airplane dropped its bombs on its first pass over the village, it was difficult."

We acknowledged his words in silence. How could we, Mennonites from rural America, even begin to fathom what it must have been like to live day after day with planes screaming overhead, dropping death and destruction? We were only grateful that those days have passed. The caves are now empty and life has returned to normal.

In some villages, however, the effects of that bombing are still keenly felt, the hardships and losses not yet allowed to fade into painful memory. One such village is Muong Kham, a tiny village seated on the eastern edge of Xieng Khouang Plain, a bumpy three-hour ride from Phonsavan, the province capital.

The people there live close to the land, using buffalo-drawn plows and the traditional Lao hoe to till the soil. Evenings are quiet in Muong Kham, as most activity must take place within the circle of light from oil lamps or warming fires.

The oil lamps burned late into the night when we visited the village. The day before a Lao woman, the mother of 11 children, was killed when her hoe struck a small anti-personnel bomblet that had buried itself under a root in her garden. The bomblet, one of hundreds which still litter the soil, had been dropped 10 to 15 years ago. We visited the family, marveling at the grace with which they accepted the presence of visitors from the country which had dropped the bomblet in their soil. As the husband showed us around his land, including the garden where his wife had been killed just the day before, we sensed that it was important to them that we know what had happened. Looking at the depression left in the soil by the explosion, the hoe fragment, and the saddened eyes of the 10-year-old daughter, we wondered who would own this family's grief . . . who would answer for this woman's death?

The answer, we fear, is no one. Indeed the United States has created a military system which can kill in such a way that no one need feel guilty. Certainly no one in America, army general or taxpayer, will be accused of plotting the death of this peasant woman. No international court will bring bomb manufacturing companies to trial. Even to know which pilot dropped that particular bomblet some ten years ago would be impossible. Thus we have created death without a murderer.


Are we really so clever? Have we finally outwitted God, who would come and ask, "Where is Abel, your brother?" Indeed, if God should come and ask, would he not find us all guilty?

Certainly many people feel they have the right to point to us as the guilty ones. As one man in Sam Neua told us, "During the 60s and 70s, the people in the province just thought of Americans as people who wanted to make war."

Of course, we as historic peace churches have often tried to separate ourselves from our nation's militaristic policies, to be a people with a different identity. To some extent we have succeeded. The very fact that Mennonite Central Committee is allowed to be in Laos is in large measure due to the fact that we, as Mennonites, did not fight as U.S. soldiers in Indochina.

Nevertheless, how clean are we? Are our self-perceptions of innocence realistic? Or have we been lured into a giant game of guilt evasion whose players include Pentagon officials and common folk alike? While we ourselves have not worn a soldier's uniform, have not our taxes and our silence helped to build weapons systems and to pay the salaries of those who fight? Though we have espoused love and peace, could any of us stand before that peasant woman's family and state with assurance that we did not contribute to the making of the weapon that killed her?

Thus, the presence of the shattered family in Muong Kham or the "cave dwellers" in Sam Neua is disquieting to our spirits—the links between our tax money and their suffering are too strong to ignore. The option of war tax resistance then seems not like a matter for debate, but the next logical step for all Christians who would work for peace in the world.

Perhaps many of you will disagree with us that withholding taxes is a faithful part of peacemaking. May we plead however that before final judgments are made, you listen to the voices of those hurt by our violence? Standing close to them, we need to respond with compassion. What will we say? What will we do? 

Some thoughts on how the issues of spirituality and faithfulness have spilled across denominational lines

To Catholics from a “separated brother”

by J. Denny Weaver

Catholicism by Richard P. McBrien, Winston, 1980. 1368 pp., \$29.95.

As a high school violin player I faced a matter of conscience. The string quartet to which I belonged was asked to play for the PTO meeting of a Catholic grade school. I was unsure whether a Christian should perform in such an environment. I did play but I also watched in fascinated horror, refusing to bow my head, when the priest led the phalanx of teaching nuns and the assembled parents through a ritual prayer.

My serious education in things Catholic began in 1966, in the language school in Brussels, Belgium, to which Mennonite Central Committee sent us before our Teacher Abroad Program assignment in Algeria. Members of our French class included a bubbling bunch of Spanish nuns and eager Italian priests. Fresh from Vatican II, which had opened the Catholic Church to dialogue with Protestants, they were excited about the chance to interact with the to them unfamiliar Protestants. I learned at least as much as they from our exchanges.

As Vatican II demonstrates, the Catholic Church has also changed and learned. We know the stories of sixteenth-century Anabaptists martyred by Catholics (and Protestants). The names of Balthasar Hubmaier, Melchior Hofmann, and Menno Simons appeared in the *Index of Prohibited Books* published by the Council of Trent. Four and a half centuries later, Mennonites no longer fear Catholics. Not only has the *Index* been abolished, but several Mennonite scholars occupy chairs at Catholic universities. In short, Catholics and Mennonites have a number of things in common which serve as the foundation for potential dialogue and continuing cooperation. The following notes briefly a few of these shared theological emphases and parallel experiences.

Richard P. McBrien's very readable *Catholicism* perhaps the best work to own for anyone desiring one reference source on the history and thought of the Catholic Church, provides an important, recent base from which to comment upon these developments. McBrien's perspective informs the following observations on Catholic thought. When comparing Mennonites and Catholics, we also need to identify the source of the Mennonite perspective. In fact, “Mennonite” theology spreads itself across a rather broad spectrum. The following reflects my own synthesis of Mennonite theology, but this synthesis is also one for which there exists considerable historical and contemporary precedent.

McBrien's book need not be read sequentially. Chapter 19 deals with Vatican II and presents a before and after picture of

the Catholic Church. Since Vatican II is responsible for Catholics' openness to other Christian traditions, Mennonites may want to start with this very helpful chapter. It explains that non-Catholics are no longer schismatics and heretics but “separated brethren.” The ecumenical goal is no longer that the erring ones “return . . . to the already-existing unity of the Catholic Church” but rather the “restoration” of Christian unity. Thus all sides share both blame for the divisions and also responsibility to work toward restoration. The Catholic Church recognizes the existence of genuine Christian faith outside of structural unity with Roman Catholicism and has also declared for the principle of religious liberty.

The nature of the church. One of the most significant—perhaps the most significant—common theological emphasis between Mennonites and Catholics concerns the nature of the church which is lacking in much of Protestantism. In numerous texts, McBrien emphasizes the communal nature of the church, that God's work in the world involves not only the saving of individuals but also the creation of a corporate people, a society, a community. It is through this people, the church, that God works in the world. This church, the people of God, has reality at the local as well as the universal level. Faith has an ecclesiastical aspect which considers invalid any attempt to separate an individual's religious faith and expression and experience from the community of the church. Within this framework, McBrien explains that the closely related sacraments of baptism and confirmation associate the new believer with the death and resurrection of Christ into new life, effect forgiveness of sins, and incorporate one into the church and its wider mission. Although there may be departures from it, the governing norm for this initiation is that it be for adults (p. 747). Mennonites and other members of the believers' church family can begin to feel at home in this context.

Mennonites should also welcome the larger context in which McBrien places ecclesiology (the doctrine of the church). The church exists as a sign and as an instrument of the kingdom of God, he writes. The church itself is not to be confused with or identified with the kingdom of God, a temptation to which both Mennonites and Catholics have previously succumbed.

The section on Christology provides an introduction to the current discussions which presently occupy many theological agendas. Mennonites, other Protestants, and Catholics confront Christology together, with differences cutting across rather than running along denominational lines. On the other hand, Mennonites will also identify with some key points made by McBrien which do not always appear in other Protestant Christological discussions. These points include the idea that the saving work of Jesus should not be separated from Christology,

and the idea that the Christology of the New Testament theologians develops from the mission outreach of the early church as it sought to translate the message of the Jewish Jesus.


Those who affirm the Anabaptist tradition's emphasis on discipleship and the reality of the transformed life of believers will also identify with some of McBrien's comments on discipleship. He emphasizes discipleship, along with the idea that through his grace, God offers inner transformation to all, and actually transforms sinners into new creatures in Christ. At this juncture, Anabaptism's heirs appear much closer to the Catholic position than to the Protestant emphasis on human depravity.

The authority of the Bible. Since Mennonites have always emphasized the authority of the Bible, they will appreciate the stress on the role of the Bible in the modern Catholic Church. Both traditions went through periods of unrest before coming to accept the historical study of the Bible. The emphasis which each communion has placed on the church has enabled Mennonites and Catholics from different sides to incorporate a new approach to the Bible without loss of fundamental identity.

McBrien's statements on the nature and authority of Scripture as well as his use of Scripture throughout the book illustrate what has for some time characterized Catholic versus Protestant approaches to the Scripture. Mennonites along with other Protestants and Catholics share common approaches to the Bible. A break, to the extent there is one, falls not along denominational lines, but between Catholics and Protestants who use historical critical methodology and those who do not.

Both Catholics and Mennonites are in the process of accepting historical analysis of their respective traditions. Due to the Catholic Church's greater dependence on its authoritative teaching office and the symbol of papal infallibility, this process has caused considerably more upheaval for Catholics than for Mennonites. Nonetheless, recent discussions, which have highlighted the way in which revivalism and fundamentalism have diluted some central aspects of the Anabaptist heritage, at least can make Mennonites sympathetic to the tension within Catholicism caused by reexamination of cherished aspects of their tradition.

Differences do exist. After stressing things in common, we should also note the truism that differences still exist between Catholics and Mennonites. Depending upon the sense of unity created by the common affirmations, one could make little or much of these differences. They can be pointed out in many areas, beginning with the Petrine ministry, which McBrien identifies as the single issue which separates Rome from every other Christian tradition. A list of other differences might include sacraments, the concept of the ministry, the role of women in the church, mariology, pacifism, and birth control.

Reading McBrien's *Catholicism* will contribute not only to one's knowledge of Catholicism but to one's knowledge of theology in general. It also indicates why Mennonites, and all other non-Catholics for that matter, can expect a respectful hearing from Rome. I recommend that Mennonites accept the challenge offered by McBrien's book. 

Hear, hear!

Mending the fractures in our church

There are many branches in the Mennonite Church. We are all brothers and cousins through our heritage and faith. But in spite of our common origin and a similar basis in our doctrine, we find it impossible to be truly united. Surely we have enough choices to please everyone, but here and there we wedge in another splinter.

Variety in our church life can be good, but it ceases to be helpful when the different groups develop some measure of competition between them. I have serious misgivings when we settle for so many splinters. Usually the formation of a new group represents a protest characterized by a critical and even judgmental spirit.

I am not interested at this point in delineating all the causes for our differences, but I can mention a few obvious ones. 1. We have developed individual and cultural patterns because of our historical development or geographical backgrounds. 2. We opt for various shades of conservatism which usually emphasize some outward manifestation of our church life. 3. We emphasize various shades of doctrine. 4. We come into being because we have been deeply influenced by some dominant leader. The best known of such a historical leader is Jacob Ammon who stamped his views and lifestyle upon the modern Amish branch.

The tragedy of these splits is that nearly every group is committed to its own branch to the point of intolerance of all others. While there are influences at work among us to make us more

accepting of each other, these other feelings are not altogether absent. The same spirit of competition is working between all the Christian denominations.

The burden of this article is a plea to give each other room to be different without breaking fellowship. The apostle Paul exhorted the Christians of his day repeatedly to accept each other in true fellowship in spite of obvious differences. In Rom. 15:1-7 he pleaded for the strong to accept the weak, yes, for all to accept each other. In 1 Cor. 3 he cautioned the Corinthian Christians not to separate themselves from each other because they preferred one strong leader over another.

The Holy Spirit is a unifying influence. Paul exhorted Christians to keep the unity of the Spirit in the bond of peace (Eph. 4:3). Jesus' heart desire was that all Christians should be united in the Holy Spirit (Jn. 17). Is this the unity Jesus prayed for?

Can we permit more freedom in our regular services, or even provide separate services for those who have felt the renewing wind of God's Spirit? Can we accept these renewed persons with their new enthusiasm, witness, and energy? Those who are best informed in our churches are well aware that the cutting edge of the Christian church in our generation is with the renewal emphasis.

To balance this emphasis on unity, may I speak pointedly that the renewed members need to accept just as sincerely those whose experience of Christ is not of the exact brand or spiritual intensity as theirs. They are still brothers and sisters even if they feel uncomfortable with raised hands in the service.

—Roy S. Koch, in *MRS Newsletter*.

Serving in hope, theme of Strasbourg '84

"God's People Serve in Hope" has been confirmed by the Mennonite World Conference executive committee as the final wording of the theme for the XI Assembly in 1984.

Suggestions for the theme were first discussed by the MWC General Council at its meeting in Nairobi last summer. Then the program committee developed the final wording of the theme, after carefully considering its translation and how the daily subthemes would be affected.

The annual executive committee meeting was held at the recently opened MWC office in Strasbourg. Meals were served in the adjoining room belonging to the Kraybill family, and committee members were lodged in private homes in the area.

Already in this session, the meaning of hope was vividly impressed on the members. Several spoke of the conditions sister churches are facing. Reports of closed churches, attacks, hostility, and other stories of suffering were shared.

The three-day meeting provided much direction for the planning of the XI Assembly. It included a review of MWC's past year of activities, much work toward the planning of the XI Assembly, and a look beyond 1984. MWC policy issues and financial concerns were also discussed.

The largest and perhaps most interesting meeting took place on Wednesday afternoon in the Mennonite Student Center in Strasbourg. This meeting included the MWC executive, members of the European General Council, and representatives from both the program and organizing committees.

Because the XI Assembly is to be totally supported by registration fees, it is especially vital to have an accurate estimate of the number of people expecting to attend. Many people from all over the world are already planning to attend. The anticipated number of participants is presently estimated at 5,000. Probably 70 percent of these will come from North America. About 750 young people between 15 and 18 years old are expected to attend.

Tentative decisions on the facilities to be used in 1984 were also made. The Hall Rhénus, which can seat about 7,000 people, will be used for the morning assemblies and evening meetings. And for the smaller sharing and working groups, the Palais des Congrès will be available. This is especially significant because there are many rooms in the Palais with simultaneous translation equipment. Therefore, the cross-cultural and multilingual interaction should be better facilitated at the XI Assembly than at any previous World Conference.

It is not surprising that the program for the Strasbourg conference is oriented toward much communication and interaction. Each day of the conference will begin with an opening input session, which is to provide a focus for the day's activities. After this opening plenary session, smaller discussion groups will be formed to share about what was said. Then, after lunch, which also promises to be a good time for fellowship, working groups and special interest groups will meet. Also at this time, special youth activities may be planned. The days will end with everybody together again, celebrating in an inspirational and musical setting.

The program committee is presently soliciting input speakers, and is planning each of the daily subthemes. MWC has already been approached by various groups expressing their desire to plan a working group for the afternoon.

On the Sunday following the meeting, some of the executive members spoke at various Mennonite churches in France and Germany. MWC President Charles Christano, who had an especially full itinerary, did much traveling and spoke to many different groups during his two-week stay after the meeting.—Bruno Dyck



Conestoga members Edna and Amanda Kurtz beside 1750 immigrant Jacob Mast's coat and vest on display in Conestoga meetinghouse

Conestoga celebrates 100th: history and outreach valued

An air of expectancy hung over the assembled crowd at the Conestoga Mennonite Church, Morgantown, Pa., on a rainy Saturday morning, June 5. People whose interests and roots are embedded in this former Amish-Mennonite congregation had gathered for the weekend celebration of the 100th anniversary of meeting in a meetinghouse.

The key speaker, John Ruth, of Harleysville, Pa., led the group to an inward look as he related the past to the present and the future. He pointed out that the way of peacemaking is urgently needed in today's world.

The idea of peace surfaced often during the three-day celebration. It was felt during the all-day tour on Friday when three busloads of people visited the northern Berks County area where Amish-Mennonites had first settled; later they moved to the Conestoga Valley be-

cause of repeated Indian raids. A peaceful way of life was again stressed during the Saturday afternoon tour of the Conestoga Valley. The MYF touched on it when they presented an original drama during the Saturday evening meeting.

Stories of the early Beilers, Hartzes, Hertzlers, Kurtzes, Lantzes, Masts, Stoltzfuses, and Yoders gave further glimpses into the lives of a people who fellowshiped together, worshiped together, and sometimes strongly disagreed with one another. Yet through it all they tried to live at peace with God and man, living out their faith in their daily lives.

The music chosen for the weekend meetings stirred deep memories and emotions among the assembled. Old German hymns brought back the days when all the worship services were in that language. Some members could

recall that time. Others could remember the time when only one German song was sung each Sunday morning. Still others could recall no German at all.

Milford Hertzler of Maryland, directed a mixed chorus. He spoke of the days when special singing was frowned on by many Amish-Mennonite leaders. Others reviewed the transition from the slow, chanting type of German singing to the Methodist-influenced four-part singing.

The local members of Conestoga had missed not a detail in preparing for this historic event. Simple tasty meals were served in the basement, lodging was provided for visitors, everything seemed to run smoothly and mostly on time. The whole Sunday school wing had been turned into a museum. There were old toys, clothing (including a homespun woolen coat and vest lined with handwoven linen which had been worn by immigrant bishop Jacob Mast who came from Switzerland in 1750), tools, farm equipment, quilts, photographs, family Bibles, autograph books, and church objects such as an old communion cup and a wooden foot-washing bucket. In the front parking lot stood two shiny antique cars.

A milestone of the day was the release of the recently published book *As Long as Wood Grows and Water Flows, A History of the Conestoga Mennonite Church* by J. Lemar and Lois Ann (Zook) Mast. The Masts, along with the Conestoga historical committee and the backing of the local congregation, have worked on the book for the past four years. It speaks of the past, the present, and the future, serving as a challenge to the present generation to carry the torch of faith and pass it along to those who come after.

Churches brought into existence through Conestoga's outreach were: Rock (now Hope-well), White School, Oley, Friedens (now Zion) Rockville, and Snow Hill.—Sarah Yoder Scott

Peace section appoints Sider to peacemaking role

Discussion of ways to strengthen the link between the Mennonite Central Committee Peace Section and international evangelical peace and justice efforts was one topic of the section's semiannual meeting in Winnipeg, Man., May 21 to 22.

Forming stronger links with church groups in other parts of the world to help strengthen the witness of the church in areas of international conflict is the central concern in the recent appointment of author Ron Sider to a special section portfolio.

Through his portfolio the section will be exploring: (1) ways to encourage and strengthen

a peace commitment among evangelicals; (2) ways of improving channels of communication from third world locations to North American evangelical bodies and publications; and (3) greater circulation of peace and justice books to evangelical institutions abroad.

Sider serves as a member of the Theological Commission of the World Evangelical Fellowship. As convener of the Unit on Ethics and Society, he, with others, is establishing the *International Journal of Christian Social Ethics*. The section took action to support this publication financially along with related efforts.



Mennonite Central Committee oriented 15 new workers from June 1 to 11. Four are entering overseas service; 11 have begun assignments in North America. Mennonite Church volunteers are: (Row 1) Karin, Ryan, and Florence Gingrich of Salem, Ore., to Dacca, Bangladesh; Sharon Swartzentruber, Talbert, Ky., to Bangladesh; Mary Gingrich of Waterloo, Ont., to Ephrata, Pa.; Bertha King of West Liberty, Ohio, to Ephrata, Pa.; (Row 2) Gale Gingrich of Salem, Ore., to Dacca, Bangladesh; Don Shenk, of Harrisonburg, Va., touring with MCC Players drama group; Conrad Swartzentruber, Talbert, Ky., to Bangladesh; Donelda Friezen of Morris, Man., to Ephrata, Pa.; Elaine Weidman, of Millersville, Pa., to Ephrata, Pa.; Harley King, of West Liberty, Ohio, to Ephrata, Pa.

Missouri church meets in new facilities, Harrisonville

Harrisonville (Mo.) Mennonite Church held an open house and praise service in its new facilities on Saturday, June 12. The new structure provides a meeting room with seating for 500, offices, library, multipurpose and class rooms.

The next day, members participated in a litany of thanksgiving and dedication and shared in a fellowship meal. The church choir, musicians in the congregation, and the Good News Quartet of Hesston, Kan., led in the service of praise.

The Harrisonville congregation began in 1968 and is a member of the South Central Conference. It operates a preschool and a Christian elementary school, which will utilize the former meetinghouses. Keith Swartz is principal of the school and Cleon Nyce pastors the church.

Lebanon, role in Islamic societies, preoccupy committee

Possible avenues of assistance to southern Lebanon and a wide-ranging examination of the whole Middle East region occupied a prominent place on the Mennonite Central Committee's executive committee agenda in Akron, Pa., June 18 and 19.

The consideration of aid to Lebanon came as part of a discussion on the region led by committee member John Lapp and board member Robert Kreider, who had both recently visited the area. The organization will do what it can to supply aid.

Urbane Peachey's report, "Understanding Islamic Societies," generated a lively discussion on Christian involvement in non-Christian cultures. The debate centered in the question of how articulate the witness should be.

"Is it necessary that we offend and alienate in order to be true to our calling?" Peachey asked. He is Peace Section secretary and has had experience in the Middle East.

"Our highest calling is to bring Christ to the world around us," countered committee member Siegfried Bartel.

MCC is directly involved in Islamic communities in over 10 countries.

Walter Sawatsky, Europe secretary, reported on Poland and indicated the Polish government would react positively to projects that will help the country become self-sufficient in agriculture.

"Our record in agriculture, the many Polish trainees, as well as our close ties to Polish Protestants are all positive factors toward further involvement," said Sawatsky.

The committee agreed to send two persons to Krefeld, Germany, in May 1983 to attend a celebration of the coming of the Mennonites to North America in 1683. Walter Sawatsky will attend ceremonies commemorating the 25th anniversary of the Dutch Mennonite Mission Board on Sept. 26.

Mennos participate in the Christian Festival, Ottawa

"A risky adventure in evangelism" is how one of the organizers introduced the Christian Festival held in Ottawa, Ont., May 20-24. The four days of study, celebration, and proclamation drew nearly 10,000 people, some from outside of Ontario and Quebec. Among the 17 official sponsoring groups was the Ottawa Mennonite Church.

In mass meetings, a smorgasbord of workshops and exhibits, mostly mainline churches in Canada joined efforts in order to go public with their faith. The event was hailed as "a first." Organizers noted that previous ecumenical efforts have been project and study oriented, often involving people "at the top." The hope for the festival was that it might be the start of ecumenism from below, and that celebration and witness might be joined to the study.

The major meetings were marked by the elements of worship and music; a specially commissioned festival hymn became a rallying point in the large arena. Speakers for the mass meetings included persons such as Herbert O'Driscoll, Chuck Colson, Jean Vanier, and

Paul-Emile Leger.

Workshops were organized in 13 streams, for example, Christians and the arts, worship and prayer, peace and disarmament, refugees, science and faith, theology. All sessions were bilingual (French and English). Attendance was high and in many instances the discussion was vigorous.

The original theme was "Towards a new life." The theme that emerged—"Together in hope"—captured the double focus of unity and witness.

According to Don Friesen, minister of the Ottawa Mennonite Church and a member of the organizing committee, the three-year planning process was marked by a basic tension. Should this be an "in house" event, with an emphasis on the coming together of Christians? Or, should the emphasis be on evangelism and witness?

"My motivation for getting involved," said Friesen, "was that many of my peers are not involved in the church. . . . For me the mission of the church is important; ecumenism will follow." He noted further: "People will praise

the ecumenical part—the fact that we have shown Christian unity. For me, it's not enough." Friesen headed up the "market of possibilities."

Leonard Gerbrandt, also on the planning committee as a representative of the Ottawa Mennonite Church, voiced similar motivation.

Both Friesen and Gerbrandt said that in the late 1960s and early 1970s Frank Epp, then minister in Ottawa, helped to revitalize the Christian Council of the Capital area by inclusion of Catholics and non-mainline churches such as Quakers, Mennonites, and Orthodox. The link with this council was the base for the Ottawa Mennonite Church's involvement in the festival.

All denominational groups sponsoring the festival—except for the Mennonites—were involved as regional or national bodies. Mennonite conference offices got advance publicity and distribution to individual churches was left to conference discretion. Eldon Krause attended the festival as an official observer from the Conference of Mennonites in Canada. —Ron Rempel for Meetinghouse

Inner or outer directed? State of Mennonite scholarship in Canada

A good base of research has been established, but efforts have been more inner than outer directed.

This assessment of Canadian Mennonite studies was widely voiced as mostly Mennonite scholars from nine or ten different academic disciplines met for a "state of the art" conference in Toronto, Ont., June 10-13.

The overview was expressed most clearly by John A. Lapp of Goshen College (Ind.) in a banquet address near the end of the conference. He defined Mennonite studies as "a field of scholarship that explores, reconstructs, and articulates Mennonite reality that has been, is, and ought to be."

"Our studies have been good at description and analysis," he claimed, "but not so good at reflection. . . . We have been more concerned with boundary maintenance than with recasting our tradition." Most studies, he said, have been marked by "self-satisfaction" rather than by a "self-critical" spirit.

Conference organizers Ted Regehr of Saskatoon and Frank H. Epp of Waterloo called the event a "first ever" gathering. Although billed as a look at "North American" Mennonite studies, the program featured mainly Canadian Mennonite scholars, most of whom restricted their attention to the Canadian scene.

According to Epp, the broader scope was requested by two of the sponsoring bodies: the Multicultural History Society of Ontario and Ethnic and Immigration Studies Program of the University of Toronto.

The discipline with the highest profile was history. A full evening was devoted to reviews

of *Mennonites in Canada, 1920-1940* authored by Frank H. Epp. It was hoped that the book would be available at the conference. However, just prior to the meetings, the publishers, MacMillan of Canada, announced a July release date.

Two extensive reviews were presented: one by Robert Harney, University of Toronto, the other by Gerald Friesen, University of Manitoba. Both gave Epp high marks for his scholarship; both said the book would have more appeal to the "insider" than the "outsider." Neither of the reviewers was a member of the Mennonite Church.

The development of Mennonite literature in Canada was traced by Harry Loewen of Winnipeg. He pointed to the traumatic experience of the Russian revolution as the cradle of "creative literature." In the discussion he was criticized for excluding Swiss Mennonites in his survey.

Wallis; Yoder address graduates

Eastern Mennonite Seminary graduates, 23 in all, heard Jim Wallis, writer and pastor associated with the Sojourners in Washington, D.C., at their graduation in Harrisonburg, Va., on May 21.

"American Christians," he said, "who believe God can be tailored to national plans and personal goals, are practicing one of the greatest theological heresies in the world today."

John Howard Yoder addressed Eastern Mennonite College graduates on the same campus two days later on May 23. It was

John W. Friesen of Calgary surveyed studies in Mennonite education.

The overview of sociological studies was shared by Leo Driedger of Winnipeg and Cal Redekop of Waterloo. The major concern, they said, has been with the theme of community—its definition, maintenance, and survival. A paper on psychology was read by William Dick of Waterloo.

Religious studies and political science were the disciplines reserved for the two concluding sessions. William Klassen of Vancouver surveyed Mennonite studies as a branch of religious studies. Peter Erb of Waterloo made a case for including theology on the program. Harvey Dyck, of Toronto, presented a paper on "The will to politics in Russian Mennonite history." The political science perspective was also addressed by John Redekop of Waterloo.

—Ron Rempel for Meetinghouse

EMC's 64th annual commencement.

God's city stands for economic conversion—the beating of swords into plowshares, for economic renewal through an economy of sharing, for an end to war as a way to resolve conflicts, and for an end to fear, Yoder said. Christians have betrayed that city through the ages, he continued, citing the Crusades and Inquisition of centuries past.

An audience of more than 2,000 watched as 267 graduates received bachelor's degrees, two-year associate degrees, and one-year certificates.

Region V assembly program outlined

The biannual Mennonite Church Region V Assembly will be held Aug. 6-8 at the Chambersburg (Pa.) High School and hosted by the Franklin and Atlantic Coast Conference churches in the area.

The assembly theme, "Our Christ Centered Faith" will be introduced in the opening session on Friday evening, Aug. 6, at 7:00 p.m. Keynote speakers Donald R. Jacobs, Lancaster, Pa.; Paul M. Lederach, Scottdale, Pa.; and J. C. Wenger, Goshen, Ind., will address topics including: Christ, Our Foundation; Christ, Our Life: The Visible Community; Christ, Our Life: Followers of Jesus; Christ, Our Savior; Christ, Our King; and Christ, Our Message. In addition to biblical sources, the book, *A Third Way*, by Paul M. Lederach may be a resource for study prior to the assembly meeting.

During Saturday and Sunday, "talk-it-over" sessions will provide opportunity for all in attendance to discuss implications of the assembly theme in specific areas of life, including business, health and services, farm families, urban families, education, congregational leadership, homemakers, youth issues, college students, senior citizens, dual-career couples, and parent/child relationships.

Music groups for the assembly program will include Pennsylvania Relief Sale men's and ladies' choruses directed by Roy D. Roth and Romaine Sala; the King's Troubadours directed by Wayne Strite; and the Marion Mennonite Chorus directed by Gladys Buckwalter. Worship leaders, group singing, and praise and prayer periods will be included involving persons from states in the Eastern seaboard. Children's activities from nursery through age 12 will be provided during the meeting times. A Cumberland Valley tour is scheduled for Saturday afternoon.

Delegates appointed by each Mennonite Church congregation in Region V will participate in the Saturday afternoon, Aug. 7, business session.

The Region V executive council provides opportunity for the exchange and discussion of current issues identified in Region V. Special interest groups are scheduled for Friday afternoon, Aug. 6, 3:00-5:00 p.m., in the Chambersburg High School prior to the evening opening of the Assembly. These are open sessions to persons having an interest in any of the topics listed.

Assembly expenses will be met through registration fees and free-will offerings. Funds received above expenses will be contributed to the Mennonite Church General Board with offices at Lombard, Ill. Planning for the local assembly arrangements is co-chaired by Merle Cordell, Chambersburg, Pa., and Nelson Martin, Greencastle, Pa. Assembly registrations should be mailed to Region V Assembly, 8979 Grindstone Hill Road, Chambersburg, PA 17201. —Lee M. Yoder, secretary



The Foundation Series for Children writers and editors: Front row (l. to r.): Mary Ebersole, Rosella Regier, and Mary Rempel; middle row: June Miller, Vel Shearer, Phyllis Martens, Linea Geiser, Edna Dyck, and Marjorie Waybill; back row: Glen Pierce and James E. Horsch.

Keeping The Foundation Series for children on track

A team of editors and writers met earlier this year at the Church of the Brethren headquarters, Elgin, Ill. to plan ways to keep The Foundation Series for Children on track for the second half of the decade of the 80s.

Released in 1977, The Foundation Series has served congregations of the Brethren in Christ, Church of the Brethren, General Conference Mennonite, and Mennonite churches. In addition, selected levels or quarters have been used by congregations of the Mennonite Brethren, Friends, and for one year on the military installations of the U.S. Armed Forces.

Since the series was released Sunday school teachers, Christian education leaders, and superintendents have been in touch, through written evaluations via the teacher's guides, with editors, and publishers regarding the usefulness of the series in their congregations. These evaluations and personal contacts have helped the publishers to identify the specific points of difficulty experienced by teachers with children. In response some modifications on a quarter by quarter basis were made.

Broadly speaking the response to the series has reaffirmed the strong biblical basis upon which the outlines were built.

Frustrations experienced by teachers and children appear to reside in three areas.

First, educationally the series suggests and seems to assume teaching/learning methods with which many teachers are not at ease. Thus efforts will be made to make the teacher's guides and student resources simpler to use.

Second, the series assumes that teachers and children will be together for at least one hour of study, but congregations allow, on the average, only 45 minutes for their Sunday school program. Thus teachers are in a bind with having more materials and suggestions than they can use in the time allotted to them. Efforts will be made to identify the central

activities that need to be included to carry out the objectives so teachers will be able to plan a complete study within the time provided to them.

Third, congregations experience a rapid turnover in their teaching staff. Thus a teaching staff with depth is difficult to find to carry forward a solid educational program. This seems to be a problem about which Christian education leaders, publishers, and editors can do little; it rests with the congregation to resolve.

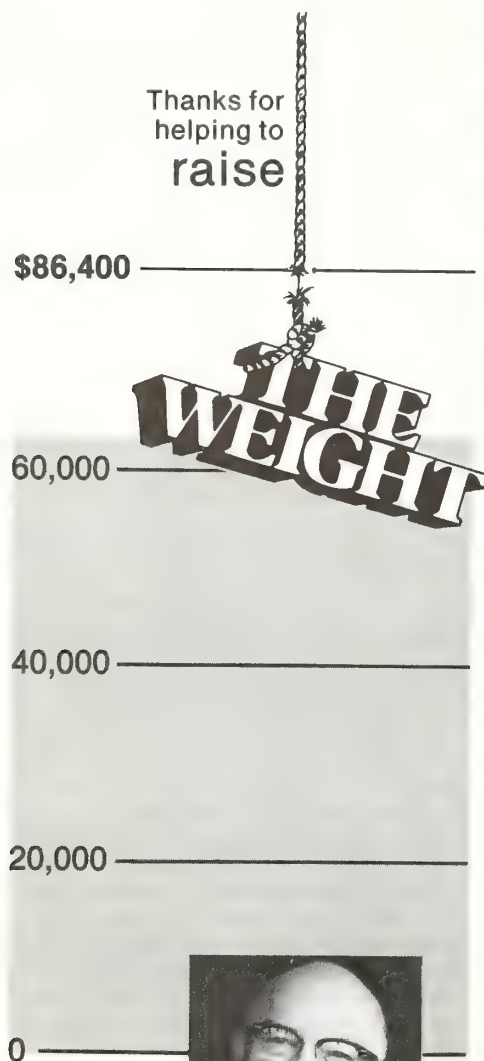
With these observations in mind the editors and writers will be working to make the series more effective in congregations. Beginning in September 1984, the curriculum will reflect changes incorporating research findings. The nursery course, just released in 1980, will not be revised. And the preschool quarters will not reflect changes until September 1985.

Writers participating in this project include Vel Shearer, from Wilkes Barre, who will work with the preschool level; Mary Rempel, Hesston, Kan., the kindergarten level; Rosella Regier, Newton, Kan., grades 1 and 2; Phyllis Martens, Richmond, Va., grades 3 and 4; Linea Geiser, Goshen, Ind., grades 5 and 6; and Mary Ebersole, Akron, Pa., grades 7 and 8.

Editors working with the writers include Edna Dyck, Newton, Kan., Commission on Education of the General Conference Mennonite Church; Glen Pierce, Nappanee, Ind., from the Brethren in Christ Church; and Marjorie Waybill, Scottdale, Pa., from the Mennonite Church. June Miller, Elgin, Ill., of the Church of the Brethren relates to the editors in representing the concerns of the Brethren.

James E. Horsch, managing editor at the time of this meeting, has resigned and expects to conclude his assignment with The Foundation Series as soon as a successor can be named.

Almost 900 individuals, small groups, Sunday School classes, and congregations have contributed to hoist *The Weight* within one quarter of its goal.



"The Weight will reach multitudes of young people. It will help them to see WHY Christ's earnest disciples need to walk in holiness, obedience, love and nonresistance. Can you think of a better way to reach thousands of young people for Christ and his way of Peace?"

J.C. Wenger

The Weight, a film about Christian peacemaking, is being shot this Summer in consultation with Mennonite Board of Congregational Ministries.

The Weight Box 1245 Elkhart, IN 46515



May 16 was a time of celebration for First Deaf Mennonite Church, Lancaster, Pa., which was commemorating a 25-year deaf ministry program. Two new couples were received into membership during the morning service, which was followed by a fellowship meal. Raymond Rohrer, one of five people present who had been a part of the original

planning group for a deaf church and who has been pastor to the group since 1973, gave a brief history of the church. Esther Groff, 82, received special tribute for her untiring involvement since the beginning. Paul G. Landis, bishop, who has given continuing encouragement, and Paul Zehr, co-bishop, took part in the activities.

The way churches grow

Mission executive David W. Shenk says the most normal way for churches to grow is to establish new fellowships. Shenk, who is secretary for the Home Ministries department of Eastern Mennonite Board of Missions, Salunga, Pa., is currently engaged with his associate, Nathan Showalter, in helping to start new churches.

According to Shenk, research shows that churches older than 15 years seldom grow. He attributes this to the fact that new members find it difficult to feel at home in an established congregation where the patterns of worship and administration are firmly set.

Shenk encourages persons with conviction to evangelize to begin a new fellowship while maintaining ties with their congregation. For example, Jim and Andrea Miller of Joy Fellowship in Bronx, N.Y., have moved to Bridgeport, Conn., to start a new church in this industrial city of 350,000 people. On June 6, they held their first service with 29 people present.

In Martha's Vineyard, Mass., Bruce and Virginia Rechsteiner, lay persons in a Baptist church, discovered they could minister to their neighbors best by starting a Bible study in their home. In May, when the group became too large for their living room, they reopened a Methodist church in the community.

Gary and Judy Morris, who have been ordained by the Stony Brook congregation in York, Pa., began a new fellowship in May on the western edge of the city. Judy supports the family with her nursing job while Gary gives his time to pastoral work.

As an outreach of the Wheelerville (Pa.) congregation, Douglas and Leona Graybill began worship services in Canton, Pa., on June 6 with 40 people present. The Graybills, who are self-supporting, first led Bible study groups in the area.

Dove Fellowship of Lititz, Pa., itself a newly planted church which meets in a school building, is organizing a new fellowship in Ephrata, Pa., this month.

Shenk believes many ethnic groups in America will not find a ready home within the established churches. He affirms efforts by the East Chestnut Street Mennonite Church, Lancaster, Pa., in organizing a fellowship for Chinese immigrants. Their worship service is preceded by a class in the English language for recent arrivals to the U.S. An estimated 300 Chinese live in the Lancaster area.

During 1981, Eastern Board helped to encourage or resource a dozen church founding initiatives. Shenk believes that during 1982 ten or twelve new fellowships can be organized.

Representatives of Mennonite Publishing House, Scottdale, Pa., and Faith and Life Press, Newton, Kan., have decided to use the New International Version of the Bible alongside the King James in their jointly published *Adult Bible Study Guide*, beginning in March 1983. The decision came at meetings in Chicago on June 1-2. At present, the *ABSG* displays Scripture passages in both the KJV and the New English Bible renderings. The NEB passages will be dropped.

Conestoga Christian School has an opening for an administrator beginning with the 1982-83 school term. Write the school at Morgantown, PA 19543, or call (215) 286-0353 or (215) 286-9426.

Erland Waltner will replace Gertrude Roten as the exegete-stimulator at the Great Lakes Bible Conference to be held Oct. 17-19 at College Mennonite Church, Goshen, Ind.

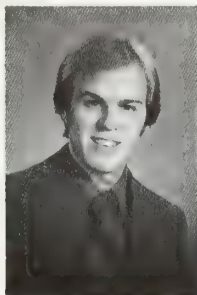
Mervin F. Shirk was installed as the first full-time pastor of the Stuarts Draft Mennonite Church, Stuarts Draft, Va., on Sunday evening, June 13. He with his wife, Melba, pastored the Newtown Gospel chapel, Sarasota, for 21 years, and were missionaries in Jamaica for four years. Installation services were in charge of Roy D. Kiser and Richard H. Showalter, overseers of the Southern District of Virginia Mennonite Conference.

Lancaster (Pa.) Mennonite High School is seeking a principal effective July 1, 1983, according to Jason J. Steffy, chairman of the board of trustees. The resignation of J. Lester Brubaker, current superintendent, will be effective at that time. Administrative restructuring will take place at the same time, eliminating the office of superintendent and making the principalship the highest administrative position in the school. Application forms are available from James M. Shank, chairman of the search committee, 49 N. Eastland Dr., Lancaster, PA 17602. Phone: (717) 397-0776.

A Mennonite Central Committee delegation spent Apr. 28—May 13 in Vietnam. The visit had several major purposes: to pursue the possibility of resident representation in Vietnam for religiously motivated agencies, to visit institutions which have received material aid from MCC, and to negotiate program plans for the remainder of this year and 1983. The care of Amerasian children was discussed. Signs are that Vietnam welcomes continued assistance and significant aid will be forthcoming. "We are not begging," commented Nguyen Co Thach foreign minister, "but after

35 years of war we need food aid." Natural disasters combined with war and the collapse of foreign aid have made recovery difficult. The delegation verified that Mennonite aid is getting through to its destination.

John Liechty became manager of fraternal activities for Mennonite Mutual Aid, Goshen, Ind., on June 21. Liechty, who was manager of Mennonite Automobile Aid, assumed charge of a redesigned position. In administering the fraternal program, Liechty is responsible for the management of all fraternal activities. This includes budget recommendations and funds dispersal, promotion of fraternal functions, and development of fraternal programs. Liechty plans to devote a considerable amount of time to publicity and education, telling congregations "what fraternal funds are and what they can do."



John Liechty

The fifth annual Indiana Mennonite slo-pitch softball tourney will be held in Ft. Wayne from Sept. 4 to 6. There will be an entry fee of \$75 with all proceeds, after expenses, to go to MCC. The tourney will be open to all Mennonite Church teams throughout the U.S. Entry deadline is Aug. 18. For more information write Roger R. Miller, Box 165, Hometown, IN 46748, or call (219) 637-3523.

Some 200 former volunteers, supporters, and friends gathered in Neuwied, Germany, on Pentecost weekend to celebrate the 25th anniversary of the establishment of Eirene—International Christian Service for Peace. Eirene was launched in 1957 by Brethren Voluntary Service, International Fellowship of Reconciliation, and Mennonite Central Committee to provide a vehicle for alternative service for European conscientious objectors. "Eirene" is the Greek word for peace. The organization's continuing goal has been to allow Christian volunteers to work in countries suffering political, social, and economic tensions, hoping thereby to contribute to international understanding and peace.

Some 40 radio stations in major cities of the U.S. have begun releasing 10 of the 65 *Choice VIII* radio spot programs, according to Ron Byler, director of English broadcasting for Mennonite Board of Missions/media ministries. The stations include KGO Radio in San Francisco, WYZE in Atlanta, KFAI-FM in Minneapolis, KOIL in Omaha, KGON in Portland (Ore.), WKGN in Knoxville, and three stations in Phoenix. Ten of ten 60-second spots on "living more with less" were produced on disc especially for stations in major metropolitan areas. "This is the most successful ef-

fort . . . we've had in getting our material in major market areas," Byler says.

What is the meaning of conscientious objection to war in Canada today, and how does this relate to the support of Canadian military industries and armed forces activities? That is the focus of a task force on tax support of Canadian military activities. A short document spelling out proposed goals and research tasks of this group was mailed to each of the conferences earlier this year asking for more guidance or support, perhaps after discussion at their annual meetings. The initial work of this task force is being coordinated by the Peace and Social Concerns office of MCC (Canada).

Bishop Frank E. Shirk has been elected president of Goodville Mutual Casualty Company, New Holland, Pa. Though self-proclaimed a "parachurch organization," Goodville Mutual has as its first objective to provide insurance for "Mennonite people, churches, institutions, and businesses," says Shirk. He has been with Goodville for 22 years.

Phil Witmer of St. Jacobs, Ont., was left shaken but without serious injury following the overthrow of the Chadian government on June 7. He was in N'Djamena, Chad's capital, when rebel troops loyal to former Defense Minister Hissein Habré easily took control of the city, forcing President Goukouni Oueddei and much of his army to flee to neighboring Cameroon. Witmer, who is on a special four-month assignment for Mennonite Central Committee in Chad, was awakened by loud banging, followed by a shot fired through his door when he was slow to open up. Excited government soldiers, anticipating their retreat, forced Witmer to turn over to them his pickup.

Although the Garifuna people of Belize are listed as one of the unreached groups of the world, that has changed, according to Steve Shank, Eastern Mennonite Board of Missions worker in Belize. "Thanks to you, they are no longer" an unreached people, Steve writes in a recent letter to Kenneth J. Weaver, associate director of Overseas Media for Mennonite Board of Missions. "The Way of Life" broadcast is responsible for the two present fellowships among the Garifuna people," Steve says.

Since the Harrisonburg-produced Way of Life program was terminated at the end of April, Steve was reflecting on the impact of the broadcast and Home Bible Studies during the past 15 years. The effectiveness of *The Way to Life* and Home Bible Studies in preparing the people for the gospel has led the Belize Evangelical Mennonite Church Council to begin their own radio program.

New members: Ten by baptism and one by confession of faith at Neffsville, Pa. Gay Birky, Ardith Hostetter, Tonya Ramer, Rick Troyer, and Andre Hoder at Berkey Avenue Fellowship, Goshen, Ind. Grayson E. Tomlin, Paula Shifflet, Paula Wright, and Steven Tomlin at Lysinde, Stuarts Draft, Va. Colleen Brubacher,

Sheila Brubacher, Murray Frey, Blaine Martin, Son Trang and Rosanne Schell at **Bethel**, Elora, Ont. Jenny Graybill at **Clinton Brick**, Goshen, Ind. Phil Swiegart at **Forest Hills**, Leola, Pa. Paul Porter and Terri Short by baptism and Freeman and Sarah Mast by confession of faith at **Sunnyslope**, Phoenix, Ariz. Denise Nauman at Friendship Church, **Bedford Heights**, Ohio.

readers say

I recently read your editorial of the June 22 issue. Through reading this I was made aware of just how much I take this periodical for granted. I suppose one could say that "silence means consent," but I do want to commend you and the staff of *Gospel Herald* for your fine work which I read every week.

I appreciate *Gospel Herald* because it keeps me in touch with what is happening within the larger Mennonite community whether it is vitamins, war taxes, or excellent articles such as Frank Epp's "In Defense of Billy Graham."

Thanks again for the time and effort spent in keeping me abreast of the items and in touch with my fellow sisters and brothers within the larger Mennonite community. Keep up the good work.—Roy Bender, Canton, Kan.

• • •

Thank you very much for letting us learn about Michael N. Wenger (June 15, *GH*). Such consistency undergirded by prayer is a great example. I hope that our church will always have people with such qualities.—John Simpson, Pasadena, Calif.

• • •

Thank you for continuing to provide good coverage of news in the Middle East. Since I have some Palestinian friends and some who are Jewish, the stories are often not pleasant to read. Thanks in part to your articles I often detect bias in the media-at-large and my discomfort is increased.

Stephen Roth's June 15 letter in "Readers Say" is a case in point. He correctly notes that, "Both sides have been guilty. . . ." But he takes pains to enhance the Israeli cause when one would think that it is high time that Zionist leaders face some questions concerning justice and reconciliation.

There is no reason to doubt that Ibrahim Matar is a Christian. Quite a few of the Palestinian people are indeed Christians. It is all very well to read Isaiah's prophecy. But if we read it to our brothers' hurt, then what?

Menachem Begin is in the headlines. Very well. He may not interpret Scripture for me.—Stanley Liechty, Goshen, Ind.

• • •

I'm concerned about the omission of a section of my manuscript on the Des Moines Mennonite ministry to refugees because that section constituted one of the major elements of the story that the Des Moines Mennonites wish to share with the church.

What was omitted has three parts: (1) there are so many needs that they often feel they're sinking as much as swimming; (2) greatly appreciated help has come from churches in Iowa-Nebraska Conference, from the Conference Mission Board, from Mennonite Central Committee, and from Mennonite Board of Missions; and (3) the Des Moines Mennonite Church is issuing a "Macedonian call," in the spirit of Acts 16:9.

"Come over to Des Moines and help us" is the call from Iowa in 1982. Help in the form of prayers, dollars, and counsel—yes. But even more in people. People who would consider moving to Des Moines and joining God's people there in carrying forward his mission.—Dan Shenk, Cedar Falls, Iowa.

births

Adair, Rob and Patti (Kauffman), Doraville, Ga., third child, first daughter, Lara Dawn, May 2, 1982.

Amstutz, Elliott and Diane (Anderson), La Junta, Colo., second daughter, Valerie Lynn, June 15, 1982.

Byler, Andy R. and Elaine (Miller), Hartville, Ohio, third son, Matthew Andrew, June 11, 1982.

Combs, Gary and Patricia (Stahly), Mahomet, Ill., third child, first daughter, Tiffany Wynn Stahly, June 11, 1982.

Gingerich, Merrill and Lola (Albrecht), Warkarusa, Ind., third child, second daughter, Jennifer Lynn, June 8, 1982.

Herendeen, Steven and Ann (Klink), Goshen, Ind., first child, June 7, 1982.

Horst, Gerald and Linda (Benner), New Holland, Pa., first daughter, Stephanie Anne, June 16, 1982.

Keener, Herb and Barb (Gall), Lebanon, Pa., second child, first daughter, Laurie Nicole, June 15, 1982.

obituaries

Blosser, Grace, daughter of John E. and Mary (Hartman) Heatwole, was born in Rockingham Co., Va., Dec. 13, 1899; died at Virginia Mennonite Home, Harrisonburg, Va., May 1, 1982; aged 82 y. On Dec. 3, 1919, she was married to Dan J. Blosser, who died on Jan. 25, 1978. Surviving are one daughter (Mrs. Emory J. Good), one son (Sanford), her stepmother (Cornelia Heatwole), one sister (Ethel Lehman), one brother (Roland Heatwole), 5 grandchildren, and 6 great-grandchildren. She was a member of Weavers Mennonite Church, where funeral services were held on May 4, in charge of James Stauffer, John R. Mumaw, Herman Ropp, and Glendon Blosser; interment in Weavers Cemetery.

Buckwalter, Malinda, daughter of John and Elizabeth (Byler) Smoker, was born in Lancaster Co., Pa., June 24, 1892; died at Lancaster, Pa., June 15, 1982; aged 89 y. On Aug. 1, 1918, she was married to P. L. Buckwalter, who died on June 21, 1978. Surviving are 3 daughters (Blanche Umble, Lila—Mrs. John Hess, and Rhoda Umble), 3 sons (Nevin, Galen, and Park), 22 grandchildren, and 34 great-grandchildren. She was a member of Maple Grove Mennonite Church, where funeral services were held on June 18, in charge of Herman Glick and Amos Bontrager; interment in Maple Grove Cemetery.

Jantzi, Arlyn Lamar, son of John and Naomi (Swartz) Jantzi, was born at Pigeon, Mich., May 16, 1969; died of injuries received in a bicycle/automobile accident on June 16, 1982; aged 13 y. Surviving are his parents, 3 brothers (John Dale, Darren, and Kevin), 2 sisters (Diane—Mrs. Gerald Swartz and Rose Marie—Mrs. Clayton Shetler), maternal grandparents (Levi and Laura Swartz), and grandmother Swartzentruber. Funeral services were held at Pigeon River Mennonite Church on June 19, in charge of Luke Yoder and Wayne Keim, interment in the church cemetery.

Miller, Mervin E., son of Dan E. and Iona (Roth) Miller, was born at Hartville, Ohio, Nov. 22, 1928; died from electrocution at Green Valley Golf Course, Dover, Ohio, May 21, 1982; aged 53 y. He was married to Flo Hohl, who survives. Also surviving are 2 daughters (Linda—Mrs. Gene Stull and Marcia—Mrs. Rick Jobe), one son (Gary E.), 2 sisters (Awilda—Mrs. Maynard Rohrer and Pauline—Mrs. Willard Dullabaum), and 3 brothers (O. D., Marion, and Russell). He was preceded in death by one brother (Wayne L.) in 1977. Funeral services were held at the Beech Mennonite Church on May 25, in charge of Richard Leonhard and Melvin Leidig; interment in the Beech Mennonite Cemetery.

Swartz, Irene, daughter of Leonard and Lena (Weaver) Jones, was born in Rockingham Co., Va., Aug. 12, 1902; died at Rockingham Memorial Hospital on June 1, 1982; aged 79 y. On Jan. 26, 1922,

marriages

Baranowski—Springer.—Gary L. Baranowski, Metamora, Ill., and Joyce E. Springer, Metamora, Ill., Roanoke cong., by Mahlon Miller, May 8, 1982.

Birkey—Wittmer.—Duane Birkey, Fisher, Ill., East Bend cong., and Muriel Wittmer, Corry, Pa., Valley View cong., by Arland Miller, June 5, 1982.

Bontrager—Miller.—Ken Bontrager, Middlebury, Ind., and Marsha Miller, Shipshewana, Ind., both of Bonneyville cong., by Boyd Nelson, May 29, 1982.

Roots—Kauffmann.—Brian Roots and Ruth Kauffmann, both of Chicago, Ill., LaSalle St. cong., by Ivan Kauffman, father of the bride, June 19, 1982.

Swartzentruber—Yoder.—Laban L. Swartzentruber, Greenwood, Del., Greenwood cong., and Fannie Mae Yoder, Oakland, Md., Marlboro cong., by Clayton Swartzentruber, son of the groom, June 16, 1982.

she was married to Robert R. Swartz, who survives. Also surviving are one daughter (Mildred Shank), one son (Dwight F. Swartz), 7 grandchildren, 5 great-grandchildren, and 3 sisters (Mrs. John Harmon, Mrs. James T. Shank, and Mrs. Charles Cline). She was a member of Weavers Mennonite Church, where funeral services were held on June 4, in charge of James Stauffer, DeWitt Heatwole, and Harold Martin; interment in Weavers Cemetery.

Yoder, Oliver B., son of Joseph K. and Anna (Miller) Yoder, was born in Garden City, Mo., Dec. 23, 1898; died of pneumonia at Eureka, Ill., June 15, 1982; aged 83 y. On Sept. 6, 1925, he was married to Stella Schertz, who survives. Also surviving are one son (Robert), 2 daughters (Ann—Mrs. Sam Gerber and Wilma—Mrs. Victor Springer, 9 grandchildren, 7 great-grandchildren, 2 brothers (Elby and Alpha J.), and 2 sisters (Mrs. Tillie Zimmerman and Mrs. Ella Bickel). He was a member of Roanoke Mennonite Church, where funeral services were held on June 18, in charge of Robert Harnish; interment in Roanoke Mennonite Cemetery.

Correction: In the obituary of Iona Miller in the June 22 issue, her age was incorrectly given as 96. It should have read 76.

Cover by Mangold/foto-present; p. 477 by Fred Swartzentruber; p. 481 by Jim King;

calendar

Overseas Seminar and Missions Rally, eastern Ohio, July 10-18
Virginia Conference, Highland Retreat Camp, July 14-18
Festival of Missions, Wooster, Wooster, Ohio, July 16-18
Mennonite Board of Missions, board of directors, July 22-24
Iowa-Nebraska annual conference, West Union, Parnell, Iowa, July 30-Aug. 1
Indiana-Michigan Conference, Pigeon, Mich., Aug. 1-3
Region V 1982 Assembly, Chambersburg, Pa., Aug. 6-8
Conservative Mennonite Conference, Lowville, N.Y., Aug. 9-12
Black Council, Franklin & Marshall College, Lancaster, Pa., Aug. 10-12
VI Convention of the Concilio Nacional, Hesston College, Hesston, Kan., Aug. 10-13
Allegheny Conference annual meeting, Springs Mennonite Church, Springs, Pa., Aug. 12-14
Black Caucus Assembly, Franklin & Marshall College, Lancaster, Pa., Aug. 12-15
Mennonite Board of Education Aug. 15-16
Mennonite Church General Board officers' meeting, Lombard, Ill., Aug. 17-19
Franklin Mennonite Conference annual meeting, Chambersburg, Pa., Aug. 28
Hesston College, fall classes begin, Hesston, Kan., Sept. 6
Goshen Biblical Seminary, fall classes begin, Elkhart, Ind., Sept. 7
Goshen College, fall classes begin, Goshen, Ind., Sept. 8
Eastern Mennonite College, fall classes begin, Harrisonburg, Va., Sept. 8
Eastern Mennonite Seminary, fall classes begin, Harrisonburg, Va., Sept. 8
Mennonite Mutual Aid Board Committees, Chicago, Ill., Sept. 10
New York State Fellowship delegate assembly meeting, Syracuse, N.Y., Sept. 11
Lancaster Conference Assembly, Weaverland, Blue Ball, Pa., Sept. 16

Churches that grow follow 4 principles, churchman explains

Do you want your church to grow? An official of the United Methodist Church says growing churches almost universally show four characteristics, and that proper planning can help churches develop those characteristics. George G. Hunter, assistant general secretary of the section on evangelism of the denomination's board of discipleship in Nashville, Tenn., gave the advice during the keynote address to the recent annual conference of the Central Pennsylvania Conference of the UMC.

He said a growing church seeks out members from the groups most receptive to their message, seeks out the relatives and friends or converts, divides into segments that are more able to reach new converts, and tries to speak to people in their own language.

Communications aide says TV age may restore drama as tool to preach gospel

Television-promoted illiteracy may force churches to return to their historic use of drama to preach the gospel, predicts a communications expert. "More and more American people are deciding to be illiterate and let television and computers do their work for them," says Randy Swanson, former director of the Performing Arts Center at Robert Schuller's Crystal Cathedral and now a communication aide at the Marantha Music and Ministry Resource Center in Costa Mesa, Calif.

"Yet our primary tools for reaching them continue to be written literature and preaching based on a scholarly approach," said Mr. Swanson, who spoke at a Christian leadership conference at Good Shepherd Lutheran Church in Miami. "Every place else in the world, except in American and some places in Western Europe, the predominant way of passing on the culture is by storytelling, while in America, it is through books," he said.

Baptist cleric campaigns against junk-food diets; says it causes violence

The modern wave of youth crime is partly triggered by "junk-food" diets which result in a common health problem known as hypoglycemia, or low blood sugar, says an American Baptist minister. Bernard Mason, 74, of Glendale, Calif., says he once suffered from hypoglycemia and lost 16 years of preaching because of it. He says the spurts of irrational violence exhibited by many youths are typical of sufferers of hypoglycemia. He says John F. Hinkley Jr., who tried to kill President Reagan, may have suffered from low blood sugar.

"John had a complete change of character in the eight years before the crime and obviously was eating a lot of sugar and other junk food," said Mr. Mason, who has founded the Hypoglycemia Research Fellowship to spread the word on dangers on excess use of refined sugar, salt, and flour. His views on the relationship of junk food, hypoglycemia, and violence are shared by some professionals.

American Friends awarded Nisei group's first prize for World War II efforts

During World War II when 120,000 Japanese-Americans were evacuated from the Pacific Coast, the American Friends Service Committee played a leading role in relocating 3,500 of the college-aged evacuees in schools across the nation.

A group of these former students—who became doctors, lawyers, architects, and other professionals—have formed a Nisei Student Relocation Commemorative Fund in recognition of those who helped them, and "to further humanitarian goals."

The group's first annual award, which was \$3,000 this year, went to the Quaker group for its leadership and long-term help.

Southern Baptists elect a new president who will keep course to the right

While pledging not to purge Southern Baptist seminaries of academics who do not share his conservative Bible views, the new president of the denomination declared that he was "not going to pay the salary of anybody who believes that Adam and Eve were mythological."

James T. Draper, pastor of the Euless, Tex., First Baptist Church in the booming suburbs between Dallas and Fort Worth, won on the second ballot in an election that promises to keep the Southern Baptist Convention on the conservative course its leaders have been steering it for the past three years.

Postal rates expected to go up again in fall for religious periodicals

Religious and nonprofit periodicals, hit last January by an unexpected doubling of their postage, can expect another hefty jolt in October under the proposed federal budget. Second-class rates could go up as much as another 30 percent, the religious press associations estimate.

Senate and House conferees slashed to \$400 million the amount used to subsidize educational, religious, and other nonprofit mailings. The Reagan administration had proposed \$500

million, while lobbyists for the religious press sought some \$800 million. Last December Congress reduced the budget and shattered a plan by which postal rates would have risen gradually through 1987. At that time the publications would have assumed the full cost of their mailings. Another increase in October could mean disaster for their publications, some editors said.

The religious and nonprofit press has "sustained another body blow," the Catholic Press Association said in a message to member publications.

Church groups criticize government parole plan for Haitian immigrants

Religious groups seeking release of Haitian refugees detained by the U.S. government are not enthused about a Justice Department parole plan. The church critics claim that the government's condition that each Haitian have individual legal representation makes quick release impossible for many. Some accuse the Reagan administration of announcing the plan as a "face-saving" gesture.

The government's plan was announced by Associate Attorney General Rudolph W. Giuliani. He said that Haitians who have been detained—some of them for as long as 17 months—will be paroled, provided they each have a sponsor and individual legal counsel. The sponsor and attorney will also be responsible for each parolee.

Nearly 2,000 Haitians are now detained by the government—some 500 in the Krome detention camp near Miami, another 725 at Fort Allen, P.R., around 60 in Brooklyn, N.Y., and hundreds more in other, more remote areas of the country.

Southern Presbyterians press for nuclear freeze, among other social issues

The general assembly of the Presbyterian Church in the U.S. endorsed a freeze on nuclear weapons by the United States and the Soviet Union, and also called for a reduction in nuclear-arms stockpiles.

Commissioners (delegates) also called on the United States to declare that it would not make a first strike with nuclear weapons and to proceed rapidly with the ratification of a comprehensive test-ban treaty.

The Southern Presbyterians also voted overwhelmingly to continue their boycott of Nestle products, and urged the United States to sign the World Health Organization's code for the marketing of breast milk substitutes. The United States was the only nation to vote against the code.

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He couldn't preach so they made him a deacon

Recently I got hold of a commemorative volume on the Conestoga Mennonite Church at Morgantown, Pennsylvania. Since this is the place where I first attended public worship and Sunday school, I have more than average interest in the publication.

Entitled *As Long as Wood Grows and Water Flows* by J. Lemar and Lois Ann Mast, the book was published in honor of the 100th anniversary of the Conestoga meetinghouse. (A news story in this issue describes the celebration.) What took my eye on brief examination of the book was probably not what the writers expected. It was an account of how one Christian Hertzler (1800-1878) was ordained to the ministry in 1863 by the Conestoga congregation (at that time Amish), but it was found that his voice could not stand the strain of public speaking. So in 1868 when the deacon of the congregation died, this responsibility was assigned to Christian and he served the rest of his life.

The function of deacons is not well understood today since many of our congregations do not have anyone with this title. But it appears from the record that the responsibility involved the management of a congregational fund which was dispensed under a system which resembled a combination of mutual aid and a credit union.

The point that interested me in the account was the willingness of both the congregation and the person to arrange for a reassignment when it was discovered that the task did not fit the subject's abilities. One wonders what sort of pain was caused to the congregation, as well as to the preacher, when it was found that Preacher Hertzler could not function in the role assigned to him. How many public breakdowns of voice were required to establish that his voice would not hold up? Was there a whispering campaign? Late-night sessions between him and his wife? We cannot know the answers, but we can acknowledge that a way out was discovered which made it possible for both sides to move ahead.

One has the impression that church life was less demanding in those informal days and perhaps a solution for the preacher with the breaking voice was arrived at more naturally than it would be now. Today when society has become professionalized and politicized, these assumptions will no doubt affect how we view the tasks assigned to people within the church. In the professional world, it is expected that if a person cannot perform well, his place will be taken by another who can do the job better. The batting averages and the ratings games set the standards.

In the church it should not be so. Yet in spite of more careful methods of selection than the Amish Church had in 1863, there will be times when persons serving the church and the church they are serving sense the need of a course correction. When this occurs, the example of Christian Hertzler and the Conestoga Amish serves as an example of what seems to have been a smooth adjustment.

"Now there are varieties of gifts," Paul wrote to the Corinthians, "but the same Spirit" (1 Cor. 12:4). As we view the work of the church, our tendency is to view some activities as more important than others. (Paul noted this also in 1 Corinthians 12:14-26.) When assignments are made in the church, it is important to keep several important facts in view. One is that more than one specific task needs to be done. Another is that not everyone is good at every task.

So in our planning and working we need to be aware that some tasks may not get done if someone is not selected to do them. We need to seek the mind of the Spirit to inform our vision of the whole. Beyond this, we look for discernment to call people to tasks for which they are best fitted.

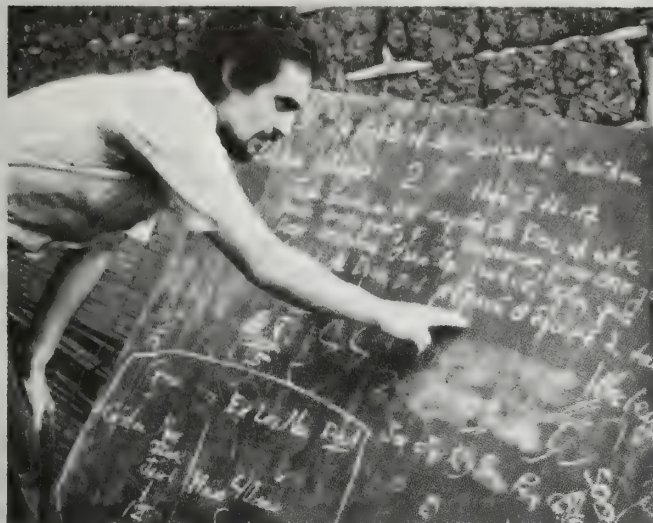
Nevertheless, with the best of intentions, some may be misassigned. If this happens, we have the example of the Conestoga Amish congregation and its preacher with the weak voice as an example to consider. When an opening developed, they simply made him a deacon. —Daniel Hertzler.

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Above: Jim Krabill, missionary Bible teacher in Ivory Coast.

Right: Alphonse Beugre Kobli, a Harrist preacher-farmer, who serves as liaison and mediator.



The new face of missions

by Gretchen Hostetter Maust

Ivory Coast is often called the "miracle" of Africa. While neighbor countries struggle to keep their governments in power and their people fed, Ivory Coast boasts an economic growth unparalleled in Africa, a relatively stable political situation, and an internationally respected president.

This country has a per-capita income of \$1,200—six times that of its poverty-ridden neighbor, Upper Volta. One fifth of Ivory Coast's 7.5 million people live in Abidjan, the modern capital city with a skyline resembling that of a North American metropolis. The gleaming Hotel Ivoire, just minutes away from the business district, offers luxuries of every kind—a bowling alley, a casino, swimming pools, even an ice-skating rink.

But in just five minutes one can walk through the century that separates this luxurious complex from the apartment of Mennonite Board of Missions workers James and Jeanette Krabill and David and Wilma Shank in Blockhaus, an old village caught between the city and the lagoon. Looking out their living-room window one can see people paddling dugout canoes, selling coconuts just chopped from a tree, or carrying huge baskets of pineapples on their heads. Goats and cows meander,

chickens scratch in the road, and children skip across sewers.

But at night village scenes fade from memory as neon lights beam from the tower tops and strings of car lights zip along the four-lane highway and shimmer across the lagoon. A cool breeze chases away the wilting daytime heat and brings a calm to the busy village. Only the odors, maybe a radio, and almost certainly the persistent squeal of a baby reminds a person that despite the metropolitan skyline one is most assuredly in Africa.

Getting acquainted in the Blockhaus. In 1978, following two years of language study and service in Paris, Krabills moved to Ivory Coast and were led to the Blockhaus setting to help familiarize themselves with the everyday lives of people there. Shanks, who had been studying at the University of Aberdeen in Scotland, joined Krabills about six months later.

Unlike some mission assignments, their job descriptions were broad and rather unstructured. Basically they were sent to Ivory Coast to make themselves available as Bible teachers to African churches and to gather information on religious movements in the area. They planned especially to respond to earlier requests



Top: David and Wilma Shenk, who served formerly as Mennonite leaders in Belgium, are now with the Harrist Church in Ivory Coast.

Bottom: Jeannette and Jim Krabill with Matthew. A willingness to learn is most important.

from the Harrists.

One of an estimated 8,000 new religious movements in black Africa, the Harrist Church has from 150,000 to 200,000 members. Its founder, William Wade Harris, converted some 150,000 people during an 18-month campaign 1912-14. The Liberian leader walked the Ivory Coast ocean front urging his African brothers and sisters to forsake their fetishes and idols and worship the one true God. Following a 1910 vision of the angel Gabriel, the mission-educated and highly gifted leader donned a white robe for a ministry which led him on his 300-mile barefoot pilgrimage in the Ivory Coast and Gold Coast (Ghana).

In 1969-70 Edwin and Irene Weaver visited a number of West African countries to determine if MBM could contribute to Christian growth within some of these indigenous churches. Marlin Miller visited Ivory Coast in 1969-71 and made some initial contacts with Harrist leaders. Dave and Wilma Shank accompanied Marlin Miller on a later visit to the Harrists in 1973 and heard two distinct calls to serve them there. Thus our mission began in Ivory Coast.

One of the most important characteristics of independent

churches, according to Harold W. Turner, a leading authority on the topic, is that they were "founded in Africa by Africans for Africans to worship God in African ways and to meet African needs as Africans themselves feel them—not as others think they ought to feel them."

With this definition of independent churches and the unstructured MBM job description before them, Shanks and Krabills set out to develop relationships with the Harrist people. Shanks, from several prior visits to Ivory Coast, already had some personal contacts. And Dave, who was completing a doctoral thesis on the thought of the prophet Harris, had done invaluable groundwork through his studies.

The workers spent much of their first terms responding to opportunities to share information on the prophet Harris and Bible study, and building bridges of confidence and friendship—since some Harrists were suspicious of their motives.

One of the more rewarding aspects of Krabills' initial work in Abidjan was learning to know the larger Christian community. From the existing church groups and agencies they hoped to learn more about how new religious movements are perceived, and then to share what they had already learned.

During their first year in Ivory Coast, Krabills studied at the Catholic Institute of West Africa. As their involvement with local Harrists picked up, their formal study was reduced, although personal friendships were maintained. More time was given to keeping in touch with current developments in new religious movements.

With the arrival of Shanks, renewed contacts with Harrist leaders brought requests for biblical instruction and information about the prophet Harris. Although a desired Bible school among the Dida people did not develop, a program of teaching-through-sharing was begun. The Union of Harrist Youth called for a series of lectures on the prophet Harris. The university section organized a whole-day outing where Dave was able to share, discuss, and answer questions raised in a group of eighty Harrist youth.

Later, among the Attie people, congregations—one after another—requested all-day Sunday visits from Shanks. Harrists, Catholics, Protestants, and members of traditional African religions listened together to a part of their own history and the good news which the prophet Harris believed and shared over 65 years ago.

Telling the story and studying the Bible. Many conversations with leaders grew out of such contacts by way of the story of prophet Harris. One contact has led to a Bible-teaching

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ministry for young people in one of the congregations in Abidjan.

In Abidjan Krabills and Shanks worship at a number of Harrist churches in the area. The Anono congregation is a relatively large group, and they have formed some rewarding friendships there. A Harrist is called to attend services seven times a week—Wednesday, Friday, and Sunday mornings at 5:30; Tuesday and Thursday evenings at 7:30; and at 9:00 a.m. and 3:30 p.m. on Sunday.

Going to church in itself is an event of significance. The congregation, all dressed in white, meets at the preacher's house and forms a singing, dancing procession behind him, men on one side and women on the other, through the streets and to the church.

Once in church, strict rules of conduct are maintained. A "guardian" with a stick may tap wayward worshipers for such offenses as whispering, leg-crossing, or not sitting up straight. The service—liturgical in nature—is interspersed with beautiful four-part singing accompanied by choir members playing hollow gourds shaken in a beaded meshwork. The Lord's Prayer is repeated three times during worship at the conclusion of other prayers.

At the close of the service, worshipers file out bench by bench and once again line the streets to accompany the preacher home where there is a brief final prayer and blessing. A feeling of joy, warmth, and stability pervades the traditional service.

A number of the church leaders Krabills and Shanks have met are interested in the prospect of some Bible instruction, provided that it be an activity outside the formal church setting. They are protective of their African church family and naturally fearful that the new missionaries will try to effect unhappy changes in their life and patterns of worship. Only patient reassurance and personal contact will insure that the doors will remain open.

Krabills have also related to the Sacred Cherubim and Seraphim Society, an Aladura or "praying" church which is noticeably more charismatic in worship style than the Harrists. In these congregations, Sunday morning worship may last as long as four hours. Visitors are often asked to participate in leading the service, which is casual and joyous, with frequent singing and calls for "hallelujahs." The Abidjan fellowship is warm and friendly and has been eager for Bible teaching. In the past two years, James has also attended the society's annual meeting in Nigeria, the home country of the denomination.

In the spring of 1982 Krabills relocated to the Dida village of Yocoboue where, at the invitation of the local Harrist community, they had set up a program of weekly Bible studies there and in several neighboring villages. James also gives the same lessons to members of another religious movement, the Adaists, in the hilltop village of Bangoredougou.

Alphonse Beugre Kobli, a Harrist preacher in Yocoboue, has become a special friend. Because of his concern for Bible teaching in the area, he has offered himself as a liaison and mediator—a crucial ingredient in the Dida culture. Though a busy farmer, he volunteers about half his work week in order to travel to villages with James. Together he and James deliver weekly Bible studies in Yocoboue and then journey to smaller villages such as Taboue and Mene.

Conversation as Alphonse and James travel is nearly as valuable as the time spent delivering the studies. Alphonse


imparts insight into Dida culture and history, and they discuss pastoral problems, questions of sorcery and polygamy, and of course, biblical understanding. Before Krabills moved to Yocoboue, James traveled each week to the village by bush taxi and on foot. Then he and Alphonse walked the many miles between villages. The two typically start out after lunch, reach the village by late afternoon, and spend as long as three hours going from house to house greeting villagers—a matter of proper Dida etiquette.

The local Harrist preacher usually hosts James and Alphonse for dinner, a meal of fish sauce eaten with *attieke* or *foutou*—ground manioc or plantain. Bible study runs from about 9:00 p.m. to midnight. Alphonse translates the lessons, adding examples and illustrations to help the villagers relate more personally to the text. Then shortly after sunrise the two begin the trip back to Yocoboue.

Special work for the family. Jeanette, Matthew, and Elisabeth Krabill have their special work also, even though it is less clearly defined. More important than the contributions Jeanette makes in helping translate Bible lessons is her visible presence in the community, where she attends church and participates in its activities. Without conveniences such as running water, a vacuum cleaner, or an automatic washer, simply maintaining a family with two small children is a never-ending job. With the baby on her back—African-style—Jeanette shops at the local outdoor market and together she and James learn to adapt the family's lifestyle. While learning the Dida language is a major factor in developing friendships with the villagers, exhibiting a willingness to learn and an openness to try new things helps break down some age-old barriers.

Does work within these African indigenous churches call for a new approach to missions? Yes. The work the Shanks and Krabills have begun in Ivory Coast clearly exemplifies the "new face of missions." Mennonites want their work with independent churches to reflect the universality of the Bible to Christians throughout the world, the belief that Jesus Christ is the fulfillment of the Word, the important role of the Holy Spirit, and the centrality of the local church for individual nurture and support.

Four key considerations in accomplishing this work are (1) *respect* for people in their culture—appreciating their folkways, their wisdom, their language, and recognizing that God communicates love to people through their own cultures; (2) *respect* for each church; (3) *respect* for history—being prepared to travel into the past to understand their present and their future; and (4) *respect* for Mennonite identity—a minority position permits identification with those who have little power, prestige, and privilege. During their second term, Shanks will be observing how other European and North American missionaries have related to independent churches elsewhere in Africa.

The leaders of the Harrist Church are committed to the nurture of their members. These missionaries in Ivory Coast are not to start a new church, but to offer Bible instruction so the Harrist Church can become stronger in its faith and in witness to Christ. 

Gretchen Hostetter Maust is a free-lance writer from Harrisonburg, Va. Recently she and her husband, Robert, traveled in Africa, Europe, and the Mideast.

Community Support Service is a program of service to the elderly in their own homes. Here are some of the ways it is done. A statement of faith in God and in the possibilities of the foreseeable future.

Three days in the life of a VS couple

by Ruth Graber

Several years ago my husband, Erwen, and I had both experienced some serious health problems. We realized life is short and the opportunity for "doing good" was fast "passing us by." We wanted to be "a solution" and not "a problem" to this world. I had heard a lecture by Vance Packard and was impressed by his thought that the most important time in a child's life is from 6 months to 18 months. Consequently, we decided to take a "leave of absence" and care for our granddaughter who was six months old and whose parents were in school—our daughter finishing medical training (100 hours work per week) and our son-in-law working on a PhD in public health. We moved from Iowa to Seattle. There we had a very exciting and eye-opening experience of learning to know a group of Menonites in Voluntary Service.

These were people who cared for this world, who were active in ecology, in educating against war, in working for mental health, and who were caring for the abused and alcoholic. At the same time, they were living in a common household, sharing the chores of cooking and cleaning, and learning to relate in a caring fashion to one another. The next year we joined Menonite Voluntary Service and are now in our third year of working for the elderly, first in Wichita, Kansas, and now in Eureka, Illinois.

The Community Support Service is a new program begun by Maple Lawn Homes with the leadership of Keith Swartzendruber. The purpose is to provide services to the elderly in their own homes and thus to enrich their lives and to prevent "early institutionalization." Services provided include transportation of all kinds, information, and referral, woodworking shop, Meals-on-Wheels, a crafts program, chaplain-on-call, and our chore/housekeeping service. The purpose of our chore/housekeeping program is to help senior citizens live at home independently and with dignity.

Our goals are (a) to encourage the elderly person to remain physically active; (b) to encourage children, neighbors, and relatives to assist the elderly in every way possible; and (c) to develop a community support program to help "match" unmet needs with volunteers. We help with housekeeping tasks and laundry, simple home repairs, meal preparation, and yard work.

Ninety-four times three

Today was one of those happy days—a day full of joy and delight. And it was all the result of 94×3 !

I walked into the apartment of Mrs. A at 8:00 a.m.—and there she was—94 years old, neatly dressed, mind alert, and she was on the "go." Everything was in place and the laundry already done. She was making a batch of raspberry jelly for her breakfast toast.

I have a poster that says, "Tho you search the world for happiness, you find it not unless you take it with you." Mrs. A takes her happy spirit with her and shares it with me. She has had a mastectomy and finds it hard to raise her arms, so I clean her apartment and change sheets on her bed every other week. Currently, she is making a "flower garden" quilt for her niece.

At 10:00 a.m. I knocked on the door of another apartment and another 94-year-old lady greeted me. All she needed help with was to move the furniture and to vacuum behind it. This lady has a daughter 70 years old and the two of them play a little game (so-to-speak). Neither will admit to the other that she has pain or is ill. "I don't want her to worry" is the excuse. The cute thing is that the mother is probably "winning" the game because she finds out from others that her daughter has been ill, but the daughter can only guess "how mother is doing" by what she sees and how mother talks.

At 1:00 p.m. Erv and I went to El Paso and there, living in a house that is threatening to tumble down (the front porch has already given up the ghost) lives a 94-year-old "survivor"—I call senior citizens "survivors" because they have developed a skill for meeting their needs for food, clothing, and shelter. Some survive by being lovable, so people come back for love and comfort and bring with them gifts of love. Some survive by being manipulative—they whine just enough to make others feel guilty enough to provide for them.

This Mrs. B survives by using common sense, by being thrifty, by clear communication. When the roof leaks, she puts buckets under the leaks to catch the drip; when the stool runs and runs, she takes the top off and jiggles the mechanism. Knowing that she is often cold, she keeps a sweater on all the chairs she is likely to sit in and thus saves herself some steps.

A social worker sent us there to repair her back porch roof. This lady listened to us—and asked enough questions to understand the program and then, once again, when we came to do the work, she checked to make sure she understood what her obligation for payment would be, and to make sure she understood how we were provided for. She invites us in to talk. As we sit around the kitchen table she tells us interesting things about her life or her daughter or granddaughter's work at a campground. And so in *one* day, I met and helped three delightful 94-year-old ladies.

I want to be free

Recently I wrote a story about three women who were 94 years old and I called it "Ninety-four Times Three." This is a sequel to that story, but it has different characters.

Mrs. K lives in the nursing home. We call it the "health center." She is extremely sensitive to minute signs that her

health is failing and that she is losing more and more of her independence. As her sense of balance became less sure, she fell and several times hurt herself seriously. It became necessary to "restrain" her with a belt which ties her to a chair, so that she can only move about when an aide or nurse assists her. Later, it became difficult for her to manipulate the silverware adequately in order to get enough nutrition to maintain health. As a result, she was moved from an "independent eating table" to the room where the residents are aided while eating. Each of these moves were accompanied by extreme distress on the part of Mrs. K. She already visualizes herself completely helpless, immobile—and worse yet, with no ability to think or articulate. She is now transferred to the dining room in a wheelchair.

Mrs. C was just recently moved from independent living in the apartments to the shelter care wing of the home. She is the dearest, sweetest lady one could ever have for a friend. (Both she and Mrs. K have been schoolteachers.) Mrs. C has some severe health problems, but she also was having some problems remembering. Medication can remedy a good deal of this, but often she failed to remember to take the pills—thus Mrs. C spent her days searching for lost things and worrying about not finding them. Her move to the home was a severe blow to her pride and to her sense of independence. She is now bound by meal schedules and pill schedules; she must adjust to a roommate. Happily, Mrs. C is doing just fine. She walks about the campus whenever the weather is fit and she enjoys many of the activities provided at the home. She is good therapy for her roommate—and for many of us who visit her. I'm sure she would, nevertheless, just love to "walk out" any door at any time (most of the doors are wired to ring at the nurses' station when they are opened) and be free once more!

Citizen 3 is Mrs. S. She, too, is living independently at the apartments. Due to small strokes, she, too, is having memory problems. Have you ever realized how technical our living has become? We have heaters and thermostats to dial; there are television sets with vertical and horizontal "holds"; the record players are automatic or manual and even can be switched to "radio"; the sweepers have knobs and shifts and numerous nozzles; water faucets need to be pushed and pulled or turned or twisted to get just the right temperature of water; and then there is the stove—each one with a different kind of knob located on top or on the side or under the burners; least, if not last, there is that jingle-jangle of keys which must be sorted out properly for the apartment door, the outside door, the post box, and so forth ad infinitum—and the keys must never, never be lost or left behind in the locked apartment! And then there are pills—all sorts of pills—water pills, vitamin pills, vaso-dilator pills, tranquilizers.

It's a hard life, and woe to the person who leaves the water running or burns the supper on the stove or locks the keys in the room. Soon the keys to the apartment door will be taken away and there will be no more trips to town on the Many Seniors Way bus. Soon the freedom to get up in the morning at whatever time (11 a.m. or perhaps 4 a.m.) will be taken away. Soon the freedom to walk in and out of the building at will—to shop for groceries or just to window shop—to cook a meal (or not to cook)—or even to plan the menu—soon these freedoms will vanish into thin air.

But fortunately the human being is a very adaptable creature—and happiness can be found within the walls of the health center. Three balanced meals are served every day—and

the dishes are washed by paid help! There are programs and games and church services—even exercise classes and popcorn parties and bingo games—and new friends. But still, to be free is best.

"I'd rather be free," say these three.

It's been hurting all summer

That's the remark we heard recently. Working with senior citizens, one could imagine such a remark might be a common one. "My knee has been hurting all summer, my back . . . my hip . . . my head has been hurting all summer; my ulcer, my hernia, my hands, my arms, have been hurting all summer—in fact, I've been hurting all over for a long, long time!"

But no, the remark we heard was not referring to bodily aches and pains. We were busily painting a trellis which had been designed by the man of the house many years ago, and one who was obviously a "go-getter" still. He had raised many vegetables in a large garden during the summer and now he rushed around us, trimming plants so we could paint the trellis. Naturally, we wondered why he didn't paint the trellis himself. Finally, the story came out—a few years ago, he fell from a ladder while at work and he has had bursitis in his arm ever since. The bursitis made the arm movement necessary for painting a very painful experience.

At a senior-citizen potluck he heard another man tell about the work we had done for him in his yard and house, and thus we were called to paint the trellis. As we were nearing the end of the first coat, the wife came out of the house and remarked, "I'm so glad to get that trellis painted; it's been hurting all summer!"

Well, if a trellis can hurt—I can name a few other things that can hurt. We painted a "hurting" house—the paint was coming off in sheets rather than in chips and not only was the house hurting, but the neighbors were "hurting" at the sight of it. If ever you heard a "bad-luck" story, the owner of the house could tell one a bit worse. It seems she has been the recipient of every kind of rip-off possible—the builder, the painter, the lawn boy, her own children, car accidents—and she was even "run over twice by the same out-of-control car" resulting in a back injury.

The other week four of us "VSers" and the owners of a 50-year-old-double-boxcar-made-into-a-house, found ourselves on the roof of that boxcar house. The roof was hurting badly! It was sagging and leaking and groaning under the weight of five layers of shingles. We began to tear the shingles off with a vengeance when suddenly we realized that the debris was actually falling into the living room of the house! The sheathing boards had spaces between them and the living room had no ceiling.

We put plyboards on for sheathing that day and laid tar paper sealed with tar the next day. Actually, we replaced only one half of the roof as the \$200 given to the couple by HUD was not enough to buy sheathing for both sides of the house. The other side leaks and sags also, but it will have to wait for some future date for the hurting to end.

It seemed strange to me that we drove many miles those days to help a needy family put on a roof as there was a church in the yard just behind their box car house. It makes me think—is there a "hurting" trellis or house or roof—or a hurting person in my own back yard?

An Evangelical for peace

by Ronald J. Sider

Editor's Note: On June 6, 1982, over 80,000 people gathered in the Rose Bowl in Pasadena, California, for Peace Sunday, an interreligious peace rally to protest the nuclear arms race.

Prominent artists such as Stevie Wonder, Joan Baez, Dan Fogelberg, Graham Nash, Bob Dylan, and Linda Ronstadt performed. Speakers included James Armstrong, Jesse Jackson, Midge Costanza, Cesar Chavez, Elwood Kieser, and Ronald J. Sider.

The enclosed speech is Ronald J. Sider's prepared text for his speech. At the last minute, speakers were asked to shorten their remarks so only a portion of this was delivered.

I am honored to be here as president of Evangelicals for Social Action, a national movement of evangelical Christians committed to stopping the nuclear arms race.

I am also honored to be here as an evangelical Christian. Now we all know that some very visible, very vocal evangelical leaders support President Reagan's massive military buildup. But among evangelical Christians, they do not represent a majority. Most evangelical Christians want the arms race stopped. Most evangelical Christians are proud of Billy Graham's courageous peace pilgrimage to Moscow in spite of vigorous opposition from the U.S. State Department. More and more evangelical Christians are coming to the conclusion that nuclear war could never be justified. In fact, President Reagan's pastor, the Rev. Donn Moomaw of Bel Air Presbyterian Church, a well-known evangelical, said in a recent sermon, "Because nuclear weapons are so destructive, so devastating, so final . . . they are morally indefensible. I must be a nuclear pacifist."

I am honored to be here finally as a citizen of our diverse, pluralistic society. We come together today as Baptists and Buddhists, Catholics and charismatics, Jews and Jesuits, humanists and Hindus, Muslims and Methodists, to say no to nuclear madness. Each of us has our own way of explaining why our deepest beliefs compel us to oppose the arms race. Because we all respect each other's different traditions we need to share with each other the diverse bases of our common concern for peace. Briefly then, permit me to share why I as an evangelical Christian believe that continuing with the nuclear arms race would be one of the most immoral decisions in history.

Not an accident. Christians believe that the good earth, all life, and you and I are the creation of a personal, loving God. I do not believe that persons and nature have resulted from the

accidental combination of sub-atomic matter in a blind materialistic process. If that were true, persons would merely be complex machines and ethical values—even about peacemaking—would be totally subjective products of blind chance. Certainly the Creator used a gloriously complex evolutionary process stretching over vast geological ages to create the world. But it was not an accident.

The almighty Creator is an infinite person who wants to be in free, loving relationship with finite persons. So the Creator molded you and me in the divine image. *That* is why I believe that every person is of infinite value. The worth of individuals does not depend on their productivity or usefulness to society. Every person is created in God's image for personal relationship with the Lord of the universe. *That* is why it is wrong for communist totalitarians to sacrifice millions of people for the alleged benefit of the state. *That* is why it is wrong for American and Russian militarists to build megaton weapons that will destroy people by the hundreds of millions.

Not just persons but the earth itself also comes from the Creator's loving hand. As I worked on my book *Nuclear Holocaust and Christian Hope*, my love for the gorgeous beauty of the earth grew deeper and deeper. As I faced the stark reality that human madness might very well destroy our little planet in my lifetime, I fell more deeply in love with the soft gentle breezes, the majestic redwoods, and the purple sunset. Christians believe the earth is a ring from the beloved to be cherished and preserved, not an accidental commodity to be exploited and destroyed. To continue down the path that makes nuclear destruction ever more likely reflects not merely callous contempt for future generations; it also demonstrates a blasphemous affront to the Creator of this gorgeous, fragile planet.

The Creator intended persons to live together in harmonious human society shaping cultures and civilizations of beauty, justice, and peace. But human history is a tragic mixture of good and evil. So often human greed, national pride, and sheer selfishness have led to ghastly conflict. Choosing to deny that we are made for obedient relationship with God, choosing to love ourselves more than our neighbor, we have created an upward spiral of violence. Clubs gave way to cannons; firebombs to 20-megaton nuclear warheads. Today we stand trembling at the precipice, peering fearfully into the nuclear abyss.

But still, my friends, I have hope. I believe that it is possible to obtain nuclear disarmament in the next 25 years. But the basis of my hope is not primarily the growing antinuclear movement, although I am deeply involved in and highly grateful for that movement. The basis of my hope is God.

Christian faith reminds me that God has taken the initiative to correct all that is evil and unjust in the world. Christians

Ronald J. Sider teaches theology at Eastern Baptist Theological Seminary. He and his wife recently became members of Diamond Street Mennonite Church in Philadelphia. This article is used by permission of the author. It appeared in *Preaching for Peace*, edited by Ronald J. Sider and Darrel Brubaker (Fortress Press, 1982).

believe that the Creator of the galaxies actually took on human flesh and walked about Palestine as a humble teacher. He taught that we should be peacemakers and love our enemies. He cared for the poor and the weak, the sick and the social outcasts, whom the powerful always ignore. And he said that God loves even the people who have messed up their lives the worst, even those who had fallen into the grossest selfishness and sin. And then he took one incredible additional step. He said he was going to die for precisely those kinds of people.

Now his radical acceptance of those who had harmed themselves, their families, and their neighbors was not based on some kind of cheap indulgence. In fact he said that harming other people is not just an awful offense against the neighbor. It is also a terrible affront against the one who created neighbors in the divine image. Therefore oppressors and sinners are God's enemies because they disrupt the harmony of God's good creation. But Jesus said God loves his sinful enemies so much that he would die for them.

As God in the flesh, Jesus Christ said he would take all the evil of his sinful enemies upon himself. Because he loved them, he would take on himself the punishment they deserved for their violence, oppression, and sin. At the cross God himself suffered the agony of Roman crucifixion for sinful enemies. *That* is the foundation of Jesus' call to love our enemies. It is because Jesus knew that the Creator of the galaxies loves his enemies enough to suffer incredible agony for them that he taught that his followers should also love their enemies.

But isn't that just utopian drivel? Don't we live in a violent vicious world where loving enemies does not work? Didn't Jesus' life end in failure at the cross?


On the third day, alive again. Now failure would be the proper conclusion, except for one thing. Jesus, you see, did not stay dead. On the third day, he was alive again. On Easter morning the tomb was empty. By raising Jesus from the dead,

God proved that Jesus' way of loving enemies was not naive utopianism, but God's way to peace. By raising Jesus from the dead, God proved that Jesus was correct in teaching that God was busy restoring the broken beauty of human society.

It is because I know that the peacemaker from Nazareth rose from the dead that I have hope today. It is because I know that the teacher of peace was God in the flesh that I dare to commit my life to the long, costly struggle for nuclear disarmament.

But I don't say that easily. I don't for a minute suppose that I can persist in the long 25-year struggle against nuclear holocaust in my own strength. Let's not kid ourselves. Nuclear disarmament will not happen in a year or two or three, even if—please God—we can elect a president in '84 committed to nuclear disarmament rather than nationalistic superiority. If nuclear disarmament comes at all, if we succeed in avoiding nuclear holocaust, it will happen only after long exhausting decades of costly struggle.

Why do I hope to be able to walk that long weary road? Christians believe that the risen Lord Jesus now lives in those who open their lives to him. St. Paul said, "It is no longer I who live but Christ who lives in me." From personal experience, I know that the risen Jesus lives in me. I know that he calls me to oppose nuclear madness—because creation is a divine gift to be treasured, because every human life is sacred, because God loves his enemies and calls on me to love my enemies. I cannot do that in my own strength. But I don't have to, because Christ lives in me.

My friends, the task before us is awesome. The next two decades are the most dangerous in human history. But we can succeed. We can, I believe, rid the world of the monstrous evil of nuclear weapons. The Creator of the galaxies is on the side of peace. In realistic political terms, nuclear disarmament looks extremely difficult. But it is not impossible, for with God all things are possible. Let's join him to make the planet safe for your children and mine. 

Anew

The sounds of holy themes
Floated in the air
A new church
Some tarnished soul greets the rest
Echoes of heaven
Glistened hope
An everlasting peace
Oh how I feel this day.
Above lies the symbol
Unseen angels glow from majesty
All this, all this
To touch me.
Upon crimson floors do I kneel
To fall hard on pillows
A lifting before the altar
The rare touch of ecstasy
I am not fooled
What I felt was true

And the heavy hand of a man of God
Then rests upon my shoulder
To wake me from my washing
Lord, help me
As I fear to walk again
In those murky streets
And sup with dark hearts
Am subjected to suffering
Am told lies,
Bring back the music of the ages
On higher ground
Sweet melodies that never cease
In sight of a greater Eden
Where those who have gone
Before me
Praise aloud in harmony ring;
And make this crumbling soul sing.

—Sandra Ramos



The JELAM executive board and staff and associate overseas directors of Mennonite Board of Missions who participated in the 10-year celebration of JELAM and the consultation to chart a new future for JELAM are (l. to r.): Kathleen Ortiz, Lawrence Greaser, José Montero, Raúl Rosado, Bienvenida Suero, Armando Hernández, José David Vazquez, and Kenneth J. Weaver.

JELAM celebrates 10 years; charts new course

A 10-year celebration of the Spanish Mennonite Broadcast Board (JELAM) held on May 4 in the Mennonite Church of Aibonito, P.R., centered in the theme, "Ten Years Announcing the Good News of Salvation."

During the evening birthday occasion, president José Dolores Montero of Costa Rica traced the growth of JELAM from its creation in 1972 by the Mennonite conferences of Latin America.

At that time nine of the Mennonite conferences of Latin America assumed full responsibility for the work that had since 1947 been administered by Mennonite Board of Missions.

Montero also shared the testimonies of listeners whose lives had been touched and changed by the broadcast and follow-up ministry.

Special music was provided by the Aibonito Mennonite Church choir. Daniel Schipani, dean of the Evangelical Seminary near San Juan and president of the Puerto Rico Mennonite Conference, spoke on "Biblical-Theological Principles of Communication."

He noted that communication patterned after the divine model has to be "incarnated in the midst of the social structure of the people; a communication that invites dialogue ... which shares the story of salvation and the vision of the kingdom; a communication profoundly educational ... which invites the exercise of human creativity."

In conjunction with the celebrations was a

meeting of the JELAM executive board which met to evaluate its activity and plan for the future.

The board, joined by MBM staff Lawrence Greaser and Kenneth J. Weaver and Latin Development Consultant Vernon Jantzi, agreed that JELAM should continue but with changed structure, program, and administration.

This new structure and program are projected to grow out of the needs and interests of the Latin American Mennonite Conferences.

The full JELAM assembly will review in November a proposal to hold regional consultations with conference leaders to determine the future direction of the Spanish media activity.

If approved, these regional meetings would set the direction for media within the local conference, the regions, and JELAM.

The proposal calls for these consultations to take place during 1983 in four areas: lower South America, Central America, the Caribbean, and the U.S. (Spanish churches).

Because of increased media activity at the local level and insufficient funding from the national conferences and Mennonite Board of Missions, the JELAM board recently reduced its international program production by phasing out two continuing programs, *Comentando* and *De Corazón a Corazón*.

In planning for fiscal 1983, the board decided to continue *Luz y Verdad* (*Light and Truth*), to fund the training of national leaders, to produce a series of radio spot programs, and to continue exploring the formation of a foundation to assist in leadership training programs.

Your Time evaluated and affirmed

The task force evaluating the women's radio ministry of Mennonite Board of Missions met June 2-4 in Harrisonburg, Va., and affirmed the program while calling for experimentation to keep pace with changes occurring in radio, reports Ron Byler, director of English broadcasting for MBM.

Because of major changes foreseen within the broadcast industry in the near future, the task force asked the staff to experiment and explore new approaches that are in keeping with the objectives of the program. The overarching purpose of *Your Time* is to project the style of life that reflects Christian values and invites commitment to that kind of lifestyle.

To see whether or not the program is meeting these objectives, MBM staff solicited feedback from a variety of sources, including station users, sponsors, listeners, denominational leaders, and media professionals.

Eighty-seven percent of the *Your Time* listeners who responded to a questionnaire said they were aware that the program is a ministry of the Mennonite Church.

More importantly, 73 percent of these respondents said the program was their only contact with the Mennonite Church. Furthermore, one out of five persons who responded said they were not a member of any church.

Joining the task force and staff in the *Your Time* evaluation was Dennis Benson, a freelance broadcast artist from Pittsburgh, Pa.

During the coming months staff will be experimenting with shorter formats, more storytelling, other "live" voices, and the like.

French Mennonites dedicate restaurant

French Mennonites dedicated a new 330-square-meter restaurant on May 9 for Domaine Emmanuel, a residence and sheltered workshop for 60 mentally handicapped men.

Located in Hautefeuille, near Paris, Domaine Emmanuel is operated by *Mission Mennonite Francaise*, an agency involving French Mennonites as well as Mennonite Board of Missions workers from North America.

Present at the dedication ceremony were the mayor of Hautefeuille, representatives of local and governmental agencies, and delegates, families, and friends from all 26 Mennonite congregations in France. The crowd came to about 300.

The congregational delegates had met the previous day in Hautefeuille for the fourth business session of *Association des Eglises Evangeliques de France*, the new 2,000-member French Mennonite church formed in 1980 after the merger of the French-speaking and German-speaking churches. —Robert Witmer

church news

Cash and material aid being sent to Nicaragua flood victims

An appeal for international assistance has come from Nicaragua following severe flooding in late May that left 69 people dead and caused an estimated \$200 million in damage. Mennonite Central Committee is making available \$30,000 in cash plus as much as \$299,500 worth of wheat flour, clothing, and other material aid items to assist flood victims.

Close to 24 inches of rain fell in one week in the country's Pacific seaboard region, ruining crops, destroying roads and bridges, and leaving an estimated 50,000 persons homeless. In Managua, Nicaragua's capital, several thousand lower-income people were forced from their homes when Lake Managua rose by over three feet.

Elsewhere flood waters washed away topsoil from farmland and left thick layers of sand and earth. Thousands of farm animals died in the high water. Southern Honduras as well reports extensive damage and over 200 deaths.

The Nicaraguan government began its own relief operations immediately following the flooding. The UN Office of Disaster Relief Coordinator reports that unplanned visits to two government centers where evacuees are housed "revealed excellent organizational capacity of official structures, great concern of authorities with health and sanitation conditions, and adequate schemes of food distribution and provision of shelter."

Japan church reaches 30th

The 30th annual conference of Japan Mennonite Church was held at Young House ski lodge in Furano May 2-3. About 50 delegates and unofficial representatives gathered from all 16 of the congregations, which are all located in Hokkaido. They were amply hosted by the local Furano congregation.

An example of forward motion during the past year was in the area of translating and publishing important Mennonite literature. John Driver's *Community and Commitment* is ready for publication this summer, and other projects are in the planning stage.

Two personnel shifts were made during the year, involving a missionary couple and a pastor family, in an effort to better apply gifts to points of need. Until now, such change has been difficult to bring about, but a new precedent for strategic changes may now have been established.

Delegates decided to approve the Yuai congregation's request that the church ask MBM to let Yuai use the property for three years to develop a program around the basic areas of service to students, seminars, lodging (including a place for church leaders to spend short sabbaticals), and efforts toward establishing a congregation in the future. —Charles Shenk



Karen Ventura (right) talks with H. A. Penner of U.S. programs

Alternative service and minority concerns weighed

Apprehension about the newly proposed Selective Service regulations for alternative service workers and the needs of minorities dominated the discussions during the MCC U.S. executive committee meetings held in Akron, Pa., June 16 and 17.

Governmental proposals regarding alternative service are considered inadequate by the historic peace churches because of their relation to the military.

During the meetings the need for a more concerted effort to be responsive to minorities' needs surfaced. A proposal to integrate the functions of the Mennonite Hispanic Immigration Service, directed by Karen Ventura, and the Refugee Resettlement Program, directed by Don Sensenig, produced extensive discussion.

Hubert Brown, California, emphasized that in these times when most secular North American programs are reducing positions and assistance to minorities, the church cannot afford to "retrench" and forget the minorities.

Included among these are Native American concerns. With six of the nine current workers terminating in 1982, program strength and continuity will be hampered. One worker mentioned the "crisis situation" that exists as minority groups and programs compete for diminishing resources.

John A. Hostetler, professor of anthropology at Temple University in Philadelphia, Pa.,

proposed an assessment of the impact of the Supreme Court decision in the case *Wisconsin vs. Yoder* ten years later.

Lutheran Ministries in Florida has requested help staff a new service program. Board members approved the proposal.

Measures will also be taken to staff women's concerns with options outlined for the fall meeting.

Des Moines church builds geodesic meetinghouse

The Des Moines Mennonite Church began meeting in its newly constructed meetinghouse on Sunday, Mar. 7. It held an open house for the public on Sunday, June 13. At its dedication service on June 12 at 10:00 a.m., the previous pastors of the congregation were invited to speak on "The Des Moines Church as We Knew It." The church's location is on Madison Avenue at 56th.

The new meetinghouse is in the pattern of the geodesic dome invented by Buckminster Fuller. It provides economy of construction, space, and utilities.

The original building of the Des Moines Church was constructed 25 years ago in 1957. Present attendance usually exceeds one hundred at this the only Mennonite Church in the Des Moines area. —Paul H. Martin.



Pakistan continues to host some 2.5 million Afghan refugees. An Inter-Aid Committee doctor and paramedic examine patients and prescribe medicine to some of these who live in Pakistan's North-West Frontier Province. The IAC doctor and paramedic serve with a mobile health unit supervised by Martha Neufeld a Mennonite Central Committee volunteer seconded to Inter-Aid Committee.

Spiritual expression in the churches

At its annual Consultation on Charismatic Renewal in the Mennonite Church (CCRM), held at Dayton, Ohio, May 18-20, Mennonite Renewal Services adopted a statement on "Helping Renewed Persons Find Adequate Spiritual Expression in Worship, Fellowship, and Witness." This statement has been in development for the past two years. It was tested with conference chairmen and other leaders, with the Mennonite Board of Congregational Ministries, as well as with conference ministers in their retreat last fall. After numerous revisions it was approved in the Annual MRS Members Meeting on May 19.

This statement is the result of many inquiries MRS has received from persons who have experienced the renewing work of the Holy Spirit but find it difficult to grow in that experience in their home setting. We pray this statement will be both conciliatory and reconciling. We believe the Mennonite Church will be strengthened as spiritually renewed persons are encouraged to walk in the Spirit whether or not it agrees with everyone else's experience or even with our traditional understandings.—R. Herbert Minnich, executive secretary, Mennonite Renewal Services

The statement: The Spirit of God is moving in renewal in many ways today. We are grateful for each one. Where the Spirit renews, the new experiences will often find expression in love, joy, praise, and fellowship. Renewal should thus be marked by a mutual search for ways to express the unity which the Spirit has already given.

One of the effects of renewal should be a desire to support one's congregation, a strengthening of ties to the members and the leadership. Understanding each other's spiritual experiences and desires for worship takes love, understanding, and much prayer and forbearance. We encourage and support members to seek to stay with their congregation.

Mennonite Renewal Services also urges congregational leaders to provide a setting in which people desiring more freedom and spontaneity in worship, praise, and body ministry can meet with the approval of the congregation. Such meetings can be held during the week. All persons interested should be invited to attend. At times a meeting central to a cluster of congregations also can provide for worship and teaching.

Where, after much prayer, searching, and work, a growing and deepening unity does not emerge, we encourage members to dialogue with congregational and conference leaders to effect an amiable transfer of membership to a Mennonite congregation more supportive of their renewed experience. Where this is not possible we encourage them to dialogue with these leaders to develop a plan for planting new Mennonite churches. MRS is ready to counsel and pray with persons to assist toward a positive solution in these conversations. MRS recommends that persons making efforts toward planting new congregations should work closely with congregational and conference leaders for the welfare of all concerned.

Rein de Zeeuw, father of the European relief agency, retires

The annual meeting of International Mennonite Organization (IMO) marked the end of an era for IMO as Dominee Rein de Zeeuw, 68, completed his term as chairman. The chairmanship passed to a South German Mennonite representative, Dankwart Horsch.

De Zeeuw had been a key person at the creation of IMO in 1967 and has played a major role in its development, serving as chairman several times. He had a vision for creating for Europe a strong relief and development agency.

Rein de Zeeuw has been "Mr. Mennonite" in Holland throughout much of his adult life. After an initial period as pastor, he was named general secretary of the *Algemene Doopsgezinde Sociëteit* (ADS, the Dutch Mennonite Conference). At the time there were only about two churches with fully supported pastors, so de Zeeuw set about reorganizing the ADS, bringing new life to it, and helping to strengthen pastoral leadership. At the same time he also became head of *Bijzondere Noden* (BN), meaning "special needs," the Dutch Mennonite relief agency founded in 1710. Financially supported by the ADS, and devoting a great deal of time to *Bijzondere Noden*, de Zeeuw became Mr. Dutch Mennonite Relief in those difficult years of rebuilding Europe.

His unending commitment to helping others was not quite the obvious response. His own brother had been killed by the Nazis. Immediately after the war, he devoted a great deal of energy to helping feed Germans and helping refugees immigrate.

This role has not been forgotten. In recent years, de Zeeuw developed a similar special interest in the *Umsiedler* from the Soviet Union who needed help in adjusting to a new home. He took a special interest in the ministry of Hans and Lene Niessen, a young couple he first met in a refugee camp, who were helped to get to Paraguay, and who later became administrators of a ministry to *Umsiedler*.

In symbolic form the executive committee of IMO prepared a special certificate naming de Zeeuw as an honorary life member. More moving was the gift of a small statue depicting a weary refugee mother, a small child on her arm and another clinging to her skirts. The original statue in life-size form stands in front of a large *Umsiedler* church in Bielefeld, West Germany.

Rein de Zeeuw is not known to every Mennonite household in Europe, but the Mennonite leaders and the Dutch church leaders know him well, as do a number of specific families. This is due to two reasons. For one, the de Zeeuws have often given a disproportionate amount of energy and unending commitment to help specific individuals whom they encountered. This assistance to "the least

of them" does not bring headline recognition, but Jesus recognizes this as having been done unto him.

Second, de Zeeuw has been a diplomat who carefully avoided the limelight. His colleagues tell how in Dutch ecumenical circles de Zeeuw once organized a major television marathon entitled "Come Over the Bridge." All the church relief agencies joined together to present specific projects and over 60,000,000 Gulden (\$25,000,000) was raised to make it the most successful fund raiser in the small country of the Netherlands. Although de Zeeuw was chairman of the organizing committee, the television showed the various bishops in a prominent place on the platform with de Zeeuw barely visible in the fourth row.

Now, although retired, de Zeeuw's presence and influence will still be visible in IMO and BN. For the new BN chairman, Coen Beekhuis, and the IMO chairman, Dankwart Horsch, who will be replacing de Zeeuw, his honorary presence will be difficult, yet also a continued blessing. One of them, after describing some of de Zeeuw's leadership idiosyncracies quite unashamedly added, "But I love him," while others blinked their affirmation with tear-filled eyes.—Walter Sawatsky

Federal regulations affect Medicare supplement plan

Mennonite Mutual Aid Association is among agencies in the U.S. affected by tighter government regulations placed on suppliers of Medicare supplement insurance on July 1.

"Until we can revise our Medicare Supplement to the Medical Expense Sharing Plan, or develop a new plan to meet the regulations, we will have to discontinue issuing coverage to new applicants," Ronald J. Litwiller, MMAA mutual aid services vice-president, announced. "Coverage for all current members will continue, however."

The federal legislation requires insurers to cover 100 percent of all hospitalization costs not covered by Medicare, Troyer noted, but requires only partial coverage of outpatient costs. MMAA's plans are based on the principle of cost-sharing, so the Medical Expense Sharing Plan assists with 80 percent of all costs up to \$5,000, and then pays 100 percent. This pattern of assistance applies to both hospitalization and outpatient costs, including prescription drugs.

"The kind of plan the government requires is contrary to the MMAA philosophy of cost-sharing. We will need to change our approach to some areas in order to comply," Troyer pointed out.

MMAA has begun developing a plan to meet the new state and federal guidelines. Though service to some potential members is curtailed temporarily, Litwiller emphasized MMAA's intent remains the same. "We fully intend to continue our unique, beyond-contract sharing programs," he said.

Community center banquet features John Perkins

On Sunday, May 16, the third annual banquet to benefit the Diamond Street Community Center was held at the Times Plaza Hotel in north Philadelphia. The Diamond Street Mennonite Church adult choir as well as a number of soloists provided music for the occasion. Speakers included Franklin Gibson; Ivan Dantzler, president of the Community Center board of directors; Pleas Broadus, representative of Mennonite Central Committee; and a special guest speaker, John Perkins of Voice of Calvary Ministries in Mississippi.

In his address, Perkins noted that the black community in the United States has approximately \$143 billion in resources but does not own the institutions that could effectively utilize those resources. He asserted that state-

run educational systems actually encourage minority students to escape from their home communities where their skills are desperately needed. To fight this trend, said Perkins, the churches ought to put more emphasis on educating their own young people for service to the community. In this kind of active role in community affairs, he asserted, the church becomes "the visible presence of God in the community."

In closing, Perkins praised the Diamond Street Community Center for its plan to offer all its services at a centralized location. He also urged them not to wait to act on an important issue till consensus was reached but to form a team that could work together effectively despite differences and push ahead.

Colombian agency aiding families displaced by violence

Sporadic but intense fighting between guerrillas and government troops during the past few months in the south-central Colombian province of Caquetá has forced thousands of peasants to flee to urban areas.

MENCOLDES, the inter-Mennonite agency for development in Colombia, has launched a joint project with World Vision and Catholic Relief Service (CRS) to assist displaced persons in Florencia, capital of Caquetá.

The project will assist some 200 families with health care services, food, housing, clothing, and employment. Mennonite Central Committee is contributing \$5,000 to MENCOLDES for its share of the project costs. The other two agencies, along with the

Lutheran Church and a human rights group, have also agreed to each contribute \$5,000.

The decision to set up the project followed a May visit to Florencia by MENCOLDES director Luis Correa and representatives of World Vision and CRS. "The situation is very serious and the refugees truly need help," says Correa.

He reports that families fleeing the violence often had to abandon all their possessions. Many are now living in "inhuman conditions," including large numbers who have to sleep on the ground.

Most of Colombia's approximately 2,000 Mennonites live near the major cities of Bogotá and Cali, and have not been directly affected by the violence in Caquetá.

Sarasotans participate in arms freeze rally

A demonstration in Sarasota, Fla., calling for a nuclear arms freeze, included five Mennonites from Southeast Convention. Held on June 12, the protest drew more than 300 despite the high humidity and temperature.

The march began at a local high school and ended at a Congregational United Church of Christ, approximately one mile away. Among those speaking at the church was Martin Lehman, general secretary of Southeast Mennonite Convention.

He told those gathered that Mennonites see the issue as more inclusive than just the nuclear arms freeze. "From the Mennonite point of view," he said, "Jesus meant for his followers to lay down swords, guns, and bombs of all kinds." When Lehman finished, he received a spontaneous round of applause, with quite a few rising to their feet.

"It was good to see (other) people applauding him not only us Mennonites," said J. C. Shenk, another participant. "And then what was really exciting was to hear a nun from El Salvador reiterating what Martin had said.

Ken Johnson Shenk, also a participant in the rally, is leading an elective Sunday school class at the Bahia Vista Mennonite Church in Sarasota on the subject "The Christian and the Nuclear Arms Race." Though he was pleased to see speakers from roughly eight denominations on the program, he would have been happy to see more Mennonites involved.

"Rather than fearing that involvement with others will taint our message, it seems only fitting that we join others in our pursuit of peace. If we are against all wars, we must start somewhere to take a positive stand against preparation for war."

Born in Japan, Johnson Shenk says he was greatly influenced by Hiroshima and particularly because of personal contact with a Mr. Matsumoto, one-time headmaster of a Christian girls' school in Hiroshima.

The class which Johnson Shenk leads is using "A Matter of Faith," a study guide for churches on the nuclear arms race. It is compiled and edited by *Sojourners* magazine.—Audrey Metz Frey, Sarasota, Fla.

Children who carry large knives—those who must cut firewood

"I was three years old," said Ta Vu, "when my parents were killed, so I hardly remember them at all."

Ta Vu, a Hmong boy from Northern Laos, is now 15 years old and lives in an orphanage in the former royal city of Luang Prabang. One of 150 children at the Luang Prabang Orphanage, Ta Vu's parents were killed during the American-Indochinese conflict.

Houmpaan, now 16, remembers that his parents had been slash-and-burn farmers, planting dry rice on burnt-off hillsides. They lived in a little village called Muong Ngio, about 10 hours upriver from Luang Prabang. Then the bombs came and his parents were killed.

Sinuan recalls living in the forest, trying to avoid the bombs, when she lost her family. Her parents had also been slash-and-burn farmers, from the Midland Lao village of Sieng Ngeum, just southeast of Luang Prabang.

From the same village, Paan Ta Vong was five years old when he lost his parents. He remembers that they had been refugees, fleeing the war and the bombs.

The children reported that after their parents died other villagers cared for them. But life was difficult. Indeed, the Lao words for orphan, "daek gam paa," indicate a life of hard

work and poverty. Literally they mean, "a child who carries a large knife," or one who must cut firewood for his or her own needs and perhaps for others in exchange for food and clothing.

Now, at the orphanage, life is more settled and routine. The children can go to school and the basic needs of food and shelter are provided by the provincial government. But they must still cut their own firewood. Several times a week, before school, they go out in groups to gather wood and carry it the several kilometers back to the orphanage. There it is stacked to dry before it is used to boil their rice and vegetables.

Mennonite Central Committee representatives first visited the orphanage in August 1981 after repeated urging by the National Committee for Social and Veterans Affairs. Since then, MCC has provided a modest amount of assistance, including beds, tables, mosquito nets, blankets, sleeping mats, cloth, kitchen utensils, sweaters, seeds, and sports equipment.

On our most recent visit, the children enthusiastically posed for pictures, wearing the sweaters which MCC had given. They also presented us with a delightful program of songs and traditional Lao dances.

As we interviewed several of the older

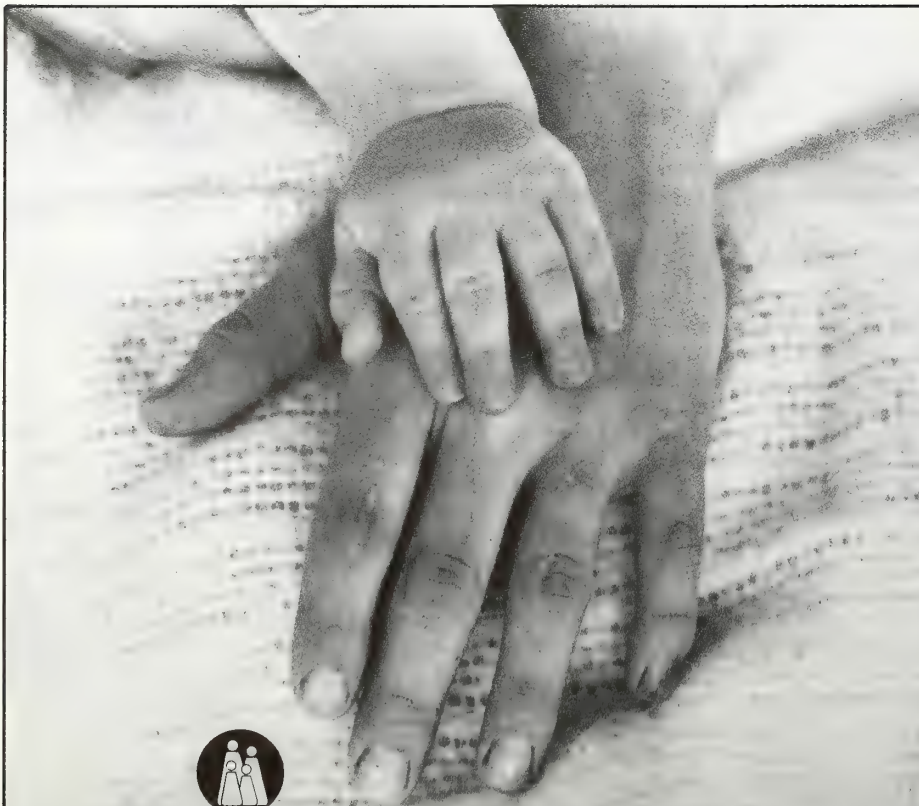
children, we discovered courageous teenagers who despite their difficult past are able to enjoy life and build toward the future. They have all had to work very hard in school, not only because they have lacked a secure family setting but also because many of them come from various ethnic minorities and are thus less familiar with the Lao language.

Like all children, however, they have their own favorite subjects. Ta Vu likes history, especially world history, while Houmpaan prefers chemistry and science. Sinuan enjoys math while Paan Ta Vong's favorite is geography.

They also enjoy sports. Although much of their time is taken up with gathering firewood, walking to and from school, walking to the market, and tending the garden, they do have some free time. Ta Vu and Houmpaan love to play soccer. Paan Ta Vong and Sinuan prefer Ping-Pong, played on an improvised table.

MCC has agreed to continue its assistance to the orphanage in 1982. Thus far, they have requested benches, raincoats (for the rainy season when the children walk to school), sprinkling cans, seeds and insecticides, bicycles, soap, additional sports equipment, a sewing machine, and medicine.

—Linda Gehman Peachey



**Mennonite
Mutual Aid**

Church Relations, Post Office Box 483, Goshen, IN 46526

Tell your story. About the touch of sharing. About the supporting hand of mutual aid.

A story is a seed — or a dozen seeds. Your story may implant a greater spirit of care in one listener or sow ideas for helpfulness in a dozen listeners.

Mutual Aid Sunday, September 19, will give you opportunity to exchange your story with others in your congregation or group. And to celebrate the shared life through songs and hymns.

If you'd like more ideas to help you plan for Mutual Aid Sunday, order "Sharing — a way of life" Resource Guide from Mennonite Mutual Aid.

mennoscope

The installation service for Dennis R. Kuhns was held at the Bethel Mennonite Church, Gettysburg, Pa., June 27. John R. Martin, registrar at Eastern Mennonite Seminary, spoke on "Body Life at Bethel," basing his remarks on Eph. 4:1-16. Nelson L. Martin, overseer, and Ross Goldfus, Atlantic Coast Conference minister, also participated in the service. Afterward, the congregation hosted a fellowship hour in honor of the new pastoral family. Kuhns is a student at EMS and will complete his studies during the next school year. Dennis, Joyce, and their daughters Jennifer and Kris are temporarily residing at 121 West York, Big-leville, Pa.



Dennis R. Kuhns

Brook Lane Psychiatric Center, Box 1945, Hagerstown, MD 21740, has an opening for an experienced development person. Write David Rutherford, CEO, at the above address, or call (301) 733-0330.

Selective Service has announced that the period to comment on proposed regulations for the Alternative Service Program has been extended until Aug. 6. The previous deadline for response was July 7. A Mennonite Central Committee U.S. delegation went to Washington, D.C., June 24 to 25, to share concerns about the proposed regulations. The delegation reemphasized specific concerns expressed by representatives of 10 Mennonite, Brethren in Christ, and Amish groups who met on June 15 at Akron, Pa., to formally respond to the proposed alternative service regulations. The inadequate protection of conscience in the job placement process, such as in appeals procedures, along with an erosion of the civilian character of alternative service, were highlighted. Participants in the delegation were Paul Landis, chairman of MCC U.S., and Ann Landis of Landisville, Pa.; John E. Toews of Fresno, Calif., representing Mennonite Brethren; Robert Kreider of Newton, Kan., General Conference member of MCC U.S.; Delton Franz, director of MCC Washington

Office; and Jim Amstutz, staff member for MGC U.S. Peace Section.

Special meetings: George R. Brunk, Harrisonburg, Va., at Erisman, Manheim, Pa., July 18 (10:00 a.m.) and in tent meetings at Landisville (Pa.) Camp Grounds, July 18-25.

Change of address: Phil Ebersole from

Harrisonburg, Va., to 5551 W. Bancroft St., Toledo, OH 43615. Myron Augsburger from 3051 N. St., to 229 9th St., N.E., Washington, DC 20002. Roy Brubakers from Kenya to R. 1, Box 12, Mifflintown, PA 17059. Joe Bontragers from Tanzania to RD 4, Milford, DE 19963.

marriages

Crawford—Poole.—Murray Edward Crawford, Monkton, Ont., Lutheran Church and Sandra Ellen Poole, Milverton, Ont., Poole cong., by Amsey Martin, June 12, 1982.

Crist—Yutzy.—Robert Crist, Arthur, Ill., and Myrna Yutzy, Arthur, Ill., Quin Chapel Cons. Church, by Wayne Hochstetler, June 12, 1982.

Derstine—Freed.—John Pierre Derstine, Blooming Glen, Pa., Blooming Glen cong., and Sheryl Delp Freed, Souderton, Pa., Rockhill cong., by Russell Detweiler and David F. Derstine, June 26, 1982.

Derstine—Musselman.—Steven L. Derstine, Telford, Pa., Franconia cong., and Cathy J. Musselman, Franconia, Pa., Salford cong., by John L. Ruth and Floyd Hackman, June 26, 1982.

Geiser—Lehman.—Ronald Giser, Mt. Eaton, Ohio, and Bonita Lehman, Apple Creek, Ohio, both of Sonnenberg cong., by Ray Himes, June 19, 1982.

Glick—Sutter.—Samuel W. Glick, Kalona, Iowa, Roanoke (Ill.) cong., and Jean A. Sutter, Morton, Ill., Metamora cong., by Walter Dyck and Larry Augsburger, June 12, 1982.

Grovatt—Zehr.—Lester Grovatt, Vincentown, N.J., Methodist Church, and Carla Zehr, Newfane, N.Y., Clarence Center-Akron cong., by Howard S. Bauman, June 25, 1982.

Hansen—Lapp.—Mike Hansen, Woodburn, Ore., Nazarene Church and Kristy Lapp, Molalla, Ore., Zion cong., by John P. Oyer, June 12, 1982.

Harding—Wagler.—Leo John Harding, Stratford, Ont., Catholic Church, and Rosemary Elizabeth Wagler, Newton, Ont., Poole cong., by Amsey Martin, June 25, 1982.

Heyerley—Rohrer.—Leon Marshall Heyerley, Morgantown, Pa., Zion cong., and Wanda Joy Rohrer, Ronks, Pa., First Deaf cong., by Raymond E. Rohrer, father of the bride and Paul M. Zehr, June 5.

Horst—Wideman.—Nathaniel W. Horst, Elmira, Ont., Floradale cong., and Helen Wideman, Elmira, Ont., Lutheran Church, by Howard Guse and Lester Kehl, June 18, 1982.

Jensen—Yoder.—James Jensen, Everest, Kan., Christian Church, and Beth E. Yoder, Goshen, Ind., College cong., by Arnold C. Roth, June 27, 1982.

King—Miller.—Daniel King, Morton, Ill., Bethel cong., and Doris Miller, Morton, Ill., First Menn. cong., by James Detweiler and Melvin Friesen, June 26, 1982.

Leis—Roes.—Murray Leis, Brunner, Ont., Maple View cong., and Marilyn Roes, Waterloo, Ont., Poole cong., by Amsey Martin, May 29, 1982.

Martin—Roth.—Henry Martin, Waterloo, Ont., Hawkesville cong., and Marcella Roth, Waterloo, Ont., Erb Street cong., by J. Lester Kehl and S. David Garber, June 12, 1982.

Miller—Fisher.—Lee E. Miller and Susan A. Fisher, both of Evanston, Ill., College cong., by Arnold C. Roth, June 26, 1982.

Miller—Schlabach.—Dean Miller and Nancy Schlabach, Sugar Creek, Ohio, both of Walnut Creek cong., by Alvin Kanagy, June 5, 1982.

Miller—Wood.—Walter Miller, Bourbon, Ill., Old Order Amish Church, and Connie Wood, Lovington, Ill., Arthur cong., by Wayne Hochstetler and Joe Diener, June 19, 1982.

Roth—Stutzman.—Russell Roth, East Fairview cong., Milford, Neb., and Terri Stutzman, Beth-El cong., Milford, Neb., by Gary Parish, June 26, 1982.

Schwartzentruber—Kraus.—Mike Schwartzentruber, London, Ont., Valleyview cong., and Jan Kraus, Elkhart, Ind., College cong., by Arnold C. Roth and Rachel S. Fisher, June 19, 1982.

Shantz—Brenneman.—Roderick Dean Shantz, St. Clements, Ont., St. Jacobs cong., and Judith Ann Brenneman, Newton, Ont., Poole cong., by Amsey Martin and Ken Brenneman, June 26, 1982.

Showalter—Sollenberger.—Linden Alvah Showalter, Maugansville, Md., Salem Ridge cong., and Ruth Elaine Sollenberger, Chambersburg, Pa., Pleasant View cong., by Merle G. Cordell and John Sollenberger, father of the bride, June 5, 1982.

Stauffer—Yeackley.—Delton Rene Stauffer and Anita Alice Yeackley, East Fairview cong., Milford, Neb., by Norman Beckler, June 25, 1982.

Toth—Roes.—Douglas John Toth, Listowel, Ont., Presbyterian Church, and Donna Kathleen Roes, Millbank, Ont., Poole cong., by Amsey Martin, May 8, 1982.

Warren—Schlabach.—Donald Warren, Fresno, Ohio, and Esther Schlabach, Sugar Creek, Ohio, both of Walnut Creek cong., by Alvin Kanagy, June 27.

births

Bawell, Elias and Nancy (Miller), Stratford, Tex., third child, second son, Kenneth Robert, June 10, 1982.

Beachy, Dan and Tina (Ginder), Belington, W.Va., first child, Benjamin Luke, Apr. 18, 1982.

Chatterji, Dhiren and Jan (Schweitzer), McCook, Neb., first child, Asha Rani, June 17, 1982.

Derstine, Rodney and Rachel (Blosser), Salem, Ore., first child, Katherine Blosser, June 30, 1982.

Freidli, Daniel and Darcy (Stauffer), Beaver Crossing, Neb., first child, Daniel Jay, June 26, 1982.

Fry, Gary and Diane (Holliday), Elberton, Ga., first child, Joseph Andrew, June 24, 1982.

Hiebert, David and Jennifer (Peterson), Scottsdale, Pa., second child, first daughter, Addeline Ruth, May 3, 1982.

Kauffman, Arlis and Judy (Nussbaum), Apple Creek, Ohio, second son, Jared Michael, June 21.

Keim, Paul and Julie (King), Neuwed 1, West Germany, second daughter, Naomi Ruth, June 22.

Kolb, Levi and Becky (Souder), Spring City, Pa., first child, Laurel Nicole, June 19, 1982.

Landis, Steven and Rosemary (Kindy), Mt. Jackson, Va., first child, David Paul, June 13, 1982.

Maust, James and Joyce (Beachy), Pottstown, Pa., third daughter, Kimberly Joel, July 2, 1982.

Meck, Ronald and Joyce, Denver, Pa., Jeremy Ronald, May 20, 1982.

Mininger, Timothy and Gail (Meyers), Souderton, Pa., first child, Jared Michael, June 21, 1982.

Schweitzer, Royce and Rita (Cassels), Henderson, Neb., fourth child, first son, Derek Royce, June 2, 1982.

Shank, John H. and Debra (Denlinger), Conestoga, Pa., second child, first daughter, Angie Nicole, Apr. 9, 1982.

Turi, Burt and Rose (Lehman), Tofield, Alta., second child, first son, Glen Marvin, June 14, 1982.

Weatherholt, Ronnie and Amy (Ingold), Elkhart, Ind., first child, Tiffany Jo, June 24, 1982.

Yoder, Wesley and Cathy Jean, Arthur, Ill., second child, first daughter, Bethany Lynn, June 25.

\$305,851.

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$305,851.94 as of Friday, July 9, 1982. This is 40.8% of the total needed. Contributions have been received from 322 congregations and 173 individuals. Individual gifts represent \$63,690.62 of the total.

Goal: \$750,000

obituaries

Amstutz, Della E., daughter of Jacob P. and Lydia (Gerber) Gerber, was born at Kidron, Ohio, June 28, 1901; died at Kidron, Ohio, May 11, 1982; aged 80 y. On Sept. 14, 1922, she was married to Albert J. Amstutz, who survives. Also surviving are one daughter (Agnes—Mrs. Elmer Geiser), 5 sons (Myron, Aquila, Doyle, Galen, and Sherman), 21 grandchildren, 10 great-grandchildren, and 2 brothers (Gilbert and Oswin). She was a member of Sonnenberg Mennonite Church, where funeral services were held on May 14, in charge of Ray Himes and Delvin Nussbaum.

Amstutz, Esther, daughter of John D. and Catherine (Lehman) Bixler, was born at Dalton, Ohio, Feb. 13, 1904; died at her home on June 29, 1982; aged 78 y. On Dec. 25, 1924, she was married to Paul N. Amstutz, who died on Sept. 21, 1971. Surviving are 2 daughters (Lillian—Mrs. Richard Fox and Adeline—Mrs. David Yoder), one foster daughter (Mary—Mrs. Leonard Wollard), 3 sons (Ivan C., Clifford W., and Mahlon D. Amstutz), 19 grandchildren, and 16 great-grandchildren, 5 sisters (Martha Lehman, Clara Amstutz, Selma Bixler, Annie Evans, and Hilda Johnson), and 2 brothers (Allen Bixler and Reuben Bixler). She was a member of Kidron Mennonite Church, where memorial services were held on July 2, in charge of Richard K. Fox and David D. Yoder; interment in Kidron Church Cemetery.

Bender, Ralph Edward, son of Henry J. and Ada (Orendorf) Bender, was born at Canton, Ohio, Mar. 23, 1919; died of a massive heart attack at Robinson Memorial Hospital, Ravenna, Ohio, June 8, 1982; aged 63 y. On Dec. 31, 1942, he was married to Louella Short, who survives. Also surviving are 2 sons (Merlyn and Everette), and 6 daughters (Nancy, Mary—Mrs. John Yoder, Delores—Mrs. C. Wayne Yoder, Norma Jean, Sara—Mrs. Ken Shoup, and Sharon—Mrs. Milton Shoup), and 2 brothers (Lester and Chester). He was preceded in death by twin sisters. He was a member of Aurora Mennonite Church, where funeral services were held on June 11, in charge of Lawrence Brunk; interment in the church cemetery.

Burkey, Arthur, son of Pete and Mary (Steider) Burkey, was born at Milford, Neb., Dec. 27, 1891; died on May 22, 1982; aged 90 y. On Jan. 9, 1913, he was married to Amanda Stutzman, who survives. Also surviving are 3 sons (Perry, Lorence, and Marlin), 4 daughters (Alda—Mrs. Lloyd Swartzendruber, Verda—Mrs. Clayton White, Loretta—Mrs. Roy Wolfer, and Arla—Mrs. Eldon Miller), 17 grandchildren, 20 great-grandchildren, 4 brothers (Edd, Lester, Ray, and Irvin), one sister (Clara Hostetler), and one stepbrother (Dan Sutter). He was preceded in death by 3 grandchildren, 2 great-grandsons, 5 brothers (John, Joe, William, Alvin, and Elmer), and one sister (Emma Hostetler). He was a member of East Fairview Mennonite Church, where funeral services were held on May 25, in charge of Oliver Roth and Hugh Campbell; interment in East Fairview Cemetery.

Erb, Jocelyn Nicole, daughter of Merle and Miranda (Hubbard) Erb, was born at Henderson, Neb., June 6, 1982; died in Shickley, Neb., June 24, 1982; aged 18 d. Surviving are her parents, grandparents (Mr. and Mrs. Alvin Erb, and Mr. and Mrs. Dallas Hubbard), great-grandmother (Alma Stutzman), and great-grandfather (E. N. Nason). Funeral services were held at the Salem Mennonite Church on June 26, in charge of Wilton Detweiler and Lee Schlegel; interment in the Salem Cemetery.

Forrey, Alma M., daughter of Edwin and Ella Stief, was born in East Hempfield Twp., Jan. 31, 1896; died at Duke Convalescent Residence, Lancaster, Pa., June 3, 1982; aged 86 y. She was married to Oliver N. Forrey, who died in 1979. Surviving are 3 daughters (Marie—Mrs. Clarence Risser, Violet—Mrs. Martin Erb, and Helen Moyer),

2 sons (Warren and Jay N. Forrey), 7 grandchildren, 9 great-grandchildren, one sister (Esther—Mrs. Raymond Bradley), and one brother (Paul Stief). She was a member of Landis Valley Mennonite Church. Funeral services were held at Gundel Funeral Home on June 5, in charge of Lester M. Hoover; interment in Landisville Mennonite Cemetery.

Glick, Mamie Catherine, daughter of John and Catherine (Zook) Roth, was born at West Liberty, Ohio, Oct. 22, 1906; died at Valley View Haven, Belleville, Pa., June 20, 1982; aged 75 y. On Oct. 4, 1928, she was married to Jonathan H. Glick, who survives. Also surviving are 5 daughters (Ada—Mrs. Darvin Yoder, Rebecca—Mrs. Joshua Yoder, Marian—Mrs. Nathan Stoltzfus, Jane E. Hartzler, and Helen—Mrs. Samuel Delany), 4 sons (John P., Mark C., Sherman L., and Eugene I.), 25 grandchildren, and 6 great-grandchildren. She was a member of Allensville Mennonite Church, where funeral services were held on June 23, in charge of Paul Bender, Timothy Peachey, and Nathan Stoltzfus; interment in Allensville Mennonite Cemetery.

Good, Bertha, daughter of John and Marie (Sepp) Eichelberger, was born near Dewey, Ill., Feb. 5, 1898; died at Gibson Community Hospital, Gibson City, Ill., June 22, 1982; aged 84 y. On Sept. 12, 1917, she was married to Arthur Good, who died in 1970. Surviving are one foster daughter (Violet Heiser), 2 foster grandchildren, and 5 foster great-grandchildren. She was a member of East Bend Mennonite Church. Funeral services were held at Fiedler Funeral Home on June 24, in charge of Ivan Birkey; interment in East Bend Cemetery.

Hostetler, Mary, daughter of Elmer and Lena (Yoder) Bontrager, was born in Johnson, Co., Iowa, Oct. 7, 1908; died of a heart attack at Mercy Hospital, Iowa City, Iowa, June 16, 1982; aged 73 y. On Sept. 7, 1930, she was married to Aaron Hostetler, who died on Apr. 24, 1963. Surviving are one son (Sanford), one daughter (Jessye—Mrs. Don Westmoreland), 6 grandchildren, and 3 brothers (Harold, Monroe, and Robert Bontrager). She was a member of Kalona Mennonite Church, where funeral services were held on June 19, in charge of Howard Keim and Elton Nussbaum; interment in East Union Cemetery.

Kipfer, Herman, son of John G. and Catherine (Jantzi) Kipfer, was born in Mornington Twp., June 7, 1904; died at St. Marys Hospital, Kitchener, Ont., June 15, 1982; aged 78 y. On Oct. 15, 1925, he was married to Adela Kropf, who survives. Also surviving are 2 daughters (Mrs. Helen Yost and Mrs. Beatrice Roes) and 2 sisters (Mrs. Mary Lichty and Mrs. Irene Schleuter). He was a member of Poole Mennonite Church, where funeral services were held on June 18, in charge of Amsey Martin; interment in Poole Mennonite Cemetery.

Livengood, Freda Margaret, daughter of Norman and Anna (Yoder) Yoder, was born at Springs, Pa., Apr. 6, 1900; died of a heart attack at Sacred Heart Hospital, Cumberland, Md., June 27, 1982; aged 82 y. On Oct. 18, 1922, she was married to Myron J. Livengood, who died on May 25, 1970. Surviving are 2 daughters (Phyllis—Mrs. Winston Weaver and Doris—Mrs. Harold Ours), one son (Paul M.), 2 brothers (Walter N. and Norman Yoder), and 4 sisters (Rhoda Dayton Gross, Eva Barton, Viola Johnson, and Sue Collins). She was a member of Pinto Mennonite Church, where funeral services were held on June 29, in charge of Elvin J. Sommers, Richard Martin, and Robert Johnson; interment in Pinto Church Cemetery.

Mast, Gerald O., son of Ray and Ida M. (Miller) Mast, Sr., was born at Walnut Creek, Ohio, Sept. 4, 1917; died of cancer at Baltic, Ohio, June 14, 1982; aged 64 y. On Mar. 22, 1941, he was married to Frances Miller, who survives. Also surviving are 2 daughters (Ann and Teresa—Mrs. Mike Holdsworth), 3 sons (Gary, Jeff, and Murray), 6 grandchildren, 2 sisters (Mrs. Paul Schrock and Mrs. Victor Brown), and one brother (Ray Mast, Jr.). One sister preceded him in death. He was a member of

Walnut Creek Mennonite Church, where funeral services were held on June 16, in charge of Alvin Kanagy; interment in Walnut Creek Church cemetery.

Miller, Emily, daughter of Chris and Rosa (Neuhouser) Beller, was born at Shickley, Neb., July 16, 1892; died at Pleasantview Nursing Home, Kalona, Iowa, May 22, 1982; aged 89 y. On May 26, 1912, she was married to Alpheus E. Miller, who died on Apr. 2, 1938. Surviving are 2 daughters (Dorothy—Mrs. Robert Mishler and Louise—Mrs. Floyd Brenneman) and 3 sons (C. Austin, Harold, and Donald). She was a member of Kalona Mennonite Church, where funeral services were held on May 24, in charge of Howard Keim, Elton Nussbaum, and Ron Kennel; interment in the East Union Cemetery.

Roth, Joseph, son of Mike and Lena Roth, was born at Milford, Neb., Nov. 1, 1895; died at Seward Memorial Hospital on Feb. 4, 1982; aged 86 y. On Feb. 15, 1920, he was married to Rosa Stutzman, who survives. Also surviving are 2 daughters (Irene—Mrs. Merle Miller and Edna—Mrs. George Kempnick), 3 sons (Merle, Glen, and Melvin), 21 grandchildren, 16 great-grandchildren, 2 brothers (Albert and Edward), and 2 sisters (Alma Bontrager and Frieda Kauffman). He was preceded in death by 5 sons and one daughter. He was a member of East Fairview Mennonite Church, where funeral services were held on Feb. 6 in charge of Loyal Burkey and Norman Beckler; interment in East Fairview Cemetery.

Smucker, Ernest Edward, son of Ralph R. and Alma (Albrecht) Smucker, was born at Goshen, Ind., June 3, 1919; died of complications due to cancer at Goshen, Ind., June 24, 1982; aged 63 y. On Aug. 30, 1941, he was married to Mary Liechty, who survives. Also surviving are 4 sons (Jon, Ernest Craig, Mark, and Paul), 3 daughters (Elaine—Mrs. John Harley, Julie—Mrs. Michael Baccash, and Mary—Mrs. Dan Lemons), 13 grandchildren, one brother (Art Smucker), and his stepmother (Mrs. Ralph Smucker). He was a member of College Mennonite Church, where memorial services were held on June 27, in charge of Arnold C. Roth and John Mo-semann; interment in Violet Cemetery.

Ziegler, Mary, daughter of Mr. and Mrs. Benjamin S. Shoemaker, was born in Waterloo, Co., Ont., July 2, 1881; died at Floradale, Ont., June 15, 1982; aged 100 y. On June 20, 1906, she was married to Sylvester Ziegler, who died in 1965. Surviving are one daughter (Florence Stickney), 2 grandchildren, and 7 great-grandchildren. One son (Lloyd) preceded her in death. She was a member of Floradale Mennonite Church, where funeral services were held on June 18, in charge of J. Lester Kehl and Rufus Jutzi; interment in Floradale Mennonite Church Cemetery.

P. 497 by Jim King; p. 498 by Martha Neufeld;

calendar

Mennonite Board of Missions, board of directors, July 22-24
Iowa-Nebraska annual conference, West Union, Parnell, Iowa, July 30-Aug. 1
Indiana-Michigan Conference, Pigeon, Mich., Aug. 1-3
Region V 1982 Assembly, Chambersburg, Pa., Aug. 6-8
Conservative Mennonite Conference, Lowville, N.Y., Aug. 9-12
Black Council, Franklin & Marshall College, Lancaster, Pa., Aug. 10-12
VI Convention of the Concilio Nacional, Hesston College, Hesston, Kan., Aug. 10-13
Allegheny Conference annual meeting, Springs Mennonite Church, Springs, Pa., Aug. 12-14
Black Caucus Assembly, Franklin & Marshall College, Lancaster, Pa., Aug. 12-15
Mennonite Board of Education Aug. 15-16
Mennonite Church General Board officers' meeting, Lombard, Ill., Aug. 17-19
Franklin Mennonite Conference annual meeting, Chambersburg, Pa., Aug. 28

Schillebeeckx tells group at Fordham Gospel backs unilateral disarmament

Edward Schillebeeckx, the internationally known Dutch Dominican theologian who lives in a small, densely populated country that probably would not survive a European nuclear exchange, stepped into the disarmament debate by endorsing the "simple" slogan used by European unilateral disarmament advocates: "Free the world of nuclear weapons, and first of all our own country."

Speaking to 500 students and faculty members at Fordham University on June 22, Father Schillebeeckx said the slogan represents a position that "is closer than any others to the demands of the Gospel." He called upon the bishops of the world to pursue their "strategic campaigns" against nuclear weapons in the light of this slogan.

Bible wins *Playboy* status in Rhode Island

The Holy Bible and other Scriptures now enjoy the tax-free status available in Rhode Island to *Playboy*, *Penthouse*, (and other magazines), daily newspapers, and periodicals. Gov. J. Joseph Garrahy has signed into law legislation exempting the Bible from the 6 percent sales tax on novels and other books, including college textbooks.

The general assembly enacted the legislation after clergymen complained that publications like *Playboy* were exempt, while the Scriptures were not.

Irvin W. Underhill dies at 86; black cleric led white Presbyterians

Irvin W. Underhill, the first black Presbyterian minister in the nation assigned to an all-white congregation, died of cancer at his home in Genesco, N.Y. He was 86 years old. Underhill became pastor of the all-white First Presbyterian Church in Nunda, N.Y., in 1957. He remained pastor of the congregation of the Presbyterian in the U.S. until 1967. He also set a precedent in 1929 when he became the first black missionary for the Presbyterian Board of Foreign Missions. He launched its work in Cameroon, West Africa, among pygmy tribes who had never met an outsider.

A native of Philadelphia, Dr. Underhill was graduated from the Wharton School of Finance of the University of Pennsylvania in 1922, worked briefly as a bank cashier, then entered Princeton Theological Seminary, completing his studies for the ministry in 1928. He was ordained that same year by the Presbytery of Philadelphia.

United Presbyterians say that they will continue peace effort through the decade

The general assembly of the United Presbyterian Church voted to extend the church's peacemaking initiative through the rest of the decade and took several additional actions to reinforce the policy.

James H. Costen, moderator of the 1982 assembly, declared that the peacemaking motion had passed unanimously. It asked each congregation to continue annual collections of money for peacemaking and that peacemaking committees be kept intact throughout the denomination.

Since last year's general assembly issued a "Call to Halt the Nuclear Arms Race," the peace project has spurred endorsement of a nuclear arms freeze proposal by all 15 of the church's synods and by 112 of the 151 regional governing units, called presbyteries, within the synods.

Minister is well aware how television violence can breed more violence

Television, says Eugene Schneider, can be used to communicate with people or can be used to destroy them. Many people say the same thing, but when Mr. Schneider expresses this belief, he speaks from experience.

The 59-year-old official of the United Church of Christ heard the killer of his brother Lloyd and his brother's wife and daughter testify that he had killed them after watching a television movie *Helter-Skelter* on CBS in the summer of 1976. Based on the life of Charles Manson, the movie was widely criticized as containing meaningless violence and glorifying a mass murderer. The killer of Mr. Schneider's brother said the movie had convinced him to kill members of the Schneider family, who lived on a farm near Lincoln, Ill., as practice in attempts to later kill the state's governor and attorney general.

Today, Mr. Schneider, who lives in White Plains, N.Y., recalls the death of his younger brother and says, "I am the last person to be objective about television. Television sells us things and we in the U.C.C. believe it also sells us values."

Lebanon invasion divides Americans but poll says most still lean to Israel

Americans are divided on whether Israel was right to invade Lebanon to fight the Palestine Liberation Organization (PLO), but most continue to believe the United States should give more support to Israel than to Arab countries, according to a CBS News Poll. Taken by telephone June 26 and 27, the survey of 985

voting-age Americans found that 76 percent had heard or read of the fighting in Lebanon. Of that group, 34 percent felt the Israeli invasion was justified, 38 percent opposed it, and 28 percent did not take either option.

Asked how the United States should respond, 32 percent said the U.S. should do nothing, 24 percent favored a reduction of aid to Israel, 20 percent said the U.S. should support Israel, 17 percent said they did not have an opinion, and 7 percent said the U.S. should criticize Israel.

Twice as many people surveyed said the United States should give its "strongest support to Israel" as felt that the U.S. "should pay more attention to the demands of the Arabs."

Mormons growing fast, now have stakes covering all of the British isles

Mormons have grown at such a rate that they now have stakes—or dioceses—covering the whole of Great Britain. In the words of an official of the Mormon Church—the Church of Jesus Christ of Latter-day Saints—"the final piece in the 'Mormon' ecclesiastical jigsaw in Britain has now been laid."

Mormons came to Britain in 1837 when thousands of converts were made, particularly in the industrial northwest. With the emphasis on emigration, the British Mormon membership remained around the 6,000 mark until the mid-1950s. With a renewed emphasis on building the church internationally, Mormon growth since then has been dramatic. Worldwide membership now stands at 5,000,000—115,000 of them in Britain.

Reagan twice axes bill containing postal rate relief for nonprofits

President Reagan has now twice vetoed an "urgent" supplemental spending bill containing postal rate relief for religious and charitable mailers. The stopgap spending bill included \$62 million to cover costs for the U.S. Postal Service to put nonprofit mailers back on a phased schedule of postal subsidy reductions. The entire subsidy was abruptly dropped in a budget-cutting move last year.

Proponents of the postal subsidy, Sens. Quentin E. Burdick (D-N.D.) and Ted Stevens (R-Ala.), said they would again seek to attach the measure to money bills or introduce it separately before the summer is out.

President Reagan's rejection of the funds is the second blow to nonprofit publishers and fund-raisers this month. The recently passed budget compromise set a ceiling for postal subsidies which may hike costs for these mailers by one third, beginning in October.

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“We boast of . . . the Lord our God”

Editor's Note: *This statement originated some months ago with the Peace and Reconciliation Mission Group of the Oakhurst Baptist Church in Decatur, Georgia. Since that time, the entire church has embraced their concern for peace, and recently has gone on record in support of a nuclear freeze.*

In the name of our Lord and Savior Jesus Christ, we bring greetings to our sister churches . . .

Recently we have begun to ponder the sudden eruption of warlike belligerency in our world. As Christians, we have felt an increased need to seek diligently the guidance of the Holy Spirit in reading of Scripture, in prayer, and in discussion. What should be our response to the world situation?

One concern of ours was that war could come so quickly that neither we nor our brothers and sisters in the Lord would have the chance for a special time of prayer and supplication. We do not feel that we can afford to wait for the actual outbreak of violence.

As citizens of two kingdoms, Christians must continually discern the rule of Caesar in the light of the rule of Christ. At various times and in different situations, Scripture pictures the reign of temporal authorities as “instituted by God” (Rom. 13) and as “the beast . . . uttering haughty and blasphemous words . . .” (Rev. 13). When questioned by the Pharisees, Jesus instructed, “Render . . . to Caesar the things that are Caesar’s, and to God the things that are God’s” (Mt. 22:21). Today, in the context of war and preparations for war, we must ask: What may we render to Caesar in light of what we must render unto God?

To this point, we have yet to come to any straightforward conclusion. Yet we do recognize some very clear and hard questions that will not go away. Paul encouraged the early church to “let two or three prophets speak, and let the others weigh what is said” (1 Cor. 14:29). Later he asked the church to examine themselves and see “whether you are holding to your faith” (2 Cor. 13:5). As brothers and sisters in Christ seeking to follow Paul’s directive, we ask you to weigh our thoughts as we ask ourselves if we are holding to the faith.

For many decades our nation has enjoyed the uninterrupted flow of material progress and prosperity. The steady increase in our standard of living was—until recently—taken for granted. The only real question has been the speed of that increase.

Many of us have long believed that our wealth is a sign of God’s grace to us (Ja. 1:17). We have tended to forget Luke’s insistence that “every one to whom much is given, of him will much be required . . .” (Lk. 12:48). Some in our day feel that all that we have is ours by right, regardless of the needs of other

peoples. They seem to feel that even war is justified in order to protect us from any threat to our material wealth or to a traditional source of wealth, such as oil supplies. We regard this argument as dangerous and unbiblical. In the context of war preparations and increased defense spending, it must be regarded very critically by the church.

It disturbs us that many Americans, some Southern Baptists among them, have begun to think along these lines:

A. Our wealth is of our own doing and is rightfully ours.

B. Our wealth depends on having access to energy sources from other nations.

C. Any threat to those energy sources constitutes a threat to what is rightfully ours. Therefore,

D. We have just cause to intervene in any way possible and with any force needed, even nuclear weapons, to maintain access to those energy sources.

Frankly, we sense that the entire discussion surrounding the issue of our national security, both economic and military, is ignoring basic biblical tenets. The psalmist says that “Some boast of chariots, and some of horses; but we boast of the name of the Lord our God” (20:7). Isaiah warns: “Woe to those who . . . rely on horses, who trust in chariots because they are many and in horsemen because they are very strong, but do not look to the Holy One of Israel or consult the Lord!” (31:1). Security is a result of righteousness and justice, not merely a function of our ability to exert military power and protect our oil supplies.

Let us suggest to you, our brothers and sisters, that the times call for our voice to be raised in questioning the assumptions now governing the national debate surrounding the events in the Mideast.

Toward this end let us:

1. Actively seek to learn the requirements of justice in this area so that we understand not just where our interests lie, but where others have rightful claim as well.

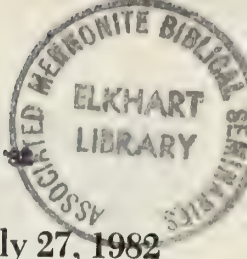
2. Earnestly repent from our fascination with violence and from our willingness to coerce others to our will. Rather let us seek in humility the things that will make for a sustainable peace between us and others in the world.

3. Carefully consider ways in which we can constructively participate in the national debate concerning these issues and communication within the body of Christ concerning the urgency of the times.

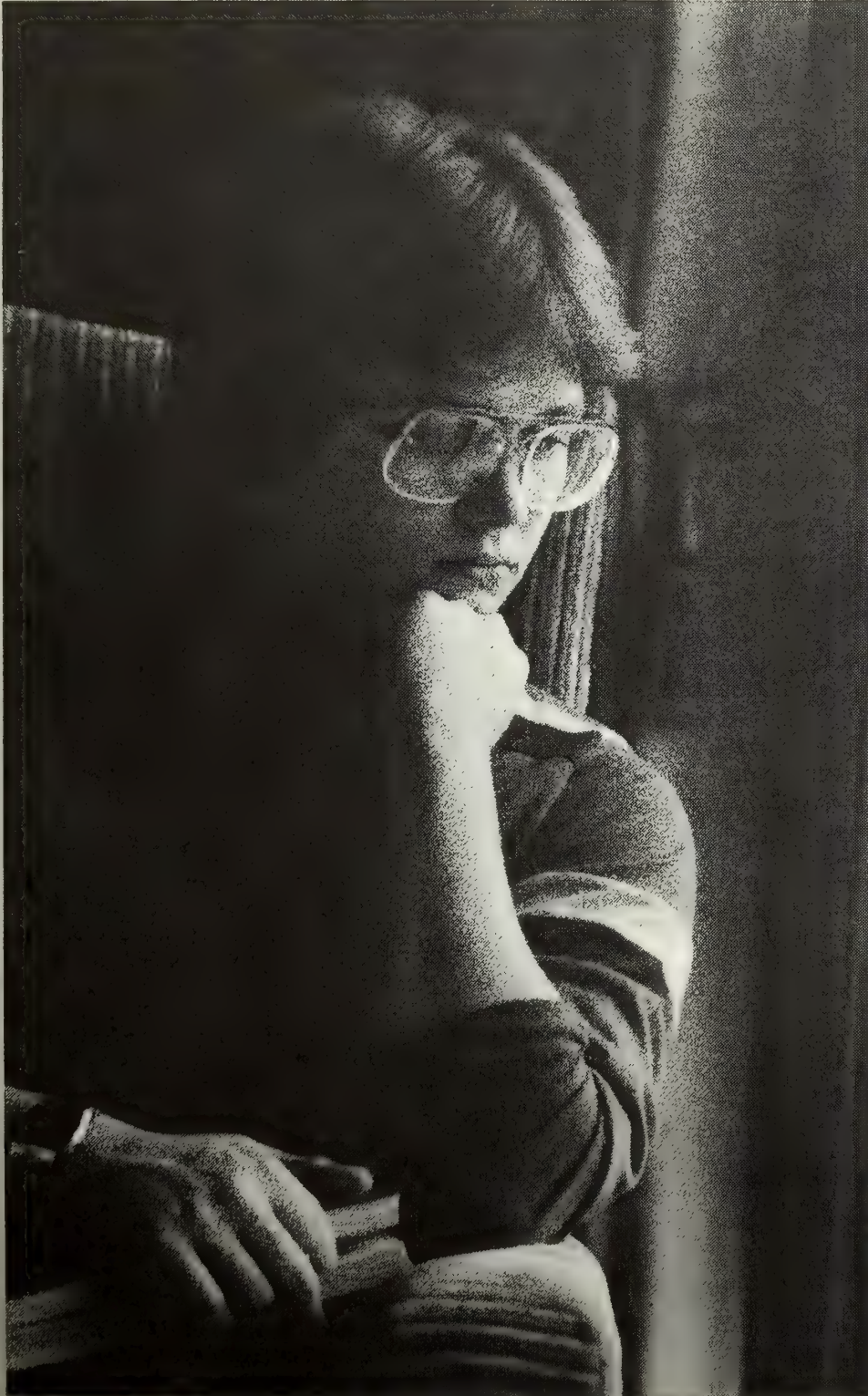
4. Humbly seek in prayer and meditation the wisdom of God to guide our individual decisions regarding the times and what we must do in response to them.

Timothy George in *Baptist Peacemaker*, July 1982. Used by permission.

Gospel Herald



July 27, 1982



**Youth
ministry:
one of the
most
important.
Page 510.**

Saved to rescue others

by Roy D. Kiser

When the Mountain View congregation near Waynesboro, Virginia, commissioned twenty-three volunteers to begin a new church family in Waynesboro, we did not realize that the Spirit would work so magnanimously. Yes, our little group prayed for and were expecting some great blessings. But not to the extent they have come. We had dared to pray for one hundred people to attend our first service last November 15, but 187 came. We anticipated the beginning of our Sunday school about March 1. But to accommodate and meet the discipling requirements of our new congregation, we were pressed to begin three months early.

We planned for our first members to be received around Eastertime. But because of the immediate salvation commitments of a good number of persons and the need to make room for the instruction of more new converts almost weekly, we prepared for our first member reception in February. Sixteen were baptized, twenty-one were received on confession of faith, and forty-one transferred in from local Mennonite congregations. Thirty-one of these were members of our church planting team from Mountain View. Another group of new believers is now being instructed for baptism.

Many of the new believers who were baptized only a few Sundays ago are now bringing friends and family members to our worship services. James made his peace with God and several weeks later brought his niece Linda to church. She has now responded to Christ and desires membership. Junior and Barbara have brought eight or ten other members of their extended family with them. Bonnie rededicated her life and then brought her husband to the church and to the Lord. Two weeks ago Pete and Mary committed their lives to Christ and are now praying for their married children and inviting them to the Lord.

Should we not conclude that this is the normal happening among God's people, with anything different being abnormal? Should we not expect and anticipate regular conversions and baptisms in the congregation that is taking seriously its commitments to the way of Jesus?

Should we not at least equip every believer, including those coming to faith, with the necessary commitments for the task of evangelism? Each one should have a personal knowledge of their responsibility to be a witness, since they are members of the family of God. And new believers, at the moment of conversion or soon thereafter, should be taught about and led into an immediate infilling of the Holy Spirit. Evangelism is the natural and expected outcome of such knowledge and commitments. As Spirit-filled witnesses, we will then witness the work

of the Spirit in bringing others to salvation.

The unsaved people of our communities need our freeing witness. If each of us disciples would commit ourselves to making other disciples, our world would be evangelized in short order. My home city of Waynesboro, Virginia, has about 20,000 inhabitants. If one disciple would disciple another the first year, then the two would disciple two the next year, then the four would disciple four others the third year, and so on, the whole city would be believers in less than fifteen years. And if this yearly doubling of disciples would continue, the whole world could be evangelized in less than thirty-three years!

A question has been prodding me. And it just doesn't go away. You may have thought about it, too. Why isn't our Mennonite Church in North America growing more rapidly? In the past four years we have increased in membership by only 3.159 percent. This increase is quite a bit less than one new member per year for every one hundred members. That is a paltry gain when so many people about us are lost. Somehow we are being less than serious with our heavenly calling to evangelism.

Our biblical mandate. In our heritage we have believed that Jesus and the Bible mandate all Christians to be faithful stewards of God's good gifts. Our stewardship includes the gospel. And the church of the Acts, we believe, examples us on how this mandate may be carried out. Let us view the example.

We assume that 120 disciples, which included men and women, heard Jesus say, "You shall be my witnesses..." They then saw him ascend to his throne of power. According to Jesus' directions, they waited and prayed in an upstairs apartment until they were filled, empowered, and enabled by the Holy Spirit for their task. Immediately, that same day, the tongues of the 120 were loosed for the purpose of evangelizing the masses of people surrounding them. An example of the

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Gospel Herald Volume 75 Number 30

Roy D. Kiser is pastor of Waynesboro (Va.) Mennonite Church and chairperson of Mennonite Board of Missions.

messages of the witnesses was Peter's Pentecost sermon recorded in Acts 2.

The fruit of their evangelistic efforts that day was three thousand converts. These were forthwith baptized with water and the Spirit. Now 3,120 strong, they bore testimony by life, and deed, and word to the lordship of Christ. Additions became multiplications, and "the number of disciples . . . increased rapidly."

True, there were some excesses among the believers. Some merely pretended their commitments. Others cheated in their giving. A few grumbled and complained. But the "springing well of water" within each consecrated disciple was issuing forth in bringing everlasting life to the sinners that surrounded them.

Yes, the 120, then the 3,120, then the 5,000, then the multitude of believers took seriously Jesus' last command to them: "While going, make disciples. . . ." There seem to have been few exceptions. While some of the disciples would be gifted as preaching evangelists, all of the disciples were to be "gossips of the good news." Why? Because they were experiencing a personal walk with Jesus by his Spirit. Witnessing was not a matter of gifting, but a matter of being in Christ. And God has not changed this order of things for our time.

Our historical record. By the time of the Reformation, the commission of Christ to his disciples to be "witnesses unto me" was so watered down that few believers were evangelizing and making disciples. Babies, not believers, were being baptized. Discipling had taken the form of learning the catechism and creed. Even Luther, the great reformer, proclaimed that witnessing and discipling should largely be in the care of the clergy.

The Anabaptists believed and taught differently. As John C. Wenger notes in the booklet *What Mennonites Believe*, they "felt a need to make Christ known wherever they could. They believed strongly in evangelism and outreach. They felt that every believer was commissioned by Christ and the church to be a witness. And since the government did not commission their ministers, the early Anabaptists were remarkably evangelistic-minded. It is our duty, they held, to make disciples of all men, for the Great Commission is binding upon Christians to the end of time."


Their belief in every-believer evangelism resulted in a new Pentecost. Thousands were saved and baptized as believers. As a part of their baptismal ceremony, these converts were commissioned to evangelize others. The population of Europe was soon given the choice of being radical followers of the bitter Christ or of continuing along the easy road proclaimed by the state churches. Because of the tension, persecution became severe. Thousands of witnesses lost their lives by hanging, drowning, burning at the stake, or by being pulled asunder on the rack. State church leaders, the governors, and the governed sought to squelch the new evangelism that was taking all of Europe by storm. Their efforts gradually succeeded, and Anabaptist evangelism subsided. The people of evangelistic fervor became the quiet people of the land.

While we as Mennonites have sought at times to regain the spiritual zeal and winsomeness of the early church and of the Anabaptists, we have generally succeeded in only a small way in pockets of evangelistic fervor here and there. Today we seem to be enamored by our many activities and good programs as a

small denomination and are giving too little attention to our primary calling to make disciples. As Oswald J. Smith states the case succinctly, "We are loaded down with countless church activities, while the real work of the Church, that of evangelizing the world and winning the lost, is almost entirely neglected." Our membership records give credence to his insight and deep concern.

Our present challenge. The world into which Jesus sent disciples in the first century is still in existence today. But it is a vastly enlarged world—more people, more problems, more challenges! There are more people than ever who have not heard, even once, the message of God's love, forgiveness, salvation, and eternal blessing! And we North Americans are living in a world, not only of many people, but also of many things. Things have often captured more of our attention and time than have the spiritual and material needs of our fellow beings here and around the world.

If we believe that our children and other kinfolk, our fellow workers, and our world neighbors are eternally lost without Christ, then our obligation to be servants of reconciliation is extreme. That obligation is not only a matter of love for them. It is also a matter of justice. Why aren't we more concerned? Why should we deprive others of eternal blessings because we are not living up to our calling? For the greatest good of the unsaved "we cannot help but speak what we have seen and heard" and experienced. To deny our commission is to deny our calling to be saints. To deny our responsibility is to deny humanity the option of choosing or rejecting the mercies of God.

The church is obligated to call people to respond to the lordship of Christ as the path to salvation and the infilling of the Holy Spirit. As seekers are saved and filled, their certainty of salvation and the empowering presence of the Spirit makes them bold and able witnesses. Eliminated from their lives are the weakness, fear, and shame that so often render Christians ineffective. By this route every believer should be able to witness with power. 

A response to the Waynesboro example

We always rejoice when God chooses to work in an individual's life or in a given situation. For various reasons, not all of which may be obvious to us, God has chosen to work in Waynesboro. I'm sure things such as timing, prayer, and openness have something to do with it.

We have to be careful, however, that we do not put guilt on people who have not developed their witnessing gifts and skills. Also, perhaps the group of those among us who have been given evangelistic gifts is smaller than we think. This is not to suggest that we are justified in lukewarmness and lack of concern for those around us.

I would suggest that Waynesboro could be a challenge to us and encourage us to redouble our efforts in our own situation wherever that may be. Church growth should be a spontaneous thing, taking place as the result of new life within the congregation. It should not be a burden to us.—Merle Stoltzfus, pastor, Hopewell (Pa.) Mennonite Church.

The price is lice

by Menno Wiebe

"I feel something crawling on the top of my head. Mary, come and check my hair for lice."

Mary Giesbrecht, who personifies servanthood at its biblical best, got up from the living-room circle to stand over Elaine Peters in search of those itchy little monsters. Despite a little shudder, neither showed malice.

I glanced away from the NHL hockey game on the tube to behold a picture that was more profound than Stanley Cup hockey—two of Mennonite Central Committee's volunteer teachers sharing the pleasures and plights of a usual day at school. Mary Giesbrecht, Elaine Peters, and Tim Kroeker constitute the teaching staff at the Tsulquate Indian School near Port Hardy, B.C.

Elaine is the nursery school teacher, Mary teaches kindergarten to grade 3, while Tim Kroeker, in this unusual alternate Indian school, teaches grades 4 and 5. While MCC (B.C.) director Harold Koslowsky and I visited the classrooms during the day, we noted that most of the children came to class well groomed and well dressed. There was an exception or two.

I also made a point of visiting several Kwakiutl homes that day in search of some answers regarding MCC's continuation of the Voluntary Service program in Port Hardy. Typical of many houses in Indian reserves elsewhere, the Tsulquate houses are small, poorly built, and severely overcrowded. Sewer and water are still only words written on project proposals filed somewhere several years ago in a regional Indian Affairs office.

Two hundred and forty-two Tsulquate people live in 35 houses, or an average of seven persons per small house. In utter congestion, these houses are located around and between a rocky mound of 38.7 acres, the extent of a land area given to the Kwakiutl band in 1964 when it underwent forced relocation. With the population rapidly increasing, there will be no place to build another house within two years. Literally and figuratively, their housing is on the rocks.

For good reasons. Chief Paddy Walkus, along with other Tsulquate residents, continues to wonder about all the "good reasons" they were given for relocating 18 years ago. Access to schools across the river in adjacent Port Hardy, available medical services, local stores, job opportunities, even a traditional clam bed were the reasons for relocating from the tradi-

tional settings of the two clans at Smith Inlet and Blondin Harbour. "But," we heard the people say, "is the education of our children not just an excuse to assimilate them into the white culture; is there more or less sickness now; are jobs really available; does the store food provide the nourishment that keeps our children healthy, and what about the clam bed at the mouth of Tsulquate River—why must our clam bed also be the place where the city of Port Hardy dumps its sewage? And then we are advised not to eat those clams."

"Is there any talk about returning to the traditional fishing villages north of here?" I asked the chief.

"People talk about it a lot," he replied, "but assimilation has done an awful thing to us. Our people like to go back to fish and gather herring eggs," he went on, pointing to an array of hemlock branches on the front porch. The branches were loaded with herring roe. "That's how we do it," he continued. "When it's spawning time we cut down small hemlock trees and lower them into the water at the right places. The herring, having a liking for the hemlock, lay their eggs on the green twigs. We pull them up in a day or two—before the predators get them—and dry them."

Joe Seaweed, the old man next door to the chief's house, told me that once dried, the herring eggs will last for two years. You just soak them in water overnight and they are just like fresh.

So the Kwakiutl people of Tsulquate village have good memories of their pre-relocation days. They are unhappy that their houses on those northern beaches were burnt down, and consider that as a measure to prevent their return.

Now, located adjacent to the booming town of Port Hardy, this community of Tsulquate is, however, on the outer edge of Canadian society. The crowded, poverty-stricken Indian reserve is not, and must not be equated with Indian culture. The reserve is the white man's way of controlling Indian life and of gaining access to the abundant natural resources of traditional Indian lands. It is more than coincidental that social malaise, apathy with all its ingredients of welfare dependency, excessive drinking, violence, joblessness, school dropouts, and bad health characterize the Tsulquate reserve. It is more than coincidental that, along with two additional reserves, the Tsulquate villages are within an immediate range of the huge mining operations of Utah Mines and the timber industry of MacMillan Bloedel. Booming northern industrial development, which almost without exception, happens on unnegotiated Indian habitat, simply occurs at uncalculable social costs, leaving in its wake typical industrial rubble. Northern development happens too often at the cost of human deterioration—in most


Menno Wiebe is director of native concerns, Mennonite Central Committee (Canada).

cases the deterioration of native peoples.

Apathy and scorn. The resulting apathy stares us in the face. More than that, Indian peoples now projecting such an unwanted image are receiving a crescendo of scorn from the larger white society. But Christians, whose thinking is oriented in justice, are challenged to do something beyond joining this cultural put down. Instead of jumping on the bandwagon barrage of blame and disgust, Christians can ask about the roots that grow into racial rejection. Having asked, we will also be able to understand somewhat better; and having understood, it will be possible to stand with the people at the crucial places of hurt.

To do so also involves some risks. Risks of nonacceptance by those who cannot or will not understand are among them. Risks

of placing our own increasingly suave lifestyles can mean, as it does for the voluntary MCC teachers at Tsulquate, getting lice into your hair. It happens when VSers work visibly and affectionately with Indian people, not only as nonresidential professionals, but as residential friends. Sometimes the proximity of such interaction gets them into one another's hair.

So MCC, while keeping its hopes up for basic changes in economic development, will in the meantime address the immediate issues of educating the children. At times it even means nit-picking. Christian volunteers whose love outweighs temptations of fear and whose commitments to God take them beyond prevailing hopelessness are receiving Tsulquate's unsolicited praise and embrace. Sometimes that embrace of affection necessitates battling a few lice, knowing that the real battle is against the bigger monsters of racial hatred and oppression. 

When a family member is mentally ill

by Margaret Foth

"If I had thought there were others who were going through the same thing, I would have felt less troubled, knowing I wasn't unique," said one man with a family member who had a mental illness.

Mental illness is the number one cause of all hospital admissions in the United States. One out of three hospital beds is occupied by a mental patient. Mental illness cuts across all social, economic, and educational lines—young or old, rich or poor, well educated or not.

So it's likely you know someone who has suffered a mental illness—perhaps someone in your family. The needs and hurts of family members are often critical, for the family plays a crucial role in the mental patient's return to health.

But the *families* of mental patients often have a tough road to walk. Phyllis Vine, who has written a book called *Families in Pain* (Pantheon Books, 1981), said that the common thread she noted in interviewing the families of mental patients was "the tremendous sense of isolation" these families felt. There are very predictable cycles that the family goes through, but families often don't know of the experiences of others because of the hush-hush attitude and isolation.

She also said that practically all the families were totally frustrated by the diagnostic process. This is not to criticize the qualified professionals who do a caring, valiant job of therapy. However, the field of psychiatry is relatively new in relation to other medical fields, and is constantly changing. There is much disagreement among professionals as to what treatments are best.

A common pattern in mental illness is that a person often makes many attempts to find help in different places. The patient complains that this doctor didn't help, that doctor made it worse, this doctor just prescribed some pills, and *no one*

seems to understand.


Part of the process of getting well means that the patient needs to learn ways to look within to understand feelings and to express them; then the patient must learn patterns to redirect thinking and behavior. And that requires the loving support of family and extended community, in addition to professional care.

Someone has pointed out that although there are many miracle drugs for combating mental illness, no one has yet been able to produce an "anti-stigma pill." Stigma is a very real part of what the mental patient struggles with: the feelings of inferiority, "differentness," of being labeled. Unfortunately, society has had a long history of rejecting people who are "different" from the norm. Why do we do this? Although I don't have an answer, one suggestion is that we are fearful.

One mother said, "If you tell someone you have a mentally ill child, they look at you as though you're the worst person in the world. And so you don't talk about it because you don't want to have to deal with that look."

But probably the biggest and most important part of dealing with mental illness happens *after* a patient is released from a treatment program. Because hospitalization is so expensive and limited in effectiveness, good follow-up care is crucial.

Recently released mental patients need help in practical matters like budgeting, housekeeping skills, grocery shopping, and so on. Or, if a family member comes home, the family may need relief occasionally from the full-time job of helping a patient get on his feet. The mental health associations in many communities are clearinghouses of support. Caring members of the clergy can be a great help to people recovering from mental illness.

Families of the mentally ill hang on to whatever hope they can for improvement. The progress may be slow and normal mental health may never return. But many have found strength from God for living with the slow, tortured progress, and for grace to accept what can't be changed. 

Margaret Foth is speaker on "Your Time," a radio program of Mennonite Media Ministries. This article is a script from that program.

Youth ministry: one of the most important

by Lavon Welty

It is gratifying to be part of a church that cares deeply about its youth. In the Mennonite Church, I observe that much time, effort, and funds go into making their church experience significant. Many congregations plan extensive programs for youth, and conferences and churchwide agencies have expended a great deal of effort in providing resources for youth ministries.

Last year's youth convention at Bowling Green provided a time for observing and experiencing youth of the church in a unique setting. Furthermore, it was my privilege last fall to travel extensively across the church and to observe numerous congregations in their ministry to youth.

Out of these experiences, I have become aware of five areas where congregations are concentrating their efforts in nurturing youth. The following summary can provide simply a listing of youth ministry activity that is being carried out more-or-less effectively in our congregations. For some congregations, it may provide a listing against which they might evaluate their youth nurture programming. It may also emerge as a list of priorities for youth nurture in the future.

Biblical knowledge. This first area grows out of reports coming to me in relationship to the use of The Foundation Series youth curriculum. While some youth Sunday school classes are experiencing positive results in using the curriculum, many others are frustrated with it. If I understand correctly, the frustration grows out of a lack of interest in or inability to spend time with the Scripture and the urge to move too quickly to application.

I believe that we have become too preoccupied with application. Young persons should be encouraged to dig into the biblical material not only for the potential for applying it to our lives and times but also for an increased understanding of the biblical message and its impact on persons throughout the ages. Through study, young persons can see how God was perceived to be working in the midst of the biblical people. In doing so, we can gain new understanding of how God may choose to work among us.

Developing relationships from a Christian faith perspective. The pattern of relationships being adopted by many young persons today is taken from secular society, especially television. While many of these signals are not necessarily unchristian, there are nuances, sometimes subtle, sometimes very direct, that promote a pattern of relationships which in many respects

is unjust and even violent.

Our understanding of faith has much to say about relationships, and the challenge remains before us to help young persons bring their faith to bear upon relationships among their peers as well as intergenerationally in the congregation.

Leadership training. Conference youth ministers at the 1981 Churchwide Youth Council sessions were encouraged by Ralph Lebold, Conrad Grebel College president, to find ways to call and train persons for congregational leadership.

Part of this task is accomplished through leadership training for youth group activities. However, it is more than that. Congregations must find settings where leadership abilities can be affirmed and persons encouraged to commit themselves to involvement in congregational leadership assignments. This may include a commitment to enter training programs for congregational leadership in college or seminary.

Providing memorable experiences in the context of the church. Many young people today are finding their memorable experiences outside of the church.

The churchwide youth convention provides a primary setting for a memorable experience. Although the cost of such events is not insignificant and the planning of them is increasingly complicated and involved, conventions can be important "markings" along the way of the faith journey. Such experiences can also happen in the context of the congregation and the conference.

Gift discernment is an important area for youth ministry. Stephen D. Jones in his book *Faith Shaping* (Judson Press, 1980) focuses this in a very helpful way: "Giftedness is how much God has invested in our life. We were set forth on our earthly trek with the giftedness to be able to meet the demands of each day. And in this context, it is a sin not to recognize our gifts, or to develop our gifts, or to volunteer our gifts." Seen from this perspective, what we do with our lives and what young people do with theirs during and after high school is critically important agenda.

I am hoping that the Life Planning Program can be an increasingly useful tool in helping youth discern their gifts. Life Planning helps young people think about and discuss issues in areas of faith and values, relationships, lifestyle, and career/vocational directions and decisions for their lives following high school, aided by an adult "advocate" in the congregation.

It goes without saying that congregations have many potential arenas of involvement as they attempt to help persons grow in their faith and commitment to Christ. Youth ministry is among these. Perhaps it is the most important.

Lavon Welty is youth ministries staff person with Mennonite Board of Congregational Ministries.

VS is helping make Crooked River a spiritual home on the range.

Once Crooked River Ranch's 11,000 acres of sagebrush was home to cows, horses, and more than a few rattlesnakes. Today the Central Oregon spread is being subdivided into housing for people—many of them retired.

In 1975 a few Mennonites banded together to start a fellowship at Crooked River. That group was the

nucleus for an interdenominational church that now numbers 90 members. Ranch Chapel has a clear vision: to provide a united witness for Christ at Crooked River Ranch.

A new VS household will be part of that vision. By providing services to the elderly and big brother and sister relationships to youth, VSers will help ranch

people see and understand the Christian concept of service.

—Lyn Hershey,
Ranch Chapel pastor

I'm ready to go to work
for church vision!

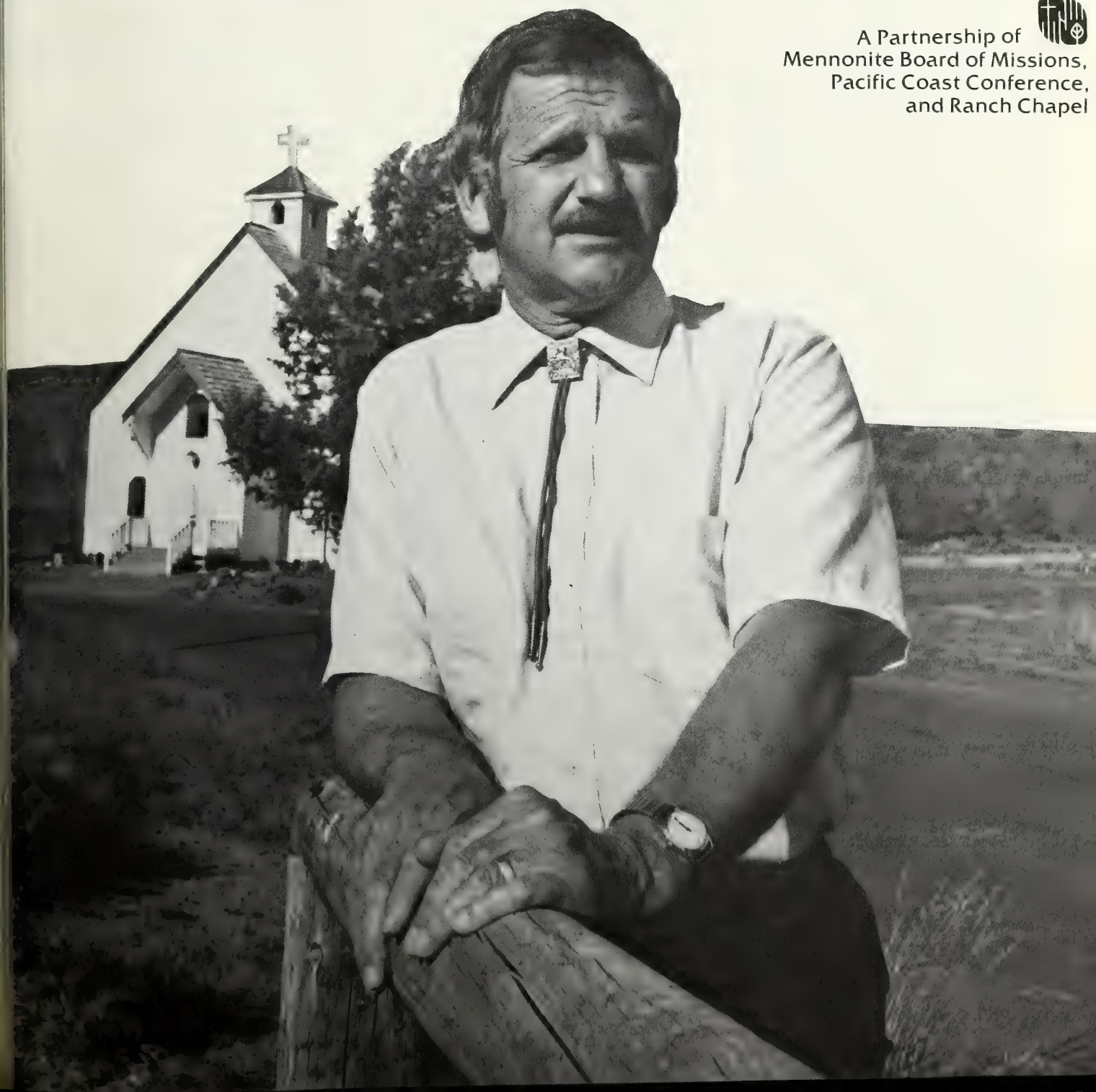
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A Partnership of
Mennonite Board of Missions,
Pacific Coast Conference,
and Ranch Chapel



a background report

A small group with a big mission— Mennonites in Paris

With World Conference coming up in 1984, we will be featuring more world news. Movement toward greater cooperation and unity is being felt in various parts of Europe, as this week's news section demonstrates. The Mausts made a trip through Paris on their way to Africa. News Ed

One doesn't typically think of Paris as a mission ground, but the Mennonite congregation at Chatenay-Malabry, on the outskirts of Paris, has found projects abounding for its members.

The relatively young church was founded in the mid-1950s when Orley Swartzentruber, a young Mennonite missionary looking for a spot to start service, came into contact with some women who had started a Bible study and were searching for a pastor. Under the auspices of Mennonite Board of Missions (MBM) Robert and Lois Witmer soon joined the Chatenay fellowship and later helped organize Mission Mennonite Francaise (MMF) to oversee church projects.

The church began outreach early when one of its first members realized the needs of mentally handicapped youth in the area. With firm congregational support and the administrative expertise of Robert Witmer one of the first sheltered workshops in France paved the way to productivity for a small group of mentally retarded youth and adults. Construction of a new building on property adjacent the Chatenay church allowed the workshop, now directed by French Mennonite Ernest Nussbaumer, to expand from 48 to 65 participants in October 1980. The former workshop was then renovated to aid more severely handicapped adults in a new program, "Center for Initiation to Work and Leisure," lovingly organized and run by Madame Odette Paris. Sunday school classes for the Chatenay children also meet in the cheerful new rooms.

In 1968 the MMF's ministry to the mentally handicapped met a new horizon when they acquired a country chateau about 30 miles east of Paris. André and Liliane Kennel, former owners helped to develop the program now directed by Philippe Manga. Domaine Emmanuel, located in the charming village of Hautefeuille (ÔT-FĀ) is now home to 60 mentally handicapped men.

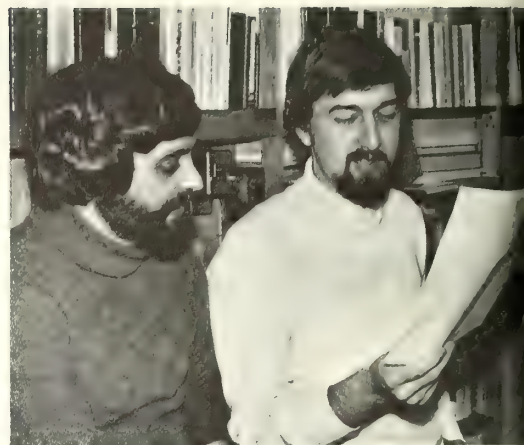
Dining rooms are on first floor of the elegant chateau with its cut crystal chandeliers, intricately carved oak woodwork, and parquet

floors. Residents have their "dorm" rooms upstairs. Regina Nussbaumer, the motherly residence director, encourages the men to display their personal artwork, hobbies, and trinkets for a homey touch to their rooms. Originally a recreational facility for a wealthy French family, the property includes not only the spacious chateau, but also other buildings renovated to house workshops and a small cafe. A new building next to the chateau affords much-needed office space to administrators and a cafeteria is now under construction.

Residents also work in large vegetable gardens and other outside projects which benefit the facility. Future plans include a retirement center for some of the older residents at Domaine Emmanuel.

Another project, the Foyer Grebel, was started to help African students find lodging and establish friendships when they move to Paris. Housing is in great demand in the Paris area and it is especially difficult for Africans to find apartments due to discrimination. Larry and Eleanor Miller, sponsored by MCC and MBM, and Neal and Janie Blough, MBM volunteers, devote their energies to locating apartments and coordinating a Christian fellowship for these students. Landlords rent their apartments directly to the Foyer Grebel, which then sublets to African students and/or mission volunteers in Paris for a period of language training. A French couple, Denis and Lydia Schultz who have been studying at AMBS in Elkhart, will direct the program when Millers' term ends. The fellowship offers lively Sunday get-togethers. The group meets to worship, debate, and form friendships weekly, except for the third Sunday of the month when members are free to worship at other churches. The support group helps the students cope with some of the ambivalent feelings that arise when a person from a Third World country moves to a Western nation. Many of the students are older and have wives and children in Africa who may or may not join them at a later date. Most are full-time students who also work full time while trying to adjust to a foreign culture.

A second project along the same lines, the Foyer Bethanie, was recently started in an apartment building owned by a Baptist group. Robert Witmer is temporary administrator for the new complex. Witmer is also serving as a liaison for the translation and publication of books in the Mennonite Faith Series. So far two translators have worked on the project and Daniel Widmer of eastern France will soon take on translation responsibilities. The goal is to translate four books annually. *The Way to Peace* is now at the printers.



Above left: Mission workers Neal Blough and Larry Miller and fellowship program for African students in Paris sheltered workshop. Below: The beautiful chateau of The Domaine Emmanuel program, directed by Philippe Manga. The program was founded in 1968 and is located about 30 miles from Paris.

One of the more recent developments in the Chatenay area is the "therapeutic village" conceptualized by the Witmers. On a plot of mission-owned property they are working to establish a small community of Christian families who will serve as a support group to persons with spiritual or emotional troubles. Witmer says the group could include as many as ten households, depending on the acquisition of adjoining property.

The idea has evolved over a period of years. Sometimes people that were relating to Chatenay members needed support when there was no one available. In the "therapeutic village" setting there would always be some-



church news



some of their involvements at the Foyer Grebel, a house-
light: Robert Witmer talks with an office worker at the
ville, France, is home to 60 mentally handicapped men.
s begun by the Mennonite Mission Francaise (MMF) in

body on hand to offer caring as the need would arise. Some families may have extra rooms for people who would require short-term lodging, but, mostly, visits are briefer.

Two houses have already been built. Witmers live in one and Michel and Francoise Augris, recent converts to the Mennonite faith, live in the other. The Augrises, who were active in a Catholic renewal movement when they met Witmers, found they shared a common vision of service to troubled persons. The two couples meet together weekly and have already established relationships with a number of emotionally unstable persons. —Gretchen Hostetter Maust



Two German conferences move toward greater unity

For historic, geographical, sociological, theological and other reasons the North and South German Mennonite Churches have not always understood each other nor worked together. Walter Sawatsky, a highly qualified observer, reports hope for greater cooperation.

At a historic joint meeting of the leading organs of the North and South German Mennonite conferences (*Vereinigung* and *Verband*), June 4 to 6 in Neuwied, both sides surprised each other by agreeing unanimously to form a joint executive committee. That committee is to be empowered to oversee and carry out those tasks which the two conferences wish to do in common. It was a major step toward unity and included a declaration of intent to unite more fully in a step-by-step process.

Each union will name five members to the joint executive, and this new body will be assigned the task to plan a peace seminar for February 1983 and a *Mennoniten Tag* for June 1983, the latter to be a Bible conference. This new joint body will assume responsibility for the German Mennonite Peace Committee (DMFK) and the German Mennonite Mission Committee (DMMK), both of which are active but lack solid anchoring in the congregations or conferences.

There was such enthusiasm in favor of this decision to be united as much as possible, that the group avoided lengthy discussion about precise structure and name, leaving to the recording secretary the task of choosing the appropriate title from the many that were suggested. An English title that can serve for now might be "Association of German Mennonites."

North German historian Heinold Fast had been asked to present a background paper on relations between *Vereinigung* and *Verband* during the past 50 years. Fifty years ago a concerted effort had been undertaken to unite the two bodies, but unity talks collapsed because one side tried to outmaneuver the other by suggesting naming a leading South German as chairman of the North German conference. A further attempt the following year became complicated with the Nazi effort to create one German national church. Still a more fundamental failure in 1935 was the inability to accept a common confession of faith—one side suspected the other of doubting the historicity of Jesus, while the other side found the language of confession of faith too pietistic. Actually there is at least a 150-year history of failure to unite 10,000 North Germans with a little over 1,000 South Germans.

This time the smaller *Verband* was the suitor while, for a few moments, the *Vereinigung* almost played the reluctant bride. This time too, it was a younger generation which spoke most often and consisted less of theologians than of

practicing churchmen. The churchmen had met each other at so many meetings, that long ago they had fully recognized each other as brothers in Christ and had come to see how irrelevant the stereotypes were. There were enough prickly personalities and loving persons on both sides.

Key spokesman for unity was Bernd Dyck, elder in Stuttgart (*Verband*) who presented a major address spelling out long-term goals for unity under the Lord Jesus Christ. Dyck challenged the participants to clarity, courage, and obedience. Not only did Dyck demonstrate these qualities himself in the manner in which he dealt with sensitive issues, there were repeated reminders during the discussion period to avoid being overcautious or worrying about group ego—rather to concentrate on obedience to Christ.

Bernd Dyck presented his ideas in the form of nine theses, arguing in thesis five that further steps toward unity were necessary in order to give Mennonites greater credibility; to be better stewards in the use of time, money, and gifts; and to make it easier to carry out the task God has entrusted to us in common in this current age.

Dyck's paper was greeted with strong applause. Although recognizing many historical factors which had kept North and South apart, and which now led them closer together, the primary issue was still one of obedience to Christ and to find the courage to obey. Hence, Dyck's paper stressed that under the lordship of Christ all who believe in him are brothers. This affirmation of the other as brother is possible because of God's grace.

Spelled out in thesis three, this meant that "God's mercy and love contributes more to genuine brotherhood than a confession of faith, no matter how well formulated, because all human confessions are only partial knowledge, so that to absolutize them has the effect of separating rather than uniting." Dyck also urged thankfulness for successful efforts at cooperation, yet also a readiness to replace persons, structures, or approaches if that would improve the work of God.

Indeed, the list of common projects that are successful is long and growing. It includes participation in common organizations such as IMO (relief and development), EMEK (mission), MFD (service), DMFK (peace), joint Umsiedler ministry, joint seminars of Mennonite theology students, a joint ministers retreat, increased pulpits exchanges, and congregations visiting each other. The German Mennonites also have a common songbook, an annual yearbook, and a common history society. A recent common effort is participation in an East/West commission.

German Mennonites have declared their intention to unite. A unity structure has begun. Now, as discussion chairman Eckhart Horsch reminded them in conclusion, the groups need to demonstrate how a church called to be a peace church is able to live in peace in spite of many differences.—Walter Sawatsky

resources for congregations

a monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON

Mennonite Marriage Encounter weekends will be held Sept. 10-12 in Bellefontaine, Ohio, and Sept. 24-26 in Denver, Pa. For more information contact: (Ohio) Carl and Elaine Newcomer, 5437 Rd. 32 S., West Liberty, OH 43357, (513) 465-5226; (Pa.) Family Life Commission, Salunga, PA 17538, (717) 898-6067 or 393-5426.

Mennonite Conciliation Service provides mediators for disputes, particularly among Christians within MCC sponsoring groups. MCS has also been involved in mediation at the community level, providing leadership and training in conjunction with local churches and agencies interested in establishing "mediation centers" for resolving minor community disputes. For more information about their services contact Mennonite Conciliation Service, MCC U.S., 21 S. 12th St., Akron, PA 17501; (717) 859-1151.

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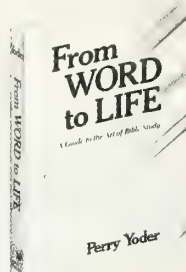
The *Home Bible Studies* short correspondence courses are designed for use by institutions and churches in their Bible teaching ministries. *Home Bible Studies* focus on three areas of study: Christian faith topics, personal growth, and Bible texts. Courses available are *God's Great Love*, *Growing in the Christian Faith*, *Sharing Your Christian Faith*, *Growing Toward Maturity*, *The Christian Way in Marriage*, *Growing Through Bible Study*, *The Gospel of Mark*, and *The Acts of the Apostles*. For sample courses and price schedules write to Home Bible Studies, MBM Media Ministries, 1251 Edom Road, Harrisonburg, VA 22801.

Wellness results when your body, mind, and spirit work together as a unit, and includes caring relationships and stewardship of the environment. You can review your dimension of wellness by using Mennonite Mutual Aid's Wellness Series I brochure "Wellness." Order "Wellness" for personal or group use from Mennonite Mutual Aid, Health Services, Box 483, Goshen, IN 46526.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515-1245.

From Word to Life

by Perry Yoder is a helpful guide to inductive study of the Bible. It presents the various methods of modern biblical study in a systematic way. Each step is explained and gives guideline questions to aid the reader's own practice of Bible study. The book is divided in three sections. \$12.95 (U.S.)/\$15.55 (Canada) from Provident and other bookstores.



Twelve Steps to Determine the Needs of Your Survivors provides a practical worksheet for the individual, family, or small group to review income, debt, benefits, final expenses, etc. Request your copy or copies from Mennonite Mutual Aid, Survivors' Aid/Life Services, Box 483, Goshen, IN 46526.

In *Evangelizing Neopagan North America: The Word That Frees* by Alfred C. Krass rethinks the evangelistic task, seeing a fuller vision of the missionary calling of God's people at home, the "neopagan" West. He notes, "It is urgent to bring people to a consciousness of the radical distance of the present order of North American society from the kingdom of God" and urges that believers "become part of dynamic communities of prayer and resistance, of hope and liberating action." \$9.95 (U.S.)/\$11.95 (Canada) from Provident and other bookstores.

AUDIOVISUALS

Families in Search of Shalom was produced by the National Parenting for Peace and Justice Network to present the biblical vision for families building and experiencing shalom in their homes, neighborhoods, and the world. The 10-min. filmstrip with cassette is available for a \$2 rental fee from the General Conference Mennonite Audio-Visual Library, Box 347, Newton, KS 67114; (316) 283-5100.

German broadcast group charts future course

The *Mennonitische Radiomission* that administers the two German radio programs, *Quelle des Lebens* and *Worte des Lebens*, met on May 8 in Bienenberg and decided the continue the two broadcasts, to clarify its aims, and to enlarge its base of support.

Christian Gerber, part-time director for the *Mennonitische Radiomission*, reports that the board faced a potentially large deficit near the end of the fiscal year and that discontinuation of the one program was considered.

However, the final deficit was considerably smaller than anticipated. "The board interpreted the financial deficit as a test of their faith rather than as a sign to curtail programs," according to Larry Miller, Mennonite Board of Missions' representative at the meeting.

The board approved a budget of SFR 200,000 for its next fiscal year, and decided to invite the Association of the North German Mennonites to participate in the committee.

MBM newsgrams

Attendance was about 170 at the June 18-20 retreat at Laurelville (Pa.) Mennonite Church Center for deaf and hard-of-hearing persons. The retreat was led by Janelle Yoder and Mary Zook, Voluntary Service workers with Mennonite Board of Missions in Wayne County, Ohio. The main speaker was Carter Bearden, a deaf ministries leader for over 30 years and currently a consultant to the deaf in the Southern Baptist Church. His theme was "The Psalms—Our Prayer to God." Workshops were held on sign language systems, the role of sign language interpreters, how to study Psalms, and how to have healthy relationships. The Sunday morning worship service included a sermon by pastor Raymond Rohrer of First Deaf Mennonite Church of Lancaster, Pa., and music by a deaf choir from Orrville, Ohio. Held annually, the retreat is sponsored by Laurelville Mennonite Church Center and MBM deaf ministries.

Garry and Ruth Denlinger, workers in Israel with Mennonite Board of Missions, suddenly found themselves near a war recently when the Israeli armed forces invaded neighboring Lebanon. "With the Lebanese border only twenty miles north, we were very close neighbors indeed to the fierce and bitter fighting that suddenly captured world headlines," Denlingers wrote in a recent letter. "The Bethesda congregation here in Haifa responded to the hour of crisis with special intercessory prayer."

Mennonite Board of Missions administrators wrote a letter on June 16 to Argentine Mennonite Church expressing concern about the effects of the Falkland (Malvinas) Islands war on them. Addressed to the church's president,

To clarify future goals, the board asked Walter Sawatsky, Mennonite Central Committee secretary for Europe, to evaluate the influence of the radio programs in East European countries.

"Our European Mennonites understand the two broadcasts mainly as a teaching instrument for people living in Eastern European countries," Miller notes. "They think this is much more our task than being an evangelistic voice to Europe. For evangelism, we would be at a wrong time with a wrong format and much too long in content."

Both radio programs are 15 minutes long, use a music/message format, and are aired at 4:30 and 4:45 a.m. from Radio Luxembourg. This is a suitable time for a teaching ministry in the East European countries where it is heard at 5:30 and 6:30 a.m.

Miller also reports that Bernhard Ott, a young teacher at the Bienenberg Bible School, was named speaker for the broadcast, replacing Samuel Gerber. Ott will begin in 1984, after a study leave at Mennonite Brethren Seminary in Fresno, Calif.

Raul Garcia, the letter emphasized the bond between Argentine and North American Mennonites as members of Christ's body and asked for ways the worldwide Mennonite Church can "express our solidarity" with Argentine brothers and sisters. The letter also expressed "displeasure that our nation has not maintained a neutral position" in the conflict. The MBM letter was signed by Paul Gingrich, president, and Lawrence Greaser, associate director of overseas missions who is responsible for MBM work in Latin America. Eight MBM missionaries, with a total of eight children, are currently in Argentina.

Pastors, seminarians, students, and other persons interested in missions will soon be able to read what 21 "mission thought leaders" have to say about church growth, a frequently misunderstood subject. In spring 1983, a book exploring this issue will be published by Eerdmans Publishing Company of Grand Rapids, Mich. Wilbert Shenk, vice-president for overseas ministries with Mennonite Board of Missions, edited the book with the help of Merlin Becker-Hoover, MBM church relations staff associate, and John Bender, a freelance writer.

Tom Bishop will join the personnel department at Mennonite Board of Missions on Aug. 1 as director of recruitment. He has been MBM voluntary service administrator for Ohio and eastern Pennsylvania the past two years. The decision to reorganize the department came after an evaluation of MBM recruitment policies, as well as a decision to allow personnel director Dale Schumm more time for counseling and pastoral care, an area in which he has had special training.

mennoscope

Joe Christophel, recently named manager of Mennonite Automobile Aid, began serving in Mennonite Mutual Aid's Goshen (Ind.) office on June 21. Christophel joined the MMA staff on Apr. 21, completing a comprehensive course on the casualty claims adjustment process in Atlanta, Ga., before assuming the manager duties. Christophel has responsibility for the management and administration of the Mennonite Automobile Aid program, with the majority of his time devoted to claims adjustment.

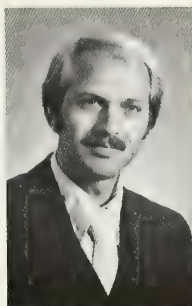
Hesston (Kan.) College's fiscal year ended on June 30 with the annual fund drive for operations contributions rising to \$527,594. The goal was \$522,000. The total exceeds last year's contributions by \$95,908, or 21 percent. They "surpassed our most secret hopes," said Kirk Alliman, president.

Le Roy Bechler has completed an interim pastoral assignment at Faith Chapel, Westminster, Calif., on June 30. He and his wife continue to reside in Inglewood, Calif.

Feminist concerns in the Mennonite churches will be discussed on Aug. 12 and 13 at the Goshen (Ind.) College Cabin, Thursday evening and all day Friday. There will also be a Mennonite Feminist Spirituality Retreat at the Fatima Center in South Bend, Ind., Friday evening through Sunday noon, Aug. 13-15. Write to Mary Schertz, 406 Cross, Goshen, IN 46526.

The Michigan State University Mennonite Fellowship invites anyone planning to attend MSU this fall to contact the church by calling (517) 351-8617, or writing the fellowship at Box 207, East Lansing, MI 48823. If there is need, the church will try to be of assistance in getting settled. The MSU MF invites anyone to worship Sundays at the Memorial Chapel on campus.

Ralph Lebold has accepted another three-year appointment as president of Conrad Grebel College at the invitation of the board of directors. The new term will run from July 1, 1983, to June 30, 1986. The offer for another term was extended to Lebold after a very extensive review was completed on behalf of the board by a seven-member presidential review committee chaired by Rufus Jutzi, vice-chairman of the board. The committee included representation from the board, faculty, staff, students, and constituency. Designated committee members interviewed all faculty and staff members at the college. Evaluative responses were solicited from key personnel at the University of Waterloo and approximately 400 questionnaires were mailed to leaders and parents in constituent congregations to obtain



Joe Christophel

comprehensive feedback from a broad cross section of people. The committee also met with Lebold to reflect with him on his service to date. In its written report to the board of directors on May 28, the review committee indicated strong positive feedback to Lebold's work from all groups polled. Affirmations included his ability to build relationships and community, his approachability, general leadership style, and good judgment.

Wilton Detweiler was ordained to the Christian ministry and installed as pastor at the Salem Mennonite Church, Shickley, Neb., on Sunday, June 27. Kenneth Steckly, pastor of Milford Mennonite Church, brought the message and Lee Schlegel, retired pastor of the Salem congregation, conducted the service. Also assisting in the service were Oliver Roth, former pastor of the East Fairview congregation, Milford, Neb., and Cloy Roth, pastor of the Wood River congregation.

The end of Marian and Darrel Hostetler's assignments as wardens of the Thokoza Church Center has also brought to an end nearly six years of Mennonite Central Committee involvement with the center. The Anglican Church in Swaziland, which took over responsibility for the center from MCC in September 1981, has appointed its own workers as successors. In June the Hostetlers, of Goshen, Ind., turned over to them responsibilities to make bookings, welcome guests, participate in meetings, and otherwise coordinate the activities of Thokoza.

John J. Yoder, pastor of Forks, Middlebury, Ind., was granted a two-month sabbatical for the months of July and August. The church has called Bruce and Pam Lyndaker to be interim pastor during Yoder's absence. Forks is looking forward to the weekend of Oct. 8-10 when the congregation will be celebrating its 125th anniversary. A Friday evening service and all-day Saturday and Sunday meetings are planned. On the program in addition to the pastor and a number of present members are John C. Wenger, Goshen, Ind., and former pastors Don Yoder of Phoenix, Ariz., and Sylvester Haarer of Shipshewana, Ind. The Choraleers, a singing group from the Lancaster Mennonite High School, will be contributing music throughout the weekend.

The Washington Community Fellowship, 907 Maryland Ave. N.E. (D.C.), has commissioned three elders to serve with the pastors in providing spiritual guidance for the congregation. After a six-week period of study, prayer, and the exercise of the congregational principle, three persons were chosen from a group of candidates. On June 21, the pastors and congregation commissioned Rich Gathro, Miriam Mumaw, and Jerry Herbert as elders to serve the congregation. These were the first to be appointed in this fellowship.

Salem Mennonite Church, Quakertown, Pa., celebrated its 36th anniversary on June 20.

According to interim pastor, Warren M. Wenger, it was an "interesting service." It emphasized the present and future and included the dedication of a child, the baptism of three new members, and the dedication of this year's Bible school staff. Twelve persons, who attended the original afternoon school, were recognized. They included the first superintendent, 10 workers who continue with the congregation, and a brother who was a pupil back then and whose daughter was baptized in this service. The work was started by members of the Haycock Mennonite Church on June 16, 1946, and the first Sunday school was held in the Salem School House on Sunday afternoons.

Correction: Hill City CPS #57 reunion will be held the weekend of Aug. 28 instead of the 21st, as previously announced, at Camp Menno Haven, Tiskilwa, Ill.: Write Clair Yordy, Graymont, IL 61743, or call (815) 743-5317.

Viola Kropf (Lester) was elected Pacific Coast Conference secretary at the annual meeting on June 19. Her address is 6990 Kamph Rd., N.E., Albany, OR 97321. She is replacing Patricia Hershberger, past secretary.

Dean Swartzendruber, pastor of the Lower Deer Creek (Iowa) Mennonite Church reports the licensing and installation of Orié Wenger as associate pastor of that congregation on June 20. The licensing was in charge of J. John J. Miller, chairman of the leadership board of the Iowa-Nebraska Conference. He was assisted by Emery Hochstetler, conference moderator and conference minister. Howard Keim, pastor of Kalona Mennonite, preached the sermon. The licensing is for two years. Robert K. Yoder, present minister, is retiring, effective Sept. 30. Orié Wenger is teaching Bible at Iowa Mennonite School and will continue teaching there for another year and then on June 1, 1983, will serve on a full-time basis at Lower Deer Creek.

Eldon Roy Stoltzfus, Rehobeth, MD 21857, who earlier spent time with Mennonite Central Committee in Haiti, was licensed and commissioned along with his wife, Rachel, for a five-year term serving two thirds for MCC and one third for Eastern Mennonite Board of Missions. Holly Grove congregation, Westover, Md., is the sponsoring group where Eldon and Rachel are members. They begin their term on Aug. 4. Their address in Haiti will be: B.P. 2160, Port-Au-Prince, Haiti. Herman Glick, overseer, was in charge of the service and was assisted by Millard Garret, representing Eastern Board and MCC.

Wards, workers, board members, and other interested persons of the former A.M. Children's Home, Grantsville, Md., are invited to a reunion on Saturday and Sunday, Aug. 21 and 22. The event will be held at the Maple Glen church adjacent to the Home (now Goodwill Mennonite Home). For local transportation, lodging, and information contact Mr. and Mrs. Daniel Puffinburg, Springs, PA 15562, or call (814) 662-2806.



Mary K. Oyer, professor of music at Goshen College, will be one of two college consultants involved in the "Elkhart Resident Humanities Consultant Program" to be put into effect in the Elkhart (Ind.) Community Schools during the coming school year. The program is funded by an \$18,000 grant from the Indiana Humanities Committee. The proposal for the grant was developed by Elkhart school administrators working together with Oyer and the other college consultant, Tom Schlereth of the University of Notre Dame. Under the terms of the grant, Oyer, who has spent much of the last 20 years studying African culture, will present a series of workshops on African arts to teachers from Elkhart's Central and Memorial high schools and Pierre Moran, Westside, Northside, and Brookdale junior high schools. Each of the teachers involved in the African arts workshops will develop a related project to be used in his or her classroom.

Goshen College announces a full-time, one-year position in the department of sociology/social work/anthropology for the winter trimester, beginning Jan. 5 until Dec. 14, 1983. Please send résumé, transcript, and references to Dean Victor Stoltzfus, Goshen College, Goshen, IN 46526, by July 30.

Seven political detainees—local church and civil rights workers—arrested on Jan. 16 continue to be held in prison in Davao del Norte, reports Earl Martin, Mennonite Central Committee worker of New Holland, Pa., living in the Philippines. Late in the night, on Jan. 16, military personnel entered the home of Rolieto Trinidad in Tagum, Davao del Norte District, Mindanao, and arrested seven persons there. The seven were placed in a local prison and accused of pro-communist tendencies because they were doing humanitarian work among the poor in depressed areas. In the following days relatives, friends, church workers, and at-

torneys contacted various persons within government structures to make public the arrests and request release. Allegations of torture by the military circulated among the residents of Davao District. Martin suggests that concerned people write respectful letters to their senators and representatives inquiring whether it is appropriate for the United States to give military aid to a regime that mistreats political prisoners. Carbon copies of the letters could be sent to these two persons: (1) President Ferdinand Marcos, Malacanang Palace, Manila, Philippines; (2) General Alfredo Olano, Region XI Commander, Metrodiscom, Davao City, Philippines.

A Mennonite Your Way Tour will run from Kalona, Iowa, to the East Coast U.S., Oct. 7-21. This bus tour includes visits and stops of interest in five Mennonite communities, Washington, D.C., and the World's Fair. Overnight accommodations are planned in homes and motels; local tour guides have been engaged in Mennonite communities. For further information, write: Kalona and East Tour, Box 1525, Salunga, PA 17538, or contact Grace Tiessen, 807 4th Street, Kalona, IA 52247; phone: (319) 656-2622.

Moderators and secretaries of the MCC (Canada) constituent conferences and MCC (Canada) executive committee met in Winnipeg on June 23, and agreed to a theme for the 10th Consultation in January 1983. The focus of the consultation, which will also be the 20th anniversary of MCC (Canada) was established as "Partnership in God's Work: Past, Present, and Future." The keynote address to focus the theme will be presented by Frank Epp, secretary of MCC (Canada) board. Hugo Jantz, MCC (Canada) Executive Committee member, will serve as chairman. It was suggested the conferences plan their annual session for Ontario locations, so as to coincide with the bicentennial celebrations anticipated for July 6, 1986, and thus also provide the possibility of a large inter-Mennonite gathering at the same time.

The worship and music committee for BETHLEHEM '83 is searching for texts and music for the conference which will convene during the first week of August 1983, in Bethlehem, Pa. The committee is particularly interested in texts which translate or paraphrase Anabaptist hymns or which capture a specific aspect of the Mennonite experience. The search is not limited to such subjects, however. Hymns of general praise are welcome as well. The music may be cast in four-part harmony or in a more informal, casual style. In any case, the musical setting should function as congregational music. Composers may request help from the committee for finding suitable texts. All entries should be submitted by Feb. 1, 1983. The following committee will examine the entries and choose texts and tunes to be printed for use at BETHLEHEM '83: Leonard Gross (representing the Men-

nonite Historical Committee), Harry Loewens, Neil Matthies, Mary Oyer (chairperson), and Orlando Schmidt. Submissions will be placed in the archives of the Mennonite Church. Send all correspondence as well as completed texts and tunes to: Mary Oyer, Goshen College, Goshen, IN 46526.

New members: Ralph and Linda Wheeler and Lori Blake Bontrager by baptism, and

Charles and Sherry Mather, Harold and Brenda Aldrich, Lowell Troyer, and Norm Bontrager by confession of faith at **Forks**, Middlebury, Ind. Kari, Eric, and Scott King and Pam Smith at **Lebanon**, Ore. Patrick Helmuth, Linda Linder, Jay Miller, and Malanie Sommers at **Beech**, Louisville, Ohio. Eloise Yoder at **Clinton Frame**, Goshen, Ind.

readers say

I just read the July 6 *Gospel Herald* last night and wanted to write and tell you that I really enjoyed your "Letter to Ronald Reagan." Excellent job!—**Peter Waybill**, Richmond, Va.

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I would like to suggest that every subscriber to the *Gospel Herald* take the editorial page of the July 6, 1982, issue, "Letter to Ronald Reagan," write his or her name and address across the top, and mail the page to Mr. Ronald Reagan, The White House, Washington, D.C. 20500.—**William J. Allan**, Cleveland, Ohio.

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Just to keep the record straight, while I was at one time a member of the College Mennonite Church (*G.H.*, July 6, p. 458), for the past seven years I have been a member of Assembly Mennonite Church, Goshen, Ind., and the committees and discussions were in that congregation.—**Sally Weaver Glick**, Goshen, Ind.

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In response to J. Otis Yoder condemning homosexuals to hell (*G.H.*, July 6), I must suggest that he do an in-depth study of homosexuality along with his study of the Bible.

Putting all gay people into one stereotype is not advisable; many labels are basically irrelevant. The words "whoremongers," "pornois," " pornos," and "a male prostitute" do not coincide with all male homosexuals. Also, for some women and men it would be unnatural for them to have a heterosexual relationship (in response to Rom. 1:26-27).

Nothing was recorded in the Bible as to what Jesus had to say about homosexuality. What was said otherwise was directed toward prostitutes, as Otis mentioned. There is nothing said about a homosexual relationship in which the two people involved have the same commitments and responsibilities as two heterosexuals would in their relationship, which is basically what the AMBS folks were suggesting to be acceptable of.

Many Christian homosexuals (yes, even Mennonites) have a stronger faith than the rest of us. They almost have to, in order to deal with all the persecution and condemning that they receive.—**Wilma Harder**, Butterfield, Minn.

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I wish to applaud Associated Mennonite Biblical Seminaries for their intense discussion of homosexuality (*G.H.*, May 25). Ted Koontz recently observed in *The Mennonite* that "to settle theological questions without coming to an adequate understanding of the world in which we will need to apply our theological and ethical principles is to do only a part of the task." Traditionally, we have applied theological and ethical principles to human sexuality without adequate study of who or what we are applying them to. While we may know a great deal about biblical interpretation, we know little about human sexuality beyond the biology of coitus.

The product of this tradition has been hasty condemnation, rather than care, for those in our midst

whose sexual orientations (not only homosexual) differ from the standards we set. We have condemned them without knowing who they are (maybe the usher, the church secretary, even the preacher) or understanding the complexity of their differences. As a result many have left the church. Others continue to share our pew, secretly enduring the condemnation alone.

I hold dear many of our traditions. But I applaud the seminary for breaking this one.—**Phil Kiewer**, Bensonville, Ill.

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It is evident from the recent responses (June 22, 29, and July 6) to the report (May 25) on "Seminarians Study Homosexuality and the Church Questions" held several months ago at AMBS, Elkhart, Ind., that considerable misunderstanding exists about what was or was not said during those sessions. Since the responses noted above focus on my contribution, it is appropriate that I should offer some clarification. The letters have pointed up again the limitation inherent in any attempt to report specific statements without providing an adequate context for their proper interpretation. I, therefore, welcome this opportunity to enlarge on the report with some contextual background and commentary.

The criticism in the three responses picks up the question, "If Paul had known what we now know

about homosexuality, the various kinds, its incidence [in some cases] prior to the age of moral accountability, and [its possible] genetic predisposition, would he have qualified his statements?" The assumptions on the part of the respondents appear to be twofold: (1) Even to raise the question implies a low view of the authority of Scripture. (2) The question more or less assumes a positive answer, namely, that Paul would have written differently. While both of these assumptions of course could be true, the point to be emphasized is that they *need not be*. The clue to whether they are or are not lies in the larger contextual setting of the question in the original presentation.

The question came near the end of the talk after exploring the relevant biblical texts, the thrust of which found no room for legitimizing homosexual conduct. The question was an attempt to recognize what is currently going on in the larger Christian community and indeed among some Mennonites. The question is being raised precisely in the form reported. To deny that fact will serve no useful purpose. To admit the question, however, does not automatically predetermine the answer.

My answer to this question is that Paul's judgment on homosexual practice would not have been other than what it now is. The reason for this conclusion is the nature of his critique of the practice in Rom. 1:26f. This was developed in the presentation. Basically, the point made was that the word "nature" in this passage does not have a private personal reference. He is not suggesting that if a person has a homosexual orientation, he or she ought to live according to that nature, for to live otherwise would be against what is natural. The term "nature" is rather a throwback to a theology of creation. Paul finds in the creation of humankind as male and female a heterosexual pattern which is normative for the race. He would not have seen a homosexual relationship, however motivated, as a valid alternative. This word of Paul I accept as an authoritative guideline for the church today.

I hope this further exposition of the context of the question which was found to be so troublesome will help clarify matters.—**Howard H. Charles**, Goshen Biblical Seminary, Elkhart, Ind.

marriages

Beck—Yoder.—Kevin Beck, Archbold, Ohio, and Patty Yoder, Pettisville, Ohio, both of Central cong., by Charles H. Gautsche, June 26.

Bonilla—Riegsecker.—Larry Bonilla, Archbold, Ohio, Aibonito cong., and Beverly Riegsecker, Archbold, Ohio, Central cong., by Charles H. Gautsche and Wayne M. Detweiler, June 19.

Fosnight—Sauder.—Byron Fosnight, Wichita, Kan., Mennonite Brethren Church, and Karen Sauder, Wichita, Kan., Central cong., by Charles Gautsche, July 3.

Glick—Sutter.—Sam Glick, Iowa City, Iowa, Roanoke cong., and Jean Sutter, Morton, Ill., Metamora cong., by Walter Dyck, June 12.

Herot—Wilbers.—Jeffrey Alan Herot, Quakertown, Pa., Full Gospel Tabernacle, and Twila Ruth Wilbers, Quakertown, Pa., Rocky Ridge cong., by Norman Moyer and Ernest Moyer, June 26.

Kanagy—Fulton.—James Kanagy, Wellman, Iowa, West Union cong., and Kathy Fulton, Wellman, Iowa, by Merv Birky, June 12.

Keener—Keller.—Dennis E. Keener, Muncy, Pa., East District cong., and Donna J. Keller, Lititz, Pa., Erb cong., by H. Howard Witmer, June 19.

Hannoy—Snader.—Mark Howard Hannoy, Birdsboro, Pa., and Naomi June Snader, Lancaster, Pa., both of Hopewell cong., by Merle G. Stoltzfus, July 3.

MacDowell—Krebill.—Martin MacDowell and Susan Krebill, Des Moines, Iowa, Des Moines cong., by Paul H. Martin and Norman MacDowell, June 12.

Martin—Ranck.—Randall S. Martin, Lititz, Pa., Akron cong., and Eunice Mae Ranck, Holtwood, Pa., Millersville cong., by Abram Charles and Truman Brunk, Jr., June 5.

Nofziger—Grohowski.—Neil Nofziger, Wauseon, Ohio, North Clinton cong., and Julie Grohowski, Holland, Ohio, by Robert Schloneger, July 11.

Nussbaum—Schroeder.—Ted Nussbaum, Manson, Iowa, Manson cong., and Kathy Schroeder, Ferndale, Wash., Mennonite Brethren Church, by Harold Schroeder and Irvin Nussbaum, June 12.

Nyce—Nafziger.—Philip Nyce, Fayette, Ohio, and Maribeth Nafziger, Archbold, Ohio, both of Zion cong., by Ellis Croyle, June 12.

Rufenacht—Rosebrock.—Thomas Rufenacht, Archbold, Ohio, Central cong., and Karen Rosebrock, Archbold, Ohio, Lutheran Church, by Robert W. Tauscher, Jr., June 19.

Yoder—Vance.—Galen Yoder, Parnell, Iowa, and Gloria Vance, Kalona, Iowa, both of West Union cong., by Merv Birky and Ed Bateman, June 11.

Walter—Honsaker.—Jeremy L. Walter, State College, Pa., Grace Brethren Church, and Judy G. Honsaker, Roaring Spring, Pa., Martinsburg cong., by John Gregory and Clyde D. Fulmer, July 3.

Weaver—Lederman.—Ralph E. Weaver, Millersburg, Ohio, Millersburg cong., and Catherine Marie Lederman, Sarasota, Fla., Bahia Vista cong., by Vincent Frey, July 2.

Yoder—Coruthers.—Jess Yoder and Diane Coruthers, both of Leo, Ind., by Raymond Erb, July 17.

births

Bell, Eric and Leanne (Thomas), Metamora, Ill., second son, Joseph David, June 30.

Burkholder, Larry and Karen (King), Lyons, Ohio, second son, Derek Lee, June 14.

Clowney, Warren and Dawn (Mundy), North Wales, Pa., second son, Matthew Warren, July 4.

Geiser, Ty and Kelly (Shamp), Killeen, Tex., first child, Nichole Marie, July 4.

Graber, Stanley and Cathy (Miller), Lancaster, Pa., second child, first daughter, Jill Lynne, July 1.

Grove, Vaughn and Sue (Doyles), Greencastle, Pa., first child, Danielle Lyn, May 12.

Hauenstein, Bob and Deana (Freyenberger), Iowa, first child, Katrischa Danae, June 6.

Hottinger, Joe and Betty Jo (Layman), second son, Kevin Owen, July 5.

Hykes, Asa and Estella (Schultz), Waynesboro, Pa., second child, first daughter, Jessica Marie, May 28.

Kurtz, Richard and Cindy (Boyles), Williamsport, Pa., second daughter, Karianne Erica, May 20.

Moyer, Glenn C. and Diane F. (Clemens),

Souderton, Pa., second child, first daughter Kristin Fay, June 16.

Richer, Brooks and Sue, Wauseon, Ohio, second daughter, Amanda Sue, July 7.

Showalter, Myron and Evie (Hershberger), Richmond, Va., first child, Todd Bradley, June 19.

Steiner, Eldon and Pat (Kalous), Cincinnati, Ohio, only living son, Shayne Alyn; born on Jan. 19, 1982; received for adoption on May 14.

Stutzman, Walter and Julie (Kuhns), Washington, Iowa, second daughter, Shelby Leigh, July 1.

Summers, Steven and Martha, Richmond, Va., first child, David Jonathan, July 3.

Weaver, Dennis and Susan (Kandel), Orrville, Ohio, first child, Sara Marie, June 28.

Weaver, Stephen and Cynthia (Hersh), Pennsburg, Pa., first child, Daniel Loren, Mar. 6, 1982.

Widmer, Gay and Gloria (Bender), Washington, Iowa, second daughter, Amy Michelle, June 29.

Yoder, Phil and Shirley (Yoder), Kalona, Iowa, first child, Elaine Morgan, July 5.

Mary (Miller) Sommers, was born in Louisville, Ohio, Apr. 9, 1918; died at Timken Mercy Medical Center, Canton, Ohio, June 26, 1982; aged 64 y. On Sept. 14, 1940, he was married to Naomi Helmut, who survives. Also surviving are 3 daughters (Charlotte—Mrs. Jeanette Wagner, and Sherri—Mrs. Galen Lehman), 2 sons (Donald K. and Duane L.), 7 grandchildren, 4 sisters (Orpha—Mrs. Ken Levers, Elsie—Mrs. Alvin Helmuth, Goldie—Mrs. Elmer Geiser, and Ruby—Mrs. Ervin Sommers), and 3 brothers (Ford, Willis, and Dean). He was preceded in death by one brother (Ira J.) and 2 sisters (Iva Sommers and Mrs. Burdella Schmucker). He was a member of Beech Mennonite Church, where funeral services were held on June 29, in charge of Richard Leonhard and Calvin King; interment in Beech Cemetery.

Stauffer, Edna, daughter of Melvin and Mary (Saltzman) Troyer, was born at Beaver Crossing, Neb., May 4, 1913; died of cancer at Kouts, Ind., July 1, 1982; aged 69 y. On June 14, 1936, she was married to Uriah M. Stauffer, who survives. Also surviving are 2 daughters (Marilyn—Mrs. John Murray and Lenore—Mrs. Dave Geiser), 2 sons (Donald and C. David), 10 grandchildren, 4 sisters (Viola—Mrs. Clarence Stauffer, Moneda—Mrs. Frank Hartzler, Verba—Mrs. Merle Eicher, and Luetta—Mrs. Virgil Brennenman), and 4 brothers (Orve, Leonard, Ray, and Wayne Troyer). She was a member of Hopewell Mennonite Church, where funeral services were held on July 4, in charge of John F. Murray and Samuel S. Miller; interment in Hopewell Mennonite Cemetery.

Witmer, Edith M., daughter of Jacob S. and Mary (Brubaker) Witmer, was born in Lancaster Co., Pa., Oct. 28, 1902; died at the Mennonite Home, Lancaster, Pa., June 19, 1982; aged 79 y. She was the last surviving member of her immediate family. She was a member of the Lititz Mennonite Church, where funeral services were held on June 22, in charge of Jacob Frederick, Melvin Lauver, and Raymond Bucher; interment in the Kraybill Mennonite Cemetery.

Yoder, George Clair, son of George N. and Leona Edna (Byler) Yoder, was born in Washington, Iowa, May 1, 1951; died near Mt. Vernon, Iowa, June 27, 1982; aged 31 y. Surviving are his parents, 3 brothers (John A., Carroll L., and Alan J.), and one sister (Judy—Mrs. Robert Moskalik). He was preceded in death by an infant brother (Jerry Lee) and a brother (Lowell Keith). He was a member of West Union Mennonite Church, where funeral services were held on July 2, in charge of Merv Birky and Emery Hochstetler; interment in Upper Deer Creek Cemetery.

Pp. 512, 513 by Robert Maust.

obituaries

Beck, Jerry Michael, son of Edwin and Valetta (Nofziger) Beck, was born on Dec., 1955; died of injuries received in an automobile accident, at Henry Co., Ohio, June 27, 1982; aged 26 y. Surviving are his parents, 2 brothers (J. Mark and Samuel), 2 sisters (Jane—Mrs. Edward Waidech and Sandra) and maternal grandfather (Harley Nofziger). He was a member of Central Mennonite Church, where funeral services were held on June 30, in charge of Charles H. Gautsche; interment in Pettisville Cemetery.

Buerge, Ira, son of Christian and Blara (Wiggers) Buerge, was born at Mancelona, Mich., Jan. 16, 1896; died at Sarasota, Fla., June 24, 1982; aged 86 y. On Nov. 30, 1924, he was married to Hettie Blosser, who survives. Also surviving are 3 daughters (Vada—Mrs. Herbert Peters, Edith—Mrs. Uriah Mast, and Shirley Buerge), one son (Harold), 5 grandchildren, 7 great-grandchildren, and a foster sister (Naomi—Mrs. Russell Ryland). He was preceded in death by 3 brothers, one sister, and one grandson. He was a member of Bay Shore Mennonite Church, where funeral services were held on June 28, in charge of Paul R. Yoder, Sr., and Sherman Kauffman; interment in Palms Memorial Park.

Gehman, Katie M., daughter of Isaac and Annie (Moyer), Clemmer, was born in Harleysville, Pa., Dec. 14, 1890; died at her home in Bally, Pa., May 15, 1982; aged 91 y. On Nov. 27, 1919, she was married to Jacob H. Gehman, who died on Dec. 17, 1968. Surviving are 2 daughters (Anna and Orpha Gehman), 3 sons (Mark, Luke, and Jacob Russel), 15 grandchildren, and one great-grandson. She was preceded in death by one daughter (Miriam), 3 sisters, and one brother. She was a member of Bally Mennonite Church, where funeral services were held on

May 19, in charge of Roy K. Yoder and Paul E. Longacre; interment in Bally Mennonite Cemetery.

Gnagey, Douglas R., son of Omar and Velma (Sauder) Gnagey, was born at Wauseon, Ohio, Jan. 3, 1958; died of an unknown virus at Fulton Co. Health Center, Wauseon, Ohio, June 30, 1982; aged 24 y. On Aug. 25, 1978, he was married to Diane Tyson, who survives. Also surviving are his parents, 3 brothers (Leslie, Marvin, and Gail) and one sister (Kathleen—Mrs. Jerry Short). He was a member of Tedrow Mennonite Church, where funeral services were held on July 3, in charge of Randall Nafziger and Carl Yoder; interment in Pettisville Cemetery.

Gregory, Amos, son of Henry and Leah (Riest) Gregory, was born at May City, Iowa, Mar. 13, 1892; died at his home in Alanson, Mich., June 6, 1982; aged 90 y. On Oct. 10, 1925, he was married to Elsie Brubacher, who survives. Also surviving are 5 daughters (Kathryn—Mrs. John Yoder, Jean—Mrs. Kenneth Michael, Ila—Mrs. William Gregory, Ruth—Mrs. Fred Yoder, and Bernice—Mrs. Alvin Dick), 2 sons (Leroy and Gerald), 22 grandchildren, and 12 great-grandchildren. He was preceded in death by one son (Wilmer). He was a member of the Brutus Mennonite Church, where funeral services were held on June 9, in charge of James Gerber; interment in the church cemetery.

Gross, Elmer M., son of William and Libby (Myers) Gross Bishop, was born in Plumstead Twp., Pa., Aug. 27, 1894; died of pneumonia at Souderton, Pa., July 4, 1982; aged 87 y. On June 9, 1919, he was married to Ellen Moyer, who died in April 1965. Surviving is one son (William E. Gross), 2 grandchildren, and 3 great-grandchildren. He was a member of Blooming Glen Mennonite Church where funeral services were held on July 17, in charge of Mark M. Derstine, Paul Glanzer, and David F. Derstine; interment in the Blooming Glen Mennonite Church Cemetery.

Smith, Alice, daughter of Joseph and Carolyn (Newhart) Conrad, was born at Gibson City, Ill., Jan. 4, 1882; died at Valparaiso, Ind., July 5, 1982; aged 100 y. On Aug. 8, 1906, she was married to Somers Smith, who died in November 1949. Surviving are 3 daughters (Mrs. Esther Long, Ruth—Mrs. Earl Atherton, and Grace—Mrs. Irvin Gingerich), 11 grandchildren, 29 great-grandchildren, and 4 great-great-grandchildren. She was preceded in death by one son (Roy C.). She was a member of the Goodland Mennonite Church. Funeral services were held at the Hopewell Mennonite Church on July 7, in charge of Samuel S. Miller and John F. Murray; interment in Graceland Cemetery.

Sommers, Kenneth Merle, son of Harvey and

\$308,348

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$308,348.94 as of Friday, July 16, 1982. This is 41.1% of the total needed. Contributions have been received from 324 congregations and 175 individuals. Individual gifts represent \$63,815.62 of the total.

Goal: \$750,000

calendar

Iowa-Nebraska annual conference, West Union, Parnell, Iowa, July 30-Aug. 1
Indiana-Michigan Conference, Pigeon, Mich., Aug. 1-3
Region V 1982 Assembly, Chambersburg, Pa., Aug. 6-8
Conservative Mennonite Conference, Lowville, N.Y., Aug. 9-12
Black Council, Franklin & Marshall College, Lancaster, Pa., Aug. 10-12
VI Convention of the Concilio Nacional, Hesston College, Hesston, Kan., Aug. 10-13
Allegheny Conference annual meeting, Springs Mennonite Church, Springs, Pa., Aug. 12-14
Black Caucus Assembly, Franklin & Marshall College, Lancaster, Pa., Aug. 12-15
Mennonite Board of Education, Aug. 15-16
Mennonite Church General Board officers' meeting, Lombard, Ill., Aug. 17-19
Franklin Mennonite Conference annual meeting, Chambersburg, Pa., Aug. 28
Hesston College, fall classes begin, Hesston, Kan., Sept. 6
Goshen Biblical Seminary, fall classes begin, Elkhart, Ind., Sept. 7
Goshen College, fall classes begin, Goshen, Ind., Sept. 8
Eastern Mennonite College, fall classes begin, Harrisonburg, Va., Sept. 8
Eastern Mennonite Seminary, fall classes begin, Harrisonburg, Va., Sept. 8
Mennonite Mutual Aid Board Committees, Chicago, Ill., Sept. 10
New York State Fellowship delegate assembly meeting, Syracuse, N.Y., Sept. 11
Lancaster Conference Assembly, Weaverland, Blue Ball, Pa., Sept. 16

ACLU challenges Reagan on El Salvador notice; says no real check made

Based on information it obtained from the government itself, the American Civil Liberties Union says that President Reagan in January made a "sham" certification of human rights progress in El Salvador. By law, the president must certify every six months that human rights progress is being made in El Salvador for U.S. military and economic aid to continue.

Morton H. Halperin, director of the ACLU's Center for National Security Studies, said documents the group obtained from the State Department and other sources under the Freedom of Information Act reveal the administration made "no effort" to have intelligence agencies determine the actual human rights situation in El Salvador before making the January certification.

ACLU sues cable firm

The Pittsburgh Chapter of the American Civil Liberties Union has sought an injunction to prevent a full-time religious channel from broadcasting on cable television. The ACLU also added Warner Cable Corp. of Pittsburgh as a defendant in a suit filed against the city in April 1981. That lawsuit sought to void a contract between the city and Warner, claiming that it was unconstitutional because it violated the separation of church and state.

Under the contract, Christian Associates of Southwestern Pennsylvania would be granted a full-time channel and more than \$60,000 for equipment to produce local religious-oriented programming. The ecumenical group represents some 22 church bodies comprising 2,250 congregations in nine counties. Its members include Catholic, Orthodox, and Protestant churches.

The suit said, however, that Christian Associates excludes some denominations. The ACLU suit was filed on behalf of the Rev. Jesse Cavileer, minister of Allegheny Center Unitarian Church; Joseph Houle, minister of the Metropolitan Community Church of Oakland, composed mainly of homosexuals; and Samuel Lane of Brookline, a member of American Atheists.

Christians need to regain sense of a global church, Presbyterian parley told

Today's Christians must once again learn to love the "whole church" and the "whole world," says church historian Martin Marty. "We need to restore the word 'global' to our vocabularies and expand our understanding of what the church is," the University of Chicago professor told a United Presbyterian General

Assembly breakfast meeting in Hartford, Conn.

"Sometimes we will measure the church as an outgrowth of Europe, but you are living the first decade in 2,000 years when it is quite likely the majority of Christians will be living in the Southern Hemisphere. We are about to take lessons from the larger world."

Marty, an associate editor of *The Christian Century*, said the extent of this shift was driven home to him one day when he discovered that his own Lutheran church now has more members in the African nation of Namibia than in all the Scandinavian countries from which the Lutheran missionaries to Namibia came.

Evangelicals restate belief that the hunger that counts is the hunger of the spirit

Eternal salvation is more important than material well-being, an international consultation of evangelicals declared at Grand Rapids, Mich. That conclusion was reached at the end of a week-long "Consultation on the Relationship Between Evangelism and Social Responsibility," jointly sponsored by the World Evangelical Fellowship and the Lausanne Committee for World Evangelization. The latter group is an outgrowth of the 1974 International Congress on World Evangelization, held in Lausanne, Switzerland.

The consultation was held on the campus of Reformed Bible College, and brought together 50 evangelicals from 26 countries, with a preponderance from the Third World. The main question tackled was whether evangelism and social action are of identical importance. In answering that, the consultation's agreed statement commented that "seldom if ever should we have to choose between satisfying physical hunger and spiritual hunger, or between healing bodies and saving souls, since an authentic love for our neighbor will lead us to serve him or her as a whole person."

Russian Orthodox leader says peacemaking can use improved religious links

During his first visit to the United States, Patriarch Pimen of the Russian Orthodox Church stressed the need for greater interfaith and ecumenical cooperation. The primate, here to address the United Nations special session on disarmament, told the assembly the Soviet people "long for peace" and that his church "is cooperating in the great cause of building peace with religions of other nations."

Patriarch Pimen also attended an ecumenical prayer service and luncheon at the National Council of Churches and a dinner hosted by the Appeal of Conscience Foundation, a religious freedom advocacy group.

"Seeking peace is nothing extraordinary for the churches," Patriarch Pimen told the NCC gathering at the Interchurch Center. "It is the responsibility of the churches—and a special role belongs to the churches of our two countries."

Church groups join suit opposing

Reagan's order allowing domestic spying

Thirty-six religious, political, and educational organizations and individuals have filed a lawsuit challenging President Reagan's executive order to allow domestic spying. The United Presbyterian Church, the National Council of Churches, the Reformed Church in America, the U.S. Peace Council, the War Resisters League, Mobilization for Survival, and Rep. Ronald V. Dellums (D-Calif.) were among the plaintiffs.

The groups charge that Executive Order 12333 which Mr. Reagan signed last December, infringes their First Amendment rights and allows the government to infiltrate and disrupt their international work and cooperation with foreign churches.

United Presbyterian Stated Clerk William P. Thompson said the denomination wanted "to make sure that its officers and members in this country and persons related to it throughout the world are not subject to contacts and pressures related to intelligence activity." This, he said, is essential "to conduct the mission without fear or favor."

Reform rabbis defer action on changing the definition of what it is to be a Jew

The nation's Reform rabbis have decided to give further review to a proposal that would change the definition of Jewishness and affect the thousands of children born of mixed marriages. By a vote of 179-168, the Central Conference of American Rabbis decided to send the controversial proposal back to committee for redrafting. A representative of the group said the move in effect postpones any action for at least a year.

The proposal would grant Jewish identity to any child born of a union in which one parent is Jewish, provided that the child received a Jewish education and lived a Jewish lifestyle.

The last manual for Reform rabbis granted Jewish identity to those children born of a Jewish mother, but required a child born of a union in which only the father was Jewish to undergo conversion. Despite the provision in the manual, conference officials estimate that up to 20 percent of the organization's 1,400 rabbis grant Jewish identity to a child born of a Jewish father without the conversion requirement.

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Over the border

It takes only a few hours to travel from Pittsburgh to Edmonton by plane (if you don't miss the Minneapolis connection). It takes longer to return by bus and train. Mary and I made this trip recently to attend the annual assembly of the Northwest Mennonite Conference which met at Tofield, Alberta, July 1-4. The following observations are related to experiences growing out of this trip.

What we do in the church is always related to our context. As with other endeavors such as business and warfare, the work of the church is done in response to continuously changing circumstances, not all of which may be in view. Often a broad understanding of the picture is only possible years after. For example, Barbara Tuchman's book *The Guns of August* is a history of the first month of World War I. It is a tragic story—war is tragic by definition—but there were happenings that on reflection seem humorous. One is the account of how at one point the French and German armies were following each other in a circle through a forest like a rotating merry-go-round unable to make contact.

The church is sometimes singled out as worse than business or warfare because of a lack of vision or inability to get the right things done. While we may accept many of the specific charges, we need not admit that the fumbles are all in our field. Business goes best when an economy is growing and wars tend to be fought on the basis of the last war's experience.

These thoughts came to mind as I reflected on the program for the Northwest Conference which was heavily weighted toward memorials to the past. The program celebrated the 75th anniversary of the conference and the 50th anniversary of the conference women's organization, along with reflections on the conference winter Bible school and voluntary service programs by persons who had been involved in these.

Not much of substance came through in the Bible school memorials except the strong impression that the students had a good time. Yet someone remembered Bible school teacher Milo Stutzman's four-line summary of the book of Ephesians. The lines are as follows:

What we were by nature,
What we are by grace,
What we'll be in glory
And how the change takes place.

Stutzman, now retired, was present at the conference and was given public recognition along with other former Bible school teachers.

A significant reflection on the Bible school program came from Raymond Brubaker, one of those who led in the memorial. "We cannot resurrect this program," he said, "even though some have tried. We need instead to discover what creativity the Spirit may seek to direct us to at this time."

Indeed, the context has shifted. There is no longer the winter activity vacuum which young people in Alberta experienced a generation ago. We cannot assume that a program which was successful then would have the same appeal today. Like the generals and the businessmen, we must seek new strategies for new realities.

As a Mennonite district conference, Northwest is not large and its membership is scattered. Delegates came to the assembly from as far north as Anchorage, Alaska, and as far south as Kalispell, Montana, the edges of the conference district. Its nucleus is a few churches organized in Alberta and Saskatchewan early in the century by Mennonite pioneers from the east. More recently it has expanded by pushing north into the Peace River area (and one fellowship in Alaska) and by accepting as members Chilean congregations in Edmonton and Calgary. The Chilean congregations grew from persons who left Chile under pressure of the changes following the downfall of the Allende government.

A sequence to their coming was the ordination on July 4 of Keith and Nancy Hostetler for a teaching mission in Chile. This is intended to serve congregations organized by Pastor Jorge Villegas of Edmonton before he was forced out of Chile.

Members of the Northwest Conference have a strong family feeling and take seriously attendance at the annual assembly. As evidence, the recorded membership in the district is 933 and the total number fed at the final meal of the assembly was 723. Another datum of interest to this visitor was the single offering which raised \$9,800, just \$200 short of the assembly expenses.

Traveling to Canada involves crossing what is probably the longest lightly protected border in the world. We North Americans have plenty to be ashamed of, but we can take a little satisfaction from the relative ease with which we can negotiate this border. Twice in a week we crossed this border with a minimum of difficulty.

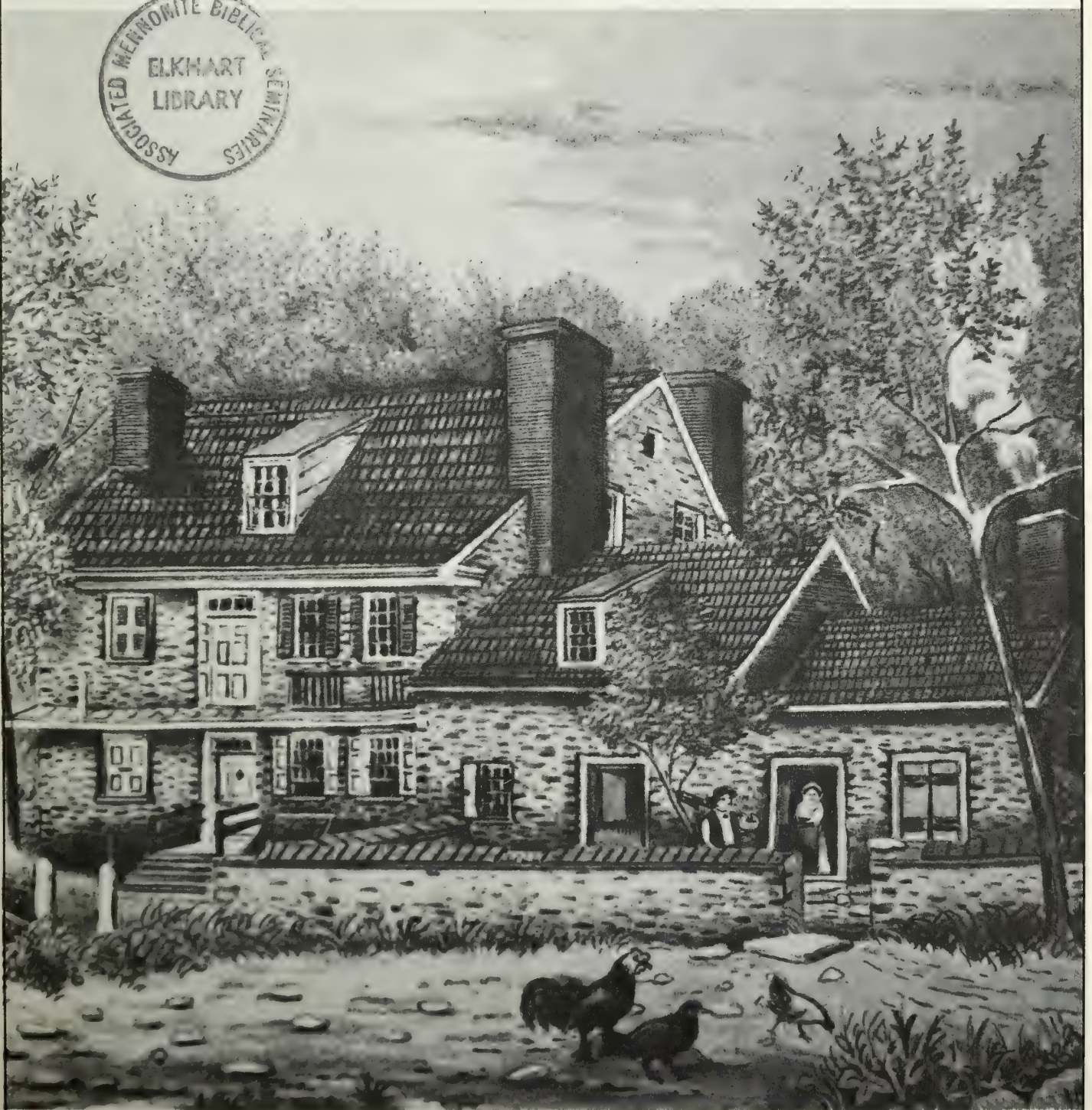
We also had a third experience with the border on Sunday, July 11. That day was spent with the Lakeview congregation at Wolford, North Dakota. In the afternoon Vernon and Bessie Hochstetler took us to visit the International Peace Garden which straddles the line between North Dakota and Manitoba. Founded 50 years ago as a binational effort, the garden is a place to relax, have picnics, and view the greenery. There is even a chapel with a weekly worship service in the summer.

It is distressing to see what a great to-do there is throughout the world over borders. It is inevitable that this should be, for although national borders serve a useful function as a means of organization, they readily become an expression of human selfishness. If we cannot eliminate them, at the least we may cross them occasionally for fellowship with persons of like mind on the other side. And if we could plant more peace gardens, why not?—Daniel Hertzler

Gospel Herald

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An artist's view of a house in Germantown, Pa., site of the first permanent North American Mennonite settlement. See page 522.



Lancaster County farm scene. This area was the home of the Lancaster Mennonite settlement, second in North America

The first Mennonite century in North America (1683-1786)

by Leonard Gross

The very first Germans to come to North America were Mennonites and Quakers. They came for both political (religious) reasons and also economic reasons. The year was 1683, and the place of settlement, Germantown, Pennsylvania. This marks the birth of North American Mennonitism in general, and of the Franconia Conference of Mennonites in particular. (True, scattered Dutch Mennonites—traders and isolated settlers—had appeared earlier in that century, but they built no lasting community.)

Our first century of development and change was determined in large part by British colonial history and by the American Revolution. Mennonites settled in Pennsylvania because of William Penn's Holy Experiment, based as it was on freedom of conscience and the ways of peace. Indeed, the story of our first hundred years rests basically with the unfolding of the early history of the Franconia and Lancaster conferences (1683 and 1710) and of the Berks and Lancaster County Amish (1738). Only later in the century do patterns leading to other

permanent Mennonite settlements develop to the south (Maryland and Virginia), to the north (Ontario), and to the west (for example, along the Juniata, and for the Amish in the Kishacoquillas Valley; the Brethren in Christ began settling along the Susquehanna in 1752.)

In this article we want to illustrate something of the faith and life of the early Pennsylvania Mennonites. We shall note contrasting elements, as well as a deeper level of faith and its outworking that seems to have defined the common experiences of the Franconia and the Lancaster Mennonites (with less attention given to the Amish and Brethren in Christ, for whom there is little documentation during this period). An episode near the end of our first century provides a natural entrée into the themes of Mennonite piety (which will receive most of our attention), and Mennonite social consciousness during the first Mennonite century in North America.

Contrasting expressions of Mennonite piety. In 1792, two clear-sighted and enterprising Franconia Mennonites, Johannes Herrstein and Johannes Schmutz, decided to act upon what up to that year had only been good intentions. They had long felt a dearth of good German literature in Mennonite homes, and

Leonard Gross is executive secretary of the Mennonite Church Historical Committee.

**This is the second in a series sponsored by
Meetinghouse. The first appeared on February 23.**

now that the Revolutionary War was behind them, they were finally able to begin rectifying the situation. They set out for Germany, and there placed an order for 500 copies of a weighty book (1502 pages), originally published in 1730 by a North German Mennonite author, with the typically long title (in English translation): "Jacob Denner's Christian and Edifying Gospel Meditations for Sunday and Special Days of Celebration, for the Entire Year, Including an Appendix of Various Sermons on Special Texts from the Old and New Testaments, and an Elaboration of Three Sermons on the Holy Lord's Prayer. Presented Orally Through the Grace of God in Public Meeting at Altona (Germany), and Placed in Print by Request. New Edition Published by Johannes Herrstein and Johannes Schmutz, to Which the Meditation 'On the Nobility of the Conscience' and a Report About 'Particulars on the Life of the Blessed Mr. Denner' Have Been Appended. 1792." They also ordered 500 German Bibles from Basel.

In Philadelphia the books were covered in leather and were finally ready for sale. The two brethren agreed to divide up the territory: Herrstein would cover Franconia Conference, and Schmutz, Lancaster Conference. Each took 250 Denner Sermon Books, and 250 Bibles. They agreed to meet one year later to settle accounts. Lo and behold, at the appointed time and place, Herrstein's wagon was light, whereas Schmutz's was still heavily laden.

After an exchange of the brotherly kiss, each related his experience. Herrstein had soon sold every copy of his half, while Schmutz had sold hardly any. Schmutz reportedly quipped: "Wann Du Eppes verkaafe witt zu die Lengeschter Mennische, musst Du ein Fuhr Ochse nemme. Sie verkaafe besser wie Bibe!e!" ("Anyone who wants to sell something to Lancaster Mennonites would need to take a team of oxen. They sell better than Bibles!")

What is the answer to the mystery behind the failure of the Lancaster Mennonites to buy these books? The Lancaster Mennonites were certainly as intelligent and as cognizant of the needs of the times as the Franconia Mennonites. Some of the most persuasive Mennonite petitions to the colonial governments are the product of Lancaster Mennonites. The strong statements of 1755 and 1775, reaffirmations of the Mennonite position on declarations of allegiance and on nonresistance, are

only two of the better-known Mennonite (and Brethren) petitions among many such communications of protest and earnest entreaties stemming from the Lancaster Mennonites.

The "frontier thesis," too, although it may well have played a role, is not the whole story, where Mennonites supposedly were too busy clearing virgin land at this edge of North American (white) civilization to have the time for reading.

Granted, the Franconia Mennonites were considerably closer to Philadelphia, the largest city in North America, than were their Lancaster brethren, and they acquired something of an urban quality and spirit. To be sure, Franconia and Lancaster Mennonite farmers were known for their wealth: "The Mennonites are the wealthiest of the Germans; some possess 1,000 acres," was the conclusion of one Lancaster observer in 1742. Yet again, this says little about levels of reading among the Lancaster Mennonites, in contrast to those of the Franconians.

The answer lies in part in differing expressions of piety, which set the Lancaster Mennonites apart from the Franconians. Our thesis is that the Franconians were more open to the new spirit of Pietism as an appropriate expression of Christian renewal than were the Lancaster Mennonites, for several reasons that we want to analyze. In short, Jacob Denner's Sermon Book was couched from beginning to end in classical eighteenth-century pietistic language, conveying a mood and spirit that simply did not mesh with the spirit of the Lancaster Conference Mennonites or the Amish.

Denner's Pietism. To establish a "theological" base from which to make comparisons, we quote Denner himself, noting that Denner as a Low-Country Mennonite was part of the Franconia Conference heritage, but not of the Lancaster tradition.

Denner explains first of all in his preface the aim and goal of all of his writings: "It has been my aim continually to influence my hearers, so they would willingly be converted to the gracious God and turn their backs on this wicked world and its sinful vanities; so I tried to follow in the footsteps of my dear Savior and his faithful apostles, who always proclaimed repentance and faith. This is the only universal truth which penetrates all my exhortations and sermons, which you, my dear readers, will find under many texts. Of God I received these thoughts; to Him I offer them again, to protect and save them for His praise and glory."

Denner's hope and prayer is that "all pious souls" will keep "the doors of our hearts open for Him," and that the time may soon come "when He will take us into the Heavenly Jerusalem . . . where . . . there are pleasures for evermore."

Pietism began with an inner conversion as the way into the Christian life. Piousness was the quality of life to be lived, defined in terms of humility and "Gelassenheit" ("yieldedness"). A personal, inner faith was the precious experience of all those who joined with the movement, which saw the gatheredness of individual believers as pleasant, yet not essential to faith—although for the earlier Anabaptists, the life together and the corporate manifestations of faith were essential, without which discipleship was an impossible ideal. And yet something of this piety had entered the experience of the Franconians. How had this come about?

The Franconia connection. Most early Mennonite families immigrating to Pennsylvania during our first century in North

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Jacob Denner, whose book of sermons is said to have sold well among Franconia Mennonites in 1792, but not in Lancaster.

America had originated in Switzerland, but lived for a time (a generation or more) in South Germany. This was true for both Franconia and Lancaster.

Yet some of the earlier Mennonites on the Franconia scene had originated in the Low Countries (Holland and North Germany). The Low Country influence could be felt and seen into the next three centuries throughout Franconia in styles of home and meetinghouse architecture, and even in piety and patterns of living. And here there was a direct line back to the piety of the Dutch and North German Mennonites, including that of Jacob Denner.

Yet this same piety was to be found among the South German Mennonites. Take for instance Jacob Gross, who in 1767 after immigrating to the Franconia area could begin one of his many letters to Peter Weber in South Germany with an extended salutation, covering a total of four (out of ten) pages. We quote a small part of this salutation: "To thee, O Jesus, I entrust this simple letter; accompany it together with the one carrying it according to thy holy will. I would also like to hope that those to whom I am writing may be met according to thy will, which you know best." Hints of such a Franconia piety continued into the twentieth century, with remnants of this tradition still extant in the Franconia Conference. And Jacob Denner's Sermon Book fits in remarkably well in this regard, a volume that yields the same piety in tone and emphasis. And since the German Baptists (the Church of the Brethren), a sister group, spoke this same language, it was natural for them and the Franconia Mennonites to have close fraternal ties throughout these centuries.

The Lancaster connection. After 1710 Mennonites began to settle around Lancaster, which was then a frontier land some forty miles west of the Franconia area. This was a full generation after Germantown's beginnings, during which period the Swiss/South German Mennonite crisis leading to the birth of

Why wouldn't Lancaster Mennonites buy Jacob Denner's book? In part because they did not agree with his pietistic theology.

the Amish (the 1690s) had come to a head. In this manner the Lancaster Mennonites, as well as those Amish who also had immigrated from there to the Lancaster area after 1727 brought with them the recent memories of their own involvement in this schism that had scarcely touched the Franconians but left an observable mark on the Lancaster Mennonites.

Although more research is needed on the subject, it seems that the Amish division occurred, at least in part, as a reaction to pietistic inroads into Mennonitism in Switzerland and South Germany. The Jacob Ammann group resisted the new piety, with some justification. For when taken to the extreme, an individualistic Pietism (and its primary emphasis on an inner faith) can weaken the reality of the gathered church and of social consciousness, both seen as essential to the function and work of God's kingdom by the early Anabaptists.

Furthermore, it seems as if the Lancaster Mennonites concurred with Ammann's anti-pietistic views, and, equally important, with his espousing of a somewhat hierarchical leadership (in line with Menno Simons' views, but significantly, not with that of the later Dutch, or Swiss/South German Mennonites). For a long tradition of a strong, somewhat hierarchical leadership can be traced from the early period of Lancaster history—leadership patterns which contrasted markedly with those in the Franconia area (until around 1900 when aspects of the Lancaster tradition also became evident within the Franconia context).

Indeed, Pietism as a movement lay at opposite ends of a hierarchical authoritarianism, being a grass-roots movement that flourished and grew from the bottom up. And whereas the Lancaster Mennonites apparently separated themselves from the religious movements of the day, the Franconians established ongoing ties with other kindred groups (Quakers and Brethren), having thus combined Anabaptist and pietist traits in a creative manner, leading to Christian renewal.

It is interesting to note that whereas those Franconia Mennonites who espoused Pietism generally remained Mennonite (some, however, joining the German Baptists), it seems that most Lancaster Mennonites who embraced Pietism left the Mennonite fold to join with the Martin Boehm movement (the United Brethren in Christ, later the Evangelical United Brethren, and still later, the United Methodist Church).

North American Mennonite Congregations in 1800

Franconia Conference (1683ff.)	22
Lancaster Conference (1710ff.)	41
Virginia Conference (1727ff.)	3
Amish (1738ff.)	12
Brethren in Christ (1752ff.)	6
Washington and Franklin Conference (1765ff.)	2
Ontario Conference (1786ff.)	4
Allegheny Conference (1790ff.)	3



Artist's conception of William Penn's treaty with the Indians. For three generations Mennonites were involved in Penn's Holy Experiment. At the time of the American Revolution they began to withdraw.

To what degree the contrasting elements between Franconia and Lancaster in the area of piety, as suggested above, continued to exist within the nineteenth and twentieth centuries is a question that needs further testing. It is our thesis that a continuity of these contrasts prevailed well into the twentieth century. Taken too far, there were dangers in either extreme. Pure Pietism leads to the disintegration of brotherhood; pure authority from above likewise, for other reasons, undercuts the brotherhood dynamic where truth emerges from those groups of disciples gathered in the name of Jesus (Mt. 18:15-20; Jn. 20:19-23).

A common faith and its expression. Such extremes did not become reality. In fact, there was a deeper, underlying unity of faith embracing both the Lancaster and Franconia conferences as well as the Amish and Brethren in Christ. There was a common aversion to the practice of slavery, for example. Another common experience to both Franconia and Lancaster Mennonites was the early affirmation of Penn's Holy Experiment, but a later disavowal of what had become of it and a return to a more traditional Mennonite separatist posture. The Amish, it would seem on the basis of the information available, had remained more consistently traditional in this regard.

For three generations (1683 to the 1760s) Mennonites were involved politically in Penn's Holy Experiment. With the outbreak of the Revolutionary War, however, persecution came to be the common experience of many groups of dissenters. And

the Mennonite reaction for the most part was to withdraw.

A testimony of an "outsider" in 1785 attests to the fact that Mennonites were still people of conscience at the end of our first century in North America: "It is well known that the Quakers and Mennonists were formerly some of the best farmers in Pennsylvania. These people, from having their cattle, horses, farming utensils, &c., so often taken from them for taxes, have sensibly declined as farmers. Many of them have sold their farms, and gone to other states; whilst others of them do not raise twenty bushels of grain, where they once raised an hundred." There may thus be more truth to the thesis that Mennonites migrated to "Upper Canada" and to other states for conscience' sake (1780ff), than has hitherto been assumed.

Certainly economic reasons also played a role in such migration—to Virginia, Maryland, the Carolinas, Ontario, and western Pennsylvania. Yet the times of trial and testing of the Mennonite faith were met squarely by a vigorous Mennonite response. The Mennonite brotherhood reverted to a greater (political) isolation and separation. A reaffirmation of the German language and culture was an important symbol of this.

After the Denner book episode, there was little Mennonite interest in writing and publishing until after the 1830s, when a new interest arose both in Franconia and Lancaster, as well as in Ontario. But this takes us beyond our first Mennonite century in North America, and into the second, when new Mennonite conferences and movements emerged in other states and provinces.

Prayer in public schools

by Delton Franz

When World War II broke out in Europe, my fourth-grade classroom teacher at Fourth Avenue Elementary School in Hutchinson, Kan., began what was to become a regular closing ritual on Friday afternoons. All students were asked to stand for the Pledge of Allegiance to the flag, followed by the singing of a patriotic hymn such as "America the Beautiful." Then a single line was formed down the center aisle as pupils brought their dimes to the teacher's desk for war savings stamps.

I participated with some bewilderment on that first Friday afternoon. After school I shared the experience with my mother, and she took the opportunity to tell me about the unique religious history and peace tradition of which we were a part. We agreed that I would remain quietly at my desk on succeeding Friday afternoons. I will always remember what it was like at 3:30 on Friday afternoon to be the only pupil not to join with my classmates in a quasi-religious classroom exercise.

A campaign is now underway to bring prayer into the U.S. public school classrooms. Advocates of this cause are found in the South and in Midwestern communities where conservative Protestantism is in the vast majority and where patriotism and religious faith are strongly fused.

Recent public opinion polls show 76 percent of the public polled expressing agreement for school prayer. Public sentiment in the area of religion and government is, however, not a trustworthy guide for making the ethical and moral decisions required of churches on church/state issues.

The contradictions in public opinion in the area of religious and political beliefs were recently disclosed by an interview team of social scientists engaged in a study of human behavior. They found that 91 percent of the Americans surveyed said they considered themselves "religious." But the study also disclosed that 71 percent of those surveyed said they would fight for their country even though 93 percent agreed that "Thou shalt not kill" is still a valid moral commandment. It is in the face of such confusion that the debate of religion in the public schools is heating up.

The issues in school prayer. What is meant by "voluntary" school prayer? What kind of prayers would be prayed? These are the intertwined issues with which the churches must grapple.

Proponents of school prayer assert that the 1962-63 Supreme Court rulings denied voluntary prayer in public schools. But truly *voluntary* prayer was never the issue. Any child may pray in his or her own way during the course of the school day, as long as the prayer does not disrupt others.

What is at issue now, and what was prohibited by the

Supreme Court are official, school-led devotionals. The high court, on constitutional grounds, in *Engel v. Vitale* and in *Abington School District v. Schempp*, ruled that a state may not compose and prescribe a form of prayer for recitation in the schools and may not require the Bible to be read or the Lord's Prayer to be recited in public schools. In the Supreme Court's 8 to 1 decision of 1962, the opinion stated that "in this country it is no part of the business of government to compose official prayers for any group of the American people to recite."

That the Supreme Court is not opposed to truly voluntary prayer in school facilities was demonstrated in 1981 when the high court struck down a University of Missouri rule barring a student religious group from meeting on campus premises, noting that nonreligious groups were allowed such privileges. This ruling distinguished on the one hand between a voluntary association meeting on school premises for religious purposes, and on the other hand, the classroom setting where attendance is mandatory.

Most proponents of school prayer now seem to be agreed that pupils who choose not to participate should be free to excuse themselves from the classroom while a prayer is offered. Opponents emphasize that this places undue pressure on children and violates the meaning of "voluntary" prayer. Peer pressure could be a real factor, especially at elementary and secondary levels, and asking to be excused might readily stigmatize the student.

What kind of prayer(s) would be prayed? Most believe that the prayer would be a nondenominational prayer. The sponsor of the prayer would have to establish a prayer that would not be offensive to any person of any faith group. In a diverse, urban setting particularly, formulating such a prayer would be difficult because no longer are most American public schools Protestant. If the prayer is, for example, not to offend Jewish children, Christian pacifists, or families who are not religiously committed, the prayers would need to be nonsectarian and without explicit Christian content.

Presumably, the classroom teacher or even the pupils might pray extemporaneously. That, however, still leaves the question of whether in a pluralistic society children (often of very diverse religious backgrounds) who are under the authority and tutelage of the classroom teacher should be a captive audience during regularly scheduled religious exercises. What might prove acceptable in a homogeneous, rural community, could be offensive in a diverse, urban setting.

Current legislative proposals. Senator Jesse Helms' (R-N.C.) bill and President Reagan's proposed constitutional amendment are the two principal efforts to legalize school prayer. The Helms bill, S. 1742, would deny Supreme Court jurisdiction in this matter by enabling state courts to legitimize

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prayers in public school classrooms. The 50 states would each enact their own laws to set standards as to the composition of prayers. Most legal scholars are agreed that, on constitutional grounds, the Supreme Court would overrule the Helms legislation. The Supreme Court cannot be excluded from issues so clearly related to the protection of constitutional rights.

The second approach, a constitutional amendment, was submitted by President Reagan on May 17 as a gesture to conservative evangelicals to whom he had made a promise during his 1980 political campaign. This amendment, as worded, stopped short of affirming the right of prayer in public schools. Theoretically, it would even allow states the option of prohibiting school prayer. "Nothing in this Constitution shall be construed to prohibit individual or group prayer in public schools or other public institutions. No person shall be required by the United States or by any state to participate in prayer." Should both houses of Congress vote to pass the Reagan constitutional amendment in 1982, two thirds of the states would need to ratify the proposed amendment within seven years.

The question for churches. There is probably little dis-

agreement for most of us that when students, particularly of secondary and college level, choose voluntarily to convene in school facilities for prayer, Bible reading, and discussion, this freedom should be granted. It also seems apparent that more difficult questions are posed when official school-led religious exercises are conducted in the regular classroom setting.

For Mennonite and Brethren in Christ congregations, several questions would appear worthy of serious consideration.

Is there a danger that religious exercises conducted routinely as a part of public school classroom schedules could become more the piety of "civil religion" rather than an expression of the covenant, faith community? Do we believe that the government should encourage its tax-supported employees—the public school teachers—to lead our children in matters of religious faith? Or should this remain the prerogative of the home and the church? Many individuals and organizations (e.g., the Moral Majority) advocating school prayer assume that Christianity can and should become a national or *majority* religion (like Constantinian Christendom). Is that assumption compatible with our Anabaptist-Mennonite understanding of the gospel and a pluralistic society? 

How about a preacher-exchange plan?

by Al Albrecht

"Warmed over and dried out meatloaf."

Joe slammed his door shut and turned the ignition key. Agatha fastened her seatbelt as they pulled out of the parking lot and headed for home.

"Yes, I admit," said Agatha, "that for the umpteenth time he told us his hog-raising story. I'll never forget that he grew up on a farm."

"And not only that," replied Joe, "how many times has he preached on that text and said at the beginning of his sermon, 'It never ceases to amaze me how new ideas come to me every time I read that verse.' All that was new was the combination of stories and 'imaginings' that he used. But I had heard them all before."

"I suspect that the committee meetings, conferences, and visitations keep our pastor so busy that he doesn't have time to read novels, *The New Republic*, or see plays or even have time for intensive Bible study."


"Yes, and if we would ask him, when his guard is down, how he felt about preaching for us every Sunday he might say that 'regardless of my text and the way I develop it, I get about the same response. Some with closed eyes nod their head, many others have a faraway look in their eyes as if they were planning a trip to Europe; only a few seem to understand and appreciate my ideas. It is true, while planning a sermon, I often become discouraged when I recall my congregation's responses. I don't feel like putting much effort into preparing yet another one.'"

That Sunday-after-church conversation reflects the plight of some Mennonite preacher-pastors. Unlike the pastors of denominations who are assigned to a different church every few years, the Mennonite pastor is, relatively speaking, a permanent fixture.

How could we give our pastors new audiences to preach to, our congregations new preachers to listen to, our preachers more time to prepare a sermon well, and provide them with additional motivation to do so?

Here is a sketch of a plan, the preacher-exchange plan.^{*} Mennonite churches in a forty- or fifty-mile area might organize an exchange program by designing a calendar that rotates preachers among a number of churches. This would mean that in an eight-church organization a preacher would give the same sermon eight times and to as many different audiences.

What benefits would such a plan provide? First, a congregation would listen to each preacher during the year only six or seven times, thus not getting too used to one. Second, the preachers would be speaking to eight different congregations instead of one and would thereby gain a measure of stimulation from new faces. Third, the preachers would have much more time to build their sermons, for they would be required to build only six or seven sermons in a year instead of fifty-two. Fourth, the preachers would also have additional motivation to prepare their sermons well, for instead of giving each sermon to 100 or 200 listeners (one congregation), they would be preparing a sermon for 1500 to 2000 listeners (eight congregations). With advance planning, this system would even permit a series of sermons on a theme or subject. Fifth, the plan has the potential to develop greater interest in and respect for the sermon.

There are, as in all plans, disadvantages to this plan. The disadvantages must be weighed against the advantages. Weigh them, and discover if you want to encourage the adoption of the preacher-exchange plan in your community. 

^{*}The seed of the idea was given to me by Tim Winarso, a Goshen College student from a Mennonite church in Indonesia, in a speech given in my public speaking class.

Al Albrecht teaches speech at Goshen College.

One man's faithfulness leads him to defy state

"I am a nonregistrant in order to be faithful to God, my conscience, and my church. Christ's way, the way of love, the way of concern for all peoples, the way of nonviolent peace, cannot be reconciled to involvement with the military which uses killing and destruction, or the threat of such, to achieve its end."—Enten Eller

When the time came for 20-year-old Enten Eller to register for the draft in July 1980, he couldn't do it.

He says he came to that conclusion not—as many other young men have apparently done—because they don't expect the government to prosecute nonregistrants, but "because the U.S. government has asked me to do something God would not have me do."

He is now the second young man in the country to be indicted for failing to comply with the draft registration law. The first indictment was against a young protester more in the mold of Vietnam era draft protester—he said the draft made it easier for the U.S. to take part in a foreign war like the one in Southeast Asia.

Eller said he does not see his action as a protest at all, "although I can't say that registration is right." Rather, he is "just being faithful to the path God has called me."

He told a news conference following his July 13 indictment that he may not fight the charge—because "I would be there (in court) to be faithful and not necessarily to be acquitted."

The young California native is a member of the Church of the Brethren, one of several historic peace churches entering the judicial arena with their young "men of conscience" who refused to register, and now have been selected for prosecution by the Justice Department.

His stance serves as a focus for the churches' solidarity against the draft, but his individuality and strong sense of personal mission

run ironically counter to the zeal of some anti-registration forces who would like to make an "example" of him.

Not that he wants to go to jail. The maximum sentence—five years in jail and a \$10,000 fine—would pose severe hardship for the young physics major at Bridgewater College in Virginia. That stiff penalty is in fact likely in this case, church officials have said, because Justice Department officials have made it clear they wish to make examples of the first few young men indicted, in order to encourage some 570,000 others who have failed to register to do so.

Only 160 of those have been selected for prosecution by the government, because to initiate prosecutions in all the cases would be too costly. Eller speculates that he was selected for prosecution because he wrote both his congressmen and the Selective Service Board to explain his intention not to register, and has since kept them posted as to his whereabouts.

He speaks almost warmly of the district attorney in Roanoke, Va., who has contacted him concerning the indictment. "He's not an arm of the government reaching out to get me . . . he's caught in the system just like I am."

Others who have voiced support for Eller express a greater sense of outrage at his predicament.

Barry W. Lynn, director of Draft Action, a coalition of groups against the draft and registration, said, "Any law which forces a man like Enten Eller to make a choice between violating his most cherished religious beliefs or risking five years in federal prison creates unnecessary personal tragedy."

The Church of the Brethren, the Mennonite Central Committee, the Catholic peace group Pax Christi, and the Interreligious Service Board for Conscientious Objectors have pledged counseling services and legal defense funds on behalf of nonregistrants.—Melinda Gipson, Religious News Service

Burkholder named first head of Dallas Peace Center

J. R. Burkholder, professor of religion at Goshen (Ind.) College, has accepted the position of program director of the Dallas Peace Center during his sabbatical, which runs from August 1982 to July 1983.

Preparing for its first year of operation, the peace center is an outreach of the Dallas Mennonite Fellowship. Burkholder will be the first director of the center, which intends to be involved in dispute mediation, advocacy, scholarly study, and community education.

According to Ernst Harder, DMF pastor, Burkholder's responsibilities will be primarily administrative, designed to get the center off the drawing board and into operation.

"It will be his task to put the program together," Harder said. "We are also hoping that there will be opportunities for workshops on peace and peacemaking at various churches and institutions. He will also supervise the internship program, whereby volunteers will serve with the center for shorter periods."

Burkholder will also work at peace and justice issues through a network system with Fellowship of Reconciliation, denominational and interdenominational groups, community, and agencies.



Ray Troyer, flanked by steering committee, signs advocacy document. Enthusiasm for the cause ran high.

A network for parents of the developmentally disabled organized

The public signing of a document headed "Mennonite Advocates for Disabled Persons" was the high point of a retreat for families of retarded children at Laurelville Mennonite Church Center, July 14-18.

Prominent in the ceremony was Ray Troyer, West Liberty, Ohio, who has been serving the cause of disabled persons since 1965. He helped with the first Laurelville retreat for families with retarded children that year. He has been ably assisted by his wife, Kathryn. They have a developmentally disabled son, Larry.

But the signing of a commitment, which took place at the concluding worship and communion service, was only a symbol of what had happened earlier.

According to some observers, the retreat had been good but, perhaps, not unusual. That was

Pilots' association fly-in hampered

Mennonite pilots from two provinces and eight states came together in their first fly-in on Saturday and Sunday, June 26 and 27, at Grant, Neb. They changed their official name from Menno to Mennonite Pilots as a part of their group business.

Weather conditions were unusually limited for western Nebraska traditionally in late June. About 50, including spouses, were in the group.

The airport operator at Grant, when he realized some pilots arrived through instrument weather conditions but operated on visual weather conditions stated simply, "I will have to join your church."

New officers for the next two years are Tom Lehman, chairman, Elkhorn, Wis.; Herman Regier, assistant chairman, Grant, Neb.; and Jim Dyck, secretary, Homewood, Man. The group was involved in four basic sessions of fellowship, business, training, and worship.

until Saturday evening. Despite tired heads and bodies, participants began to look at the possibility of forming a network of concerned persons across the country. Then, excitement mounted and, before long, organization was underway.

With Wayne North, associate general secretary of General Board in Lombard, Ill.; Dean Bartel, staff consultant for Mennonite Mental Health Service, Elkhart, Ind.; and others in attendance, the fledgling organization made it known that it wanted official acceptance and endorsement.

It will be called Mennonite Advocates for Disabled Persons (MADP) as indicated above, and has as its purposes: (1) To increase congregational, conference, and educational institution awareness; (2) to provide counseling on estate and will planning, (3) to be advocates for parents and disabled, and (4) to give assistance for new parents.

Ted Regier, a General Conference pastor from Quakertown, Pa., expressed special concern for the new parents of developmentally disabled persons. He and his wife, Emogene, are the parents of such a child, Christopher. I would want them to have support we didn't have, he said.

There was a warm flow of feelings such as love, support, and care throughout the retreat, but pain, resignation, and moments of discouragement could also be detected among those who were called upon to sacrifice for their children in this special way.

Dan Steiner, Goshen, Ind.; Ray Troyer, Ted Regier, Verle Hoffman, Elkhart, Ind.; Claire Mumaw, Newport News, Va.; and Evelyn Gunden, Elkhart, Ind., comprise the initial steering committee.

For Ray Troyer, and others like him, this retreat aimed at "guardianship and life planning" will go down as both the culmination of years of effort and a new beginning.

inclement weather

They concurred to "promote and utilize general aviation among Mennonite pilots to advance the mission of the church." This will take several forms with the local congregations and its pastor, with geographical conference groups, with MDS, and with Mennonite and constituent mission boards and program agencies.

There are now five wing leadership teams forming similar to MDS regional structure. But state and provincial wing leaders will be appointed or elected. They will continue to offer "charity flights" to need-oriented situations and also will provide volunteer flying and equipment for agencies and personnel under "Part 91" of FAA regulations.

Ken Stoltzfus of Kidron, Ohio, was the main resource person. Ken is an accomplished pilot with all ratings and also an experienced minister currently involved in aircraft parts operations.



Short-term workers Larry Martin of Hesston, Kan., and Neal Frey of Orrville, Ohio, with Salvadorans in front of partially erected barrack for Salvadoran refugees at Mesa Grande camp in Honduras. Martin and Frey have since returned home.

Salvadoran refugee plight not improving

Salvadoran refugees in Honduras have increasingly become victims of the Honduran armed forces, reports Evelyn Rudy, Mennonite Central Committee worker serving at the Quaker office at the United Nations in New York City.

"Civil war," she continues, "has forced up to 301,000 Salvadorans into other Latin American countries, 23,000 of which, according to U.N. figures, are in Honduras." Because of unstable living conditions and military control, the refugees experience almost as much fear and uncertainty as they did at home.

The refugees are subjected to harsh regulations. All must be inside their tents by 7:00 p.m. when the sun sets. No candles, flashlights, or lanterns are permitted. No one is to use the latrines at night. There is no radio to call for help.

During the time of an observer team a baby died during the night as no medical assistance was available. A 56-year-old refugee was removed from his tent and accused of housing a guerrilla. Tied to a pole he was forced to stand on one leg for several hours. There were reports of other harassment and mistreatment, reported Rudy.

The refugees have been prevented from cultivating land rented by the U.N. High Commissioner for Refugees (UNHCR) for alleged security reasons. They have recently been prevented from visiting other refugee camps. Tent searches, verbal threats, and intimidation are common. Gangs of refugees are regularly taken from the camp to work on a public road without compensation and against their will. Refugees have been reprimanded for talking with international relief workers, says Rudy.

In the midst of all this, the Honduras Mennonite Church has now received the first installment of a \$1.5 million grant for assistance to Salvadoran refugees in the country. Under an agreement with the UNHCR signed in early June, the church and Mennonite Central Committee will use the money to construct

semipermanent housing for some 9,000 refugees at two different locations.

Work at Mesa Grande has been underway since late 1981. There, several MCC and Honduras Mennonite Church workers are supervising construction of 1,200 houses, plus several schools and a chapel. Building at a second site, which has yet to be determined, will probably begin in August.

Along with making funds available, the UNHCR provides overall coordination of services to refugees. Under it, Mennonites and various other groups with service programs in the country are taking responsibility for different projects.

In the early stages of the Mesa Grande project the UNHCR channeled funds to the Mennonites through CEDEN, the Honduran Protestant relief agency.

Approximately 60 percent of the 8,000 refugees living at Mesa Grande, located 25 miles from the El Salvador border, are under 16 years of age. The UNHCR moved them inland from the immediate border area following Honduran government claims that incursions by Salvadoran troops threatened their safety. However, some observers have charged that the government was more interested in creating a militarized zone for cooperating Honduran and Salvadoran patrols, making it even more dangerous for refugees to flee across the border.

Volunteer Charles Geiser, Apple Creek, Ohio, reports that since the removal of the refugees to Mesa Grande the situation along the border has in fact deteriorated. On a single day in June, half of some 300 Salvadorans who tried to cross the border were either killed or lost. But the recent resumption of heavy fighting on the El Salvador side may result in many more risking the crossing.

Local residents who have attempted to help the refugees have also been subject to harassment, according to Geiser. He notes, "Many Honduran families have had to flee the area or risk losing their lives."

Mennonites in Ireland to promote 'Third Way'

Joe and Linda Bender Liechty would not describe their first years of mission work in Ireland as ideal. However, when they returned to North America in May for a three-month furlough, both reported "a steady sense of progress."

Liechty, sponsored jointly by Mennonite Board of Missions and Mennonite Central Committee, spent the first part of their 28-month term in Dublin in a household with other workers.

Culture shock, adjustment to community life in cramped quarters, and the demands of their three small children made the year difficult. Renovations on the MBM/MCC house added to their frustration.

Joe and Linda and their co-workers decided that the Liechty's should move to a small home only a five-minute walk from the MBM/MCC house. Their new home is on a quieter side street and has a small yard for the children.

"An astonishing degree of openness to the Mennonite presence in Ireland already exists, especially from Catholic priests and monks," said Joe. "Mennonites enjoy visibility and influence beyond their size."

Michael Garde, the first Irish Mennonite and a member of the MBM/MCC team, has used his knowledge of the media to gain publicity for Mennonites both on television and in major newspapers.

Linda said Mike is a great promoter of Mennonites and reported that he is donating MCC "peace shelves" to libraries "with great fanfare" and to good effect. Recently a person became involved in the community after reading publicity in a newspaper.

Worship services started at the MBM/MCC house have been well received. People from a variety of backgrounds gather regularly on Sundays, with an average attendance of 15.

The room in the MBM/MCC house which serves as both living room and meeting room was stretched to its limits when 30 persons came to a baby dedication for Aaron and Jacob, Liechty's twin boys, and Sarah Ruth, daughter of co-workers Paul and Dawn Ruth Nelson.

Another cause for excitement was the recent addition of a Baptist couple seconded by their congregation to the Mennonite fellowship. Joe described the couple as inner-city persons whose dynamic faith "will be a boost for evangelism and outreach."

Both Joe and Linda see involvement in the larger community as vital. Linda is on the executive committee of a group trying to organize a multi-denominational school. Since almost all Irish schools are run by churches—mostly Catholic and some Protestant—the group faces "much opposition and red tape."

North American Mennonite workers in Ireland are looking at a variety of options for full or partial self-support in the future.



San'a International School in the Middle East country of Yemen Arab Republic is the latest service location for a Mennonite Board of Missions worker. Barbara Kauffman of Kalispell, Mont., went to that school last fall to teach five-year-olds. San'a is the capital city of Yemen Arab Republic, an Arab Muslim nation bordered by Saudi Arabia, South Yemen, and the Red Sea. Barb is an overseas mission associate with MBM but receives a salary from San'a International School. She is a member of Mountain View Mennonite Church in Kalispell.

Crossroads '82 strengthens young adult program

Twenty-seven Mennonites participated in Crossroads '82, an interdenominational training event in young adult ministry held June 24-27 at Lake Geneva, Wis. About 400 persons from 12 denominations attended the event from as far as Hawaii, Alaska, and Puerto Rico.

The event was designed to provide concrete ideas, program suggestions, and resources for persons involved in ministry to students and young adults. This was accomplished by a wide variety of workshops held each day.

Over half the Mennonites attending led at least one workshop. Edgar Metzler of Goshen, Ind., led three workshops on "Peacemaking: Beyond Nuclear Pacifism." Keith Schrag offered workshops on sexuality and spirituality.

Mennonites were well represented, considering the denomination's size. In fact, on the final evening after Mennonites participated in the talent show and sang "Praise God from Whom All Blessings Flow" from *The Mennonite Hymnal*, 606, the emcee said, "It seems like Mennonites are everywhere. They are taking control of this conference!"

Participants were encouraged to attend Crossroads '82 in denominational or regional teams of three or more to prepare themselves to conduct training events afterward. Of the 65 teams present, five were Mennonite.

Two teams, sponsored by Mennonite Board of Missions of the Mennonite Church and Commission on Education of the General Conference Mennonite Church, will soon be conducting regional training events.

Mennonite participants expressed appreciation for the emphasis on spirituality and biblical content as well as sensitivity to peace and justice issues. "Mennonites certainly have no corner on God's truth," said Keith Schrag.

"We can feel at home here because the larger church agenda is our agenda."

Inclusiveness was also openly expressed at all levels of participation and leadership. Sandy Wilson, a black Episcopalian clergywoman, led Thursday's communion service and daily meditations and was greatly appreciated.

Many other clergywomen were also present, including three Mennonite women involved in pastoral leadership.

Crossroads '82 was sponsored by the Young Adult Ministry Project of National Council of Churches. The planning committee for the event consisted of persons from various denominations. Myrna Burkholder, director of Student and Young Adult Services for the Mennonite Church, attended the planning sessions which were held in New York City.—Myrna Burkholder and James Dunn

Eastern High operates under new corporation

Eastern Mennonite High School, formerly a part of Eastern Mennonite College, Inc., is operating under a new corporation. Eastern Mennonite High School, Inc., was formed through an agreement with EMC and Virginia Mennonite Conference.

The agreement was ratified on July 15 by delegates to Virginia Mennonite Conference and is being announced by Joseph L. Lapp, chairman of the board of trustees of EMC, Inc., and by Samuel Janzen, moderator of Virginia Conference.

The corporation will be operated by a 12-member board of directors chaired by Glendon L. Blosser of Harrisonburg.

World climate “unfavorable” for disarmament

Close to the end of the U.N. Special Session on Disarmament II, a number of diplomats were openly doubtful about the outcome of the gathering. Ambassador A. P. Ventkateswaran of India observed, “We are still going in circles about the Comprehensive Test Ban and on the question of nuclear disarmament.”

The Indian diplomat pointed out that the Session’s central document, called the *Comprehensive Programme of Disarmament*, still contained “more than 400 brackets” indicating lack of agreement on those sections. The unfinished document had been prepared during two years of work at the Centre for Disarmament in Geneva, and was passed on the special session for completion.

During the course of the general debate, June 8-23, the General Assembly heard a total of 139 speakers, including four heads of state, one vice-president, 13 prime ministers, two deputy prime ministers, and 44 foreign ministers. For two days after that, a smaller group called the ad hoc committee or the committee of the whole heard the presentations of the representatives of 53 nongovernmental organizations and of 22 peace research institutes.

In an effort to complete their tasks by the Special Session’s close on July 9, delegates then split up into three working groups. The first group worked on the *Comprehensive Programme of Disarmament* document through four drafting groups. The second

group reviewed and assessed the document produced by the First Special Session on Disarmament in 1978, through two drafting groups. The third group sought to implement the “Second Disarmament Decade” and to mobilize public opinion in favor of disarmament. The speeches and discussions of the Special Session introduced a variety of statements ranging from political self-justification to serious proposals for a nuclear freeze. Soviet Foreign Minister Andrei Gromyko drew some attention when he proclaimed that the USSR had “unilaterally” decided not to be the first to use nuclear weapons.

Instead of using the opportunity to make some promises of his own, U.S. President Ronald Reagan attacked the Soviet Union for its “imperialist adventures” and massive military buildup. He stressed the “need” for a renewal of U.S. military strength.

Canadian Prime Minister Pierre Trudeau repeated his proposal for a “strategy of suffocation,” first made at the 1978 Special Session on Disarmament. The strategy provides for a stop to testing of nuclear weapons.

The position of China, another nuclear weapon state, was stated by Liang Yufan, the head of China’s Mission to the U.N., at a morning briefing session. The U.S. and the USSR must take the lead in disarmament, he said, and only when they have reduced their arsenals substantially would nations like China need to join in the disarmament process. “I was disappointed by the big people’s speeches,” said Bernard Muganda, a Tanzanian diplomat at the U.N. who was raised and educated in a Mennonite setting. He enjoyed the speech of Germany’s Helmut Schmidt, but suggested that the highlights of the second Special Session have been outside

of the U.N. buildings, “not in here.” He suggested that the second Special Session was “much better” than the first. “The international community has now been told the benefits of disarmament and it’s been talked all around the world; this in itself is good.”

Sonja Van der Gaast, part of the Dutch delegation and a member of the Mennonite Church (*Doopsgezind*) in Holland, identified most strongly with the speech of the Botswana representative, which was critical of the “deterrence” thinking of the superpowers. She also appreciated the speech of Inga Thorsson of Sweden, which related disarmament to development concerns.

Whatever the final document of the Second Special Session on Disarmament may look like, it is not binding on member states. As Y. Okawa, head of the Japanese delegation explained during a morning briefing session, the U.N. is a “deliberative” body, not a “negotiating” body. The world’s single multilateral negotiating organization in the world is the Centre for Disarmament in Geneva, where Okawa works. Okawa further suggested that disarmament faces an “unfavorable world climate” today. There is first a deep mutual lack of trust between states. States tend to think of increases in armaments as increases in their national security. “I don’t think you could find any country in the world, large or small, that would disarm unilaterally,” he said.

Ever hopeful in the face of many discouragements were the representatives of nongovernmental organizations, some of whom attended the entire session. The “NGOs” met daily at the Church Center across from the UN buildings to compare notes, argue, plan lobbying strategies, and hear special speakers.—Gordon Nickel, for Meetinghouse

MBM newsgrams

Lydia Burkhart, worker in Ghana for nearly 20 years, returned to that country on June 20 following a one-year furlough in North America. She will continue her work as a nurse and Bible teacher with Ghana Mennonite Church. Lydia’s address is Amasaman Clinic, Amasaman, Ghana.

Joe and Elaine Haines, in Israel since 1972, arrived in North America on June 16 for a summer furlough. Their current work is with the Arab community in the Tel Aviv area. Haines’ furlough address is c/o Aubrey Haines, 3850 W. Iddings Rd., West Milton, OH 45383.

Steven and Deborah Fath, in Bolivia since 1979, arrived in North America on June 24 for a six-month furlough. They have been working in church planting and leadership training with Bolivia Mennonite Church. Faths’ furlough address is c/o MBM, Box 370, Elkhart, IN 46515.

Paul and Dawn Ruth Nelson, in Ireland since 1979, arrived in North America on June 23 for a summer furlough. They are part of a

peace ministry sponsored jointly by MBM and Mennonite Central Committee. Nelsons’ furlough address is c/o John and Roma Ruth, 884 Main St., Harleysville, PA 19438.

Barbara Kauffman, an overseas mission associate in Yemen Arab Republic; arrived in North America on June 16 for a summer furlough. She is a teacher at San’a International School. Barb’s furlough address is c/o A. C. Kauffman, 1224 Lake Blaine Rd., Kalispell, MT 59901.

The home ministries division of Mennonite Board of Missions, streamlined from five to three departments on June 1, will be led by home ministries vice-president Rick Stiffney, service ministries director Mary Herr, evangelism and church development director Ray Horst, and media ministries director Ken Weaver.

Mary Herr has served since 1977 as codirector of MBM’s Phoenix (Ariz.) Discipleship program with her husband, Gene. The Herrs will move to Elkhart, Ind., and Mary will

begin her new assignment on Oct. 1. Ray Horst has had nearly 30 years of MBM experience, including 20 as voluntary service developer and director, a year as vice-president for home ministries, and a year as home ministries consultant. A big part of Ray’s job will be to assist Mennonite Church conference leaders. Ray will continue as consultant while giving leadership to the new Evangelism and Church Development Department. Ken Weaver joined MBM media ministries, based in Harrisonburg, Va., in 1956. He first worked as business manager and assistant in Home Bible Studies, and was later named executive director. Ken will continue to live in Harrisonburg.

Needed by voluntary service: nurses and social workers in a variety of locations throughout North America and a person to direct home repair projects and supervise winter VSers in Brownsville, Tex. Contact Maynard Kurtz at MBM, Box 370, Elkhart, IN 46515; phone (219) 294-7523.

mennoscope

On July 11 Ross Weber was licensed to the ministry at the West Odessa Community Church near Lake Odessa, Mich., by Samuel J. Troyer, chairman of the Indiana-Michigan church life commission. West Odessa Community Church is a new emerging Mennonite Church. Many of the members were formerly members of the Bowne Mennonite Church near Clarksville, Mich.

Ed and Esther Springer were installed as pastoral couple of the Albany (Ore.) Mennonite Church on July 11. Harold Hochstetler, Pacific Coast conference minister, and Al Burkley, southern cluster leader, had charge of the service.

A joint program committee of the Western District (GC) and the South Central Conference (MC) is planning for joint sessions to be held on the Bethel and Hesston (Kan.) College campuses, Oct. 22-24. The youth of both conferences will meet on the Hesston campus during the same weekend. The sessions will feature a number of inspirational events such as Bible lectures, the presentation of a new musical drama, choral numbers by a combined Bethel and Hesston college choir, worship in local churches on Sunday morning, special men and women events, and a concluding communion service. Many of these events will center around the theme "Kingdom Living" based on the book of Acts. All delegates and visitors are urged to read and study the book of Acts as preparation for the conference. Willard Swartley, professor of New Testament at Associated Mennonite Biblical Seminaries will be guest Bible lecturer.

The Ekklesia Team, oriented to the ministry of youth through music, is searching for a sixth member to complete its group. The

group is based at Laurelville Mennonite Church Center and is tentatively planning to tour from September 1982 through May 1983. They will be attending church conferences and visiting high schools and youth groups, while working in three-to-four-day retreat settings. The group is comprised of rhythm, lead, and bass guitarists, a keyboard player, and a sound technician. It is currently looking for a dedicated Christian drummer to fill the sixth spot in the band. If interested, inquiries may be directed to: Ekklesia, c/o LMCC, R. 5, Mt. Pleasant, PA 15666, or by phone to (412) 423-2056.

Hispanic writers from as far away as California and Florida will gather on the Goshen College campus July 29-31 to participate in the Hispanic Writers Workshop. The workshop is being organized by Rafael Falcon, director of Goshen College's Hispanic ministries department. Other workshop leaders will include Lupe de Leon, director of economic development for Mennonite Central Committee; free-lance writer John Bender; and Arnoldo Casas of Mennonite Board of Congregational Ministries' Hispanic literature

committee. Through this conference, the first to draw together Hispanic writers from various Mennonite congregations, Falcon hopes to encourage the development of a group of writers that the Hispanic Mennonite Church can call upon in the future.

Mennonite Board of Missions media ministries has an opening for an administrative coordinator for Choice Books at the Harrisonburg, Va., office. Write to Wayne Hochstetler, 1251 Edom Rd., Harrisonburg, VA 22801, or call (703) 434-6701.

Sideling Hill CPS 20 reunion is scheduled for Aug. 14 and 15 at Inspirational Hill Camp, Burbank, Ohio, on SR 604, just west of SR 83 north of Wooster, Ohio, informs John E. Ramseyer, Jr., president.

An emerging congregation in Birch Tree, Mo., would like to acquire 20 comfortable used benches to replace the current unsuitable ones. They need to be at least nine feet long but not longer than ten feet. Call (314) 292-3018, or write the pastor, Berea Mennonite Church, Birch Tree, MO 65438.

Lancaster Mennonite Historical Society announces its second benefit Bookworm Frolic

Western volunteers meet

Members of voluntary service households from all over the West converged on Prescott, Ariz., for the annual Western VS retreat from May 6 to 9. They came from 11 households operated by Mennonite Board of Missions and two households in Arizona operated by the General Conference Mennonite Church. The retreat speaker, Art McPhee, shared on the topic of friendship evangelism. Afternoons included some teaching, free time, and a presentation of a slide show, *War to End All Wars*, which was developed to wake Christians up to the dangers and immorality of nuclear weapons. On Friday evening, all of the households had an opportunity to display their various talents. Some of the highlights included an original VS rock opera entitled *Menno Knight*, several skits, musical numbers ranging from the ridiculous to the sacred, and a demonstration on how to eat a banana. Narrated slide shows, presented on Saturday night, allowed the VSers to get a feeling of the different ministries in the West.



Sixteen persons were prepared for voluntary service assignments at the VS orientation conducted by Mennonite Board of Missions in Elkhart, Ind., June 20-27. Two intense days were spent under the direction of the Urban Life Center in Chicago. Orientees were exposed to such problems as inadequate housing, racial inequality, and the corruption of big-city politics.

The volunteers are: (First row left to right) Lois Graber, White Pigeon, Mich., to Boise, Idaho; Esther Heinrichs, Winnipeg, Man., to Inglewood, Calif.; Marvin Chupp, Nappanee, Ind., to Downey, Calif.; Leon Mast, Clarence, N.Y., to Washington, D.C.; and Arie Hochstetler, Goshen, Ind., to Brownsville, Tex. (Second row) Janet Schumm, Kitchener, Ont., to Browning, Mont.; Janine Yoder, Goshen, Ind., to Crooked River Ranch, Ore.; Dorcas Gable, Apple Creek, Ohio, to Eureka, Ill.; Carleen Sharick, Riverside, Calif., to Elkhart, Ind.; and Joan Brandenberger, Goshen, Ind., to San Francisco, Calif. (Back row) Peg McCluskey, Bensalem, Pa., to Richmond, Va.; Randy Detweiler, Fairview, Mich., to Downey, Calif.; John Yoder, Goshen, Ind., to Crooked River Ranch, Ore.; Mark Lawson, Davis, Calif., to San Francisco, Calif.; Eric Osborne, Goshen, Ind., to Harman, W.Va.; and Dan Hochstetler, Goshen, Ind., to Brownsville, Tex.

for Aug. 20 and 22. It will feature books and magazines by the thousands, writes Carolyn C. Wenger. Vernon H. Charles, East Petersburg, Pa., is the coordinator. Contact the LMHS, 2215 Millstream Rd., Lancaster, PA 17602, for details.

Raymond Bell, pastor of the Good Shepherd Mennonite Church in New York City, completed on July 9 four weeks of training in media at media ministries/Mennonite Board of Missions, Harrisonburg, Va. He worked specifically at script development and radio program production at MBM Media Ministries and did radio announcing and program planning at Eastern Mennonite College's FM radio station. The "hands on" assignments in writing, editing, and production were especially helpful, Ray noted afterward. Ray was born and raised in Chicago where he accepted Christ during summer Bible school at the Bethel Mennonite Church. At Urbana '73, he inquired about a missions and service assignment with MBM and was encouraged to take Bible training. He therefore attended Moody Bible Institute (BA, 1978) and Goshen Biblical Seminaries (1979). He married Stacia Sheriff in 1980. Ray expects to use his training in radio broadcasting in New York City.

"Our deepest relationship is our greatest witness," Art McPhee told about 80 participants of a Friendship Evangelism Seminar held on June 25 and 26 at the Marion Mennonite Church in Franklin, Pa. The Friday-evening-through-Saturday-afternoon workshop was sponsored by the mission board of the Franklin Mennonite Conference, in cooperation with the evangelism and church development office of Mennonite Board of Missions. For information about sponsoring a seminar in your area, write to Friendship Evangelism Seminars, Mennonite Board of Missions, 1251 Edom Road, Harrisonburg, VA 22801.

Levi and Gloria Miller and their three children—Jacob, Hannah, and Elizabeth—Scottdale, Pa., have begun a two-year overseas assignment with Eastern Mennonite Board of Missions, Salunga, Pa. They left the U.S. on July 19 to serve their term in Caracas, Vene-

zuela, in leadership training. The Millers are on leave from Mennonite Publishing House.

The Master's Community School is a Christian alternative school for grades 9-12. The school will open in September 1982 with no more than 20 students. A secondary special education teacher is needed. Contact Harry Gore, Box 1236, West Chester, PA 19380, or call (215) 696-1461.

Eastern Mennonite High School will have an opening for a business ed teacher during the 1982-83 school year. Responsibilities include chairman of the department, teaching typing, shorthand, accounting, and office procedures. Interested persons should write J. David Yoder, Principal, Eastern Mennonite High School, Harrisonburg, VA 22801.

Two summer training action teams (STAT) are serving with the discipleship ministries department of the Eastern Mennonite Board of Missions, Salunga, Pa., in the Dominican Republic and in France during July and August. The 14 young persons participating in the STAT program this summer were exposed to urban ministries through seminars in Washington, D.C., and at Charter Hall, a retreat center on the Chesapeake Bay. On July 19 the group formed two teams, one to construct a

church building in La Pina, Dominican Republic, and the other to paint the inside of a church in Thionville, France.

New members: Kim Brenneman, Darren Ferguson, Jacky Gascho, Bradley Gerber, Randy Gerber, Valerie Ramseyer, Perry Reibling, Sharon Schwartzentruber, and Richard Steckly at **Tavistock**, Ont. Holly Snodgrass at **First Mennonite**, Richmond, Va. Phuong and Tuoi Baccam at **Des Moines**, Iowa. Theresa Buettner and Doug Hadley by baptism and Jan Hadley by confession of faith at **Grand Island**, Neb. Perry and Melinda Hostetler by confession of faith at **Locust Grove**, Sturgis, Mich. Dave Baker, Dale Parker Bowman, Tom Lengyell, Jackie Martin, Janet Martin, Jenny Martin and Pauline Martin by baptism, and Sandra Eby Shantz and Karen Bauman Valenta by confession of faith at **St. Jacobs**, Ont. Pat and Charnel Stutzman at **Milford**, Neb.

Change of address: Ezra O. Good from Box 1854 to 511 Dartmoor Dr., Fairfield Glade, TN 38555. Samuel J. Troyer from Middlebury, Ind., to 523 S. 10th St., Goshen, IN 46526. Tel: (219) 534-2361. **Bethel Mennonite Church** from Box 806 to 2450 Biglerville Road, Gettysburg, PA 17325.

marriages

Bartholomew—Schrock.—Jim Bartholomew, North Lima, Ohio, North Lima cong., and Pam Schrock, Uniontown, Ohio, Maple Grove cong., by Joseph Schrock, father of the bride, and Richard Bartholomew, father of the groom, July 11.

Bowman—Litwiller.—Donald Bowman, Toronto, Ont., United Church, and Kim Litwiller, Waterloo, Ont., Stirling Avenue cong., by Mary Mae Schwartzentruber, June 26.

Bowman—Parker.—Linford Bowman and Dale Ann Parker, both of Waterloo, Ont., St. Jacobs cong., by Richard Yordy, May 29.

Brown—Fisher.—Glenn Edward Brown, Iowa City, Iowa, Nazarene Church, and Sarah Jane Fisher, Iowa City, Iowa, Lower Deer Creek cong., by Robert K. Yoder, June 5.

Byler—Yoder.—Darrel Byler and Arlene Yoder, both of Allensville, Pa., Locust Grove cong., by Gerald Peachey, June 19.

Conrad—Liechty.—Paul Leslie Conrad, Scottdale, Pa., Scottdale cong., and Marti Liechty, Scottdale, Pa., First Mennonite cong. (Berne, Ind.), by Bob Johnson, June 19.

Creque—Stutzman.—Doug Creque, Lake Milton, Ohio, and Wanda Stutzman, Mantua, Ohio, both of Aurora cong., by Lawrence Brunk, June 26.

Eash—Miller.—Mark Eash, Bristol, Ind., and Sandy Miller, Middlebury, Ind., both of Bonneyville cong., by Ted Eash and Boyd Nelson, June 26.

Hillcoat—Sauder.—Colin Hillcoat, Cambridge, Ont., Presbyterian Church and Bev Sauder, St. Jacobs cong., by Richard Yordy, June 26.

Hochstetler—Stauffer.—Sanford E. Hochstetler, Harrisonburg, Va., West Union cong., Pamell, Iowa, and Rosemary Stauffer, Harrisonburg, Va., Gilead cong., Mt. Gilead, Ohio, by Murray Krabill and Emery Hochstetler, June 26.

Holst—Dernes.—Glenn Holst, St. Agatha cong., Baden, Ont., and Chris Dernes, St. Jacobs, Ont., St. Jacobs cong., by Richard Yordy, July 3.

Johnson—Martucci.—Paul Johnson, Scottdale, Pa., Scottdale cong., and Brenda Martucci, Scott-

dale, Pa., Christ United Methodist Church, by Bob Johnson, June 5.

Kennel—Bacher.—Dennis Wayne Kennel, Rocknoke, Ill., Cazenovia cong., and Nelda Jean Bacher, Lakeview cong., Wolford, N.D., by Willard Mayer, June 19.

Miller—Herschberger.—Tim Miller, Goshen, Ind., Waterloo cong., and Kathy Herschberger, Middlebury, Ind., First Mennonite cong., by Randy Miller, June 12.

Miller—Kropf.—Clifford Miller, Goshen, Ind., Clinton Brick cong., and Cheryl Kropf, Goshen, Ind., Pleasant View cong., by Randy Miller, May 29.

Miller—Ponce.—Wilbur Miller and Chris Ponce, both of Streetsboro, Ohio, Aurora cong., by Lawrence Brunk and Teofilo Ponce (father of the bride), June 5.

Miller—Sommers.—Lewis Miller, Hartsville, Ohio, Maple Grove Cons. cong., and Norma Sommers, Uniontown, Ohio, Hartsville cong., by Richard F. Ross, July 10.

Muganda—Hower.—Godfrey Chamba Muganda, Bethlehem, Pa., Bethlehem Christian Fellowship and Lore C. Hower, Nazareth, Pa., Benders cong., by Martin Burkholder, Bruce Bender and Joseph Nieves, June 26.

Nussbaum—Welty.—Don Nussbaum, Elkhart, Ind., and Ellen Welty, Goshen, Ind., both of Sunnyside cong., by Clare Schumm, July 3.

Slagell—Wyatt.—Dennis Lynn Slagell, Hydro, Okla., Pleasant View cong., and Candace Elaine Wyatt, Chicasha, Okla., First Christian Church, by Chester Slagell, uncle of the groom, Feb. 27.

Speigle—Kaufman.—Timothy Speigle, Boswell, Pa., cong., and Donna Kauffman, Johnstown, Pa., Thomas cong., by Donald Speigle, uncle of the groom, June 26.

Steckley—Steinmann.—Jeffery Dean Steckley, Preston cong., Preston, Ont., and Janice Evonne Steinmann, Steinman cong., Baden, Ont., by Vernon B. Zehr, Rufus Jutzi and Willis Breckbill, July 3.

readers say

It was with deep appreciation that I read your article, "Repentance: a New Spirit in the New Call" and your editorial, "Letter to Ronald Reagan." (July 6).

I especially felt your letter to the president communicated a message many Mennonites would like to communicate. In the spirit of repentance and defenselessness, you pointed toward the power of prayer and his opportunity to act toward peace. Your letter both spoke a significant message to the president and modeled a spirit for the Mennonite Church.—**John R. Martin**, Harrisonburg, Va.

births

Boone, Mark and Brenda (Dickson), Aurora, Ohio, second child, first daughter, Katherine Anne, May 13.

Brewer, Gary and Cindy (Hinshaw), Springfield, Ohio, first child, Allison Ann, July 2.

Burkhart, Robert and Brenda (High), Leola, Pa., second daughter, Crystal Joy, July 14.

Carls, Bruce and Sandra (Miller), Centreville, Mich., second child, first daughter, Heidi Renea, June 28.

Christner, David and Joetta (Miller), Sarasota, Fla., first child, Matthew David, June 28.

Cressman, Ralph and Lois (Martin), Plattsville, Ont., second child, first son, Jesse Emanuel, June 23.

Forbes, Rick and Debra (Baughman), Coralville, Iowa, first child, Bryan Dean, June 26.

Goulet, Jean and Lucille (Marr), Kitchener, Ont., second child, first daughter, Dora-Marie, May 24.

Heslop, Van and Karen (Freed), Salisbury, Md., second son, Joshua Brent, June 27.

Hochstetler, Robert and Mary Beth (Yutzy), Columbus, Ohio, first child, Kristin Elizabeth, July 7.

Miller, Eldon and Gem (Gross), Schwenksville, Pa., second child, first daughter, Rachel Susanna, July 13.

Mockler, David and RoseAnn (Stutzman), Goshen, Ind., first child, Staci Nicole, June 27.

Myers, Richard and Barbara (Shetler), Hometown, Ind., first child, Steven John, June 22.

Oslund, Dale and Mardelle (Lauber), Tofield, Alta., second child, first daughter, Jennelle Fay, July 4.

Richards, Evan and Laura (Van Etten), Elmhurst, Ill., first child, Linea Elizabeth, July 14.

Sly, Tom and Mary (Oswald), Kent, Ohio, third child, first son, Seth Thomas, June 20.

Stubbs, Brent and Anita (Paulus), Hydro, Okla., first child, Lanae Liane, Jan. 28.

Switzer, Randall and Joyce (Martin), Weatherford, Okla., second child, first son, Adam Don, June 29.

Thomas, Devert and Kathy (Slagell), Hydro, Okla., third daughter, Sharelle Monique, Apr. 7.

Thomas, Lowell and Robynn (Walker), Lakewood, Colo., second child, first daughter, Joslyn Brennenman, June 20.

Traendlin, Jean Pierre and Diane (Jutzi), New Dundee, Ont., second daughter, Melissa Jane, May 27.

Ulrich, Rollin and Velma (Zehr), Goshen, Ind., third child, first son, Joel Alan, June 10.

Valasquez, Baldemar and Sara (Templin), Toledo, Ohio, third child, first son, Aaron Diego, May 25.

Wilson, Jerry and Judy (Stutzman), Ft. Wayne, Ind., second child, first son, Jamin Leroy, June 10.

Yoder, J. Byard and Judy (Bender), Roanoke, Va., first child, Jeremy Byard, May 27.

Yoder, M. Douglas and Vicki (Kauffman), Goshen, Ind., second child, first son, Kyle Brandon, June 14.

Zehr, Wayne and Donna (Kreider), Copehagen, N.Y., first child, Brandon Zachary, June 18.

Zimmerman, Joseph and Emily (Tobias), Orrville, Ohio, first child, Sarah Ann, June 27.

\$308,448

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$308,448.94 as of Friday, July 23, 1982. This is 41.1% of the total needed. Contributions have been received from 324 congregations and 176 individuals. Individual gifts represent \$63,915.62 of the total.

Goal: \$750,000

obituaries

Baer, Mervin, son of Ephraim and Lovina (Nahrgang) Baer, was born at Haysville, Ont., Nov. 15, 1912; died of a heart attack during surgery at the K & W Hospital, Kitchener, Ont., Mar. 15, 1982; aged 69 y. On June 3, 1941, he was married to Gertrude Otto, who survives. Also surviving are 3 sons (Daniel, Kenneth, and Rick), 2 daughters (Jean—Mrs. Clifford Klassen and Sharon—Mrs. Jim Reitzel), 8 grandchildren, 4 brothers (Oscar, Allen, Jerry, and Martin), and 5 sisters (Leah, Vinetta, Martha, Mary, and Viola). He was preceded in death by 7 brothers and sisters. He was a member of Nith Valley Mennonite Church, where memorial services were held on Mar. 17, in charge of Amzie Brubacher.

Emmert, Sarah, daughter of Emmanuel and Sarah (Mischler) Hochstetler, was born in White Cloud, Mich., June 4, 1906; died at Sheldon Residence Home, Sheldon, Ill., May 2, 1982; aged 75 y. In 1938 she was married to Levi L. Yoder, who died in 1967. She later married William Emmert, who died in 1970. Surviving are 2 sons (Devon A. and Duane A. Yoder), one stepson (Ted Emmert), 6 grandchildren, and one sister (Mrs. Edna Christener). She was preceded in death by one grandson, one brother, and 3 sisters. She was a member of Burr Oak Mennonite Church, where funeral services were held on May 5, in charge of Edwin Bontreger; interment in the Burr Oak Cemetery.

Good, Mary, daughter of Christian and Verena (Graber) Conrad, was born near Sterling, Ohio, Aug. 10, 1887; died at Goshen, Ind., July 10, 1982; aged 94 y. On Jan. 18, 1916, she was married to Clark O. Wade, who died in November 1934. In June 1937 she was married to Daniel W. Good, who died in November 1972. Surviving are 2 daughters (Doris—Mrs. L. Odus Rupe and Helen—Mrs. Edwin Alderfer), one son (Harold C.), 2 stepdaughters (Edna Zehr and Esther—Mrs. Mahlon Lapp), one stepson (Lloyd Good), 12 grandchildren, 9 step-grandchildren, 5 great-grandchildren, 17 step-great-grandchildren, and 3 great-great-step-grandchildren. She was preceded in death by one son (Ralph E. Wade) on Mar. 10, 1982. She was a member of Prairie Street Mennonite Church. Funeral services were held at the Hartzler-Gutermuth Funeral Home on July 12 in charge of Dorsa Mishler and Phil Bedsworth and at Science Ridge Mennonite Church, Sterling, Ill., July 13, in charge of Edwin Alderfer and Aaron Nice; interment in the Science Ridge Mennonite Cemetery.

Harris, Jerry E., son of Edna J. Denton, was born on Nov. 23, 1946; died at Kentland Nursing Home, Kentland, Ind., May 3, 1982; aged 35 y. He was preceded in death by his mother. He was a member of Burr Oak Mennonite Church. Graveside services were held in Rensselaer, Ind., May 5, in charge of Edwin Bontreger; interment in the Welsh Cemetery.

Landis, Susie, daughter of Abram and Minnie (Nyce) Derstine, was born in Lower Salford Twp., Pa., Sept. 9, 1902; died at Eastern Mennonite Home, Souderton, Pa., July 10, 1982; aged 79 y. On Sept. 9, 1922, she was married to Linford A. Landis, who survives. Also surviving are 2 daughters (Beula—Mrs. Marvin Derstine and Mildred—Mrs. Marvin Moyer), one son (Clyde D.), 3 sisters (Ruth—Mrs. Curtis Loux, Miriam—Mrs. Orie Gingerich, and Kathryn Beckham), and 2 brothers (Ezra and Samuel Derstine). She was a member of Salford Mennonite Church, where funeral services were held on July 13, in charge of Willis Miller, John L. Ruth and Loren E. Swartzendruber; interment in Salford Mennonite Church.

Miley, Marie Irene, daughter of Frank and Anna (Groft) Strausbaugh, was born in Washington, Co., Md., Oct. 9, 1924; died of cancer at Washington Co. Hospital on July 12, 1982; aged 57 y. She was married to _____ Miley, who died on Mar. 8, 1977. Surviving are one daughter (Jeanette A.), 2 sons (Raymond I. and Edwin), and 2 sisters (Mrs. Francis Davis and Mrs. Ellie Cook). She was a member of Cedar Grove Mennonite Church. Funeral services were held at Coffman Funeral Home on July

14, in charge of Nelson L. Martin; interment in Rose Hill Cemetery.

Nafziger, Miranda Lyn, daughter of James and Bonnie (Zehr) Nafziger, was born at Kitchener, Ont.; died at McMaster University Hospital, Hamilton, Ont., June 5, 1982; aged nearly 7 wks. Surviving are 2 sisters (Rachel and Shawna). Funeral services were held at Pioneer Park Christian Fellowship, Kitchener, June 8, in charge of Darrell B. Jantzi; interment in church cemetery.

Rohr, Milton, son of Valentine and Barbara (Poole) Rohr, was born at New Hamburg, Ont., Apr. 19, 1900; died of lung cancer at Kitchener, Ont., June 28, 1982; aged 82 y. On May 23, 1925, he was married to Alice Cullegan, who died on Dec. 9, 1970. On Jan. 12, 1974, he was married to Erma Schmitt, who survives. Also surviving are 2 sons (Edward and Kenneth) and 3 daughters (Elaine Shantz, Gloria Coats, and Diane Rohr). He was a member of Stirling Avenue Mennonite Church, where funeral services were held on July 1, in charge of Vernon Leis and Mary Mae Schwartzentruber; interment in Woodland Cemetery.

Ropp, Ginger Annette, daughter of Darrell and Shirley (Lichti) Ropp, was born at St. Marys Hospital, Kitchener, Ont., Jan. 23, 1982; died at St. Marys Hospital on June 30, 1982; aged 5 m. Surviving are one sister (Jillian), paternal grandparents (Ivan and Mildred Ropp), and maternal grandparents (Lloyd and Ruth Hoffman). Funeral services were held at Steinman Mennonite Church on July 4, in charge of Vernon B. Zehr and Fred Lichti; interment in adjoining cemetery.

Ruth, Abram A., son of John and Martha (Alderfer) Ruth, was born in Montgomery Co., Pa., Sept. 17, 1910; died at Grand View Hospital, Sellersville, Pa., July 9, 1982; aged 71 y. He was married to Clara Mae Kulp, who died in 1960. Surviving are 3 children (Donald K., Mrs. Charles Bolton, and Phyllis). He was preceded in death by an infant daughter (Marilyn). He was a member of Towamencin Mennonite Church, where funeral services were held on July 11, in charge of Harold Fly and Ellis Mack; interment in Towamencin Cemetery.

Schrag, Lloyd, son of Daniel and Susan (Myers) Schrag, was born in Baden, Ont., Nov. 5, 1903; died of a heart attack at Kitchener, Ont., May 12, 1982; aged 78 y. On Aug. 20, 1927, he was married to Fannie Kenyon, who survives. Also surviving are 4 daughters (Ethel Shantz, Fern Scott, Joyce Bravo, and Janet Brezina). He was a member of Stirling Avenue Mennonite Church, where memorial services were held on May 15, in charge of Vernon Leis and Mary Mae Schwartzentruber.

Cover pp. 522, 524, 525 by Jan Gleysteen; p. 528 by David Hiebert; p. 529 by Nelson Weber; p. 530 by Frank Rabasse.

calendar

Indiana-Michigan Conference, Pigeon, Mich., Aug. 1-3
Region V 1982 Assembly, Chambersburg, Pa., Aug. 6-8
Conservative Mennonite Conference, Lowville, N.Y., Aug. 9-12
Black Council, Franklin & Marshall College, Lancaster, Pa., Aug. 10-12
VI Convention of the Concilio Nacional, Hesston College, Hesston, Kan., Aug. 10-13
Allegheny Conference annual meeting, Springs Mennonite Church, Springs, Pa., Aug. 12-14
Black Caucus Assembly, Franklin & Marshall College, Lancaster, Pa., Aug. 12-15
Mennonite Board of Education, Aug. 15-16
Mennonite Church General Board officers' meeting, Lombard, Ill., Aug. 17-19
Franklin Mennonite Conference annual meeting, Chambersburg, Pa., Aug. 28
Hesston College, fall classes begin, Hesston, Kan., Sept. 6
Goshen Biblical Seminary, fall classes begin, Elkhart, Ind., Sept. 7
Goshen College, fall classes begin, Goshen, Ind., Sept. 8
Eastern Mennonite College, fall classes begin, Harrisonburg, Va., Sept. 8
Eastern Mennonite Seminary, fall classes begin, Harrisonburg, Va., Sept. 8
Mennonite Mutual Aid Board Committees, Chicago, Ill., Sept. 10
New York State Fellowship delegate assembly meeting, Syracuse, N.Y., Sept. 11
Lancaster Conference Assembly, Weaverland, Blue Ball, Pa., Sept. 16

Outlook for democracy poor in Latin America, says Latin evangelical

There is little hope for the development of democratic governments in Latin America soon because of "a tremendous lack of political education" among most of the people. That's the view of Rene Padilla, considered one of the leading evangelical Christian thinkers in the southern hemisphere.

A worsening economic situation coupled with the world's fastest growing population guarantees continued masses of poor people and makes the situation tougher for the Christian church, whose Catholic branch is suffering "an identity crisis" and whose Protestant branch is handicapped by "lack of theological training among its leadership," said Mr. Padilla.

Nevertheless, "the church has to maintain its message of hope in the midst of despair," said the native of Ecuador who now makes Argentina his home. "God is able to work through people," Padilla said during a visit to Miami. "If there is true reconciliation between people, they can get together to meet limited but significant aims and can change things," he said.

Evangelical Free Church won't license or ordain divorced church members

The Evangelical Free Church of America has decided it will not license or ordain persons who have been divorced or are married to persons who have been divorced. The policy, adopted by the denomination at its 98th annual conference, recognizes that there can be "extenuating circumstances which contribute to a divorce." It establishes a procedure under which a hearing can be requested and a determination made whether an exception to the policy standards will be permitted.

Pro-lifers publish comic attacking Teddy Kennedy; plan to spend \$400,000

A pro-life group has published a comic book portraying Sen. Edward M. Kennedy (D-Mass.) as the overweight, unscrupulous black sheep of the Kennedy family. The Life Amendment Political Action Committee (LAPAC) says it plans to spend \$400,000 in the next few months distributing copies to 2 million Massachusetts homes.

LAPAC director Paul Brown and the comic, entitled "Every Family Has One," will be just in time for Mr. Kennedy's reelection bid. He said it will be a much better political tool against the pro-abortion senator than political brochures or television commercials.

A spokesperson for Mr. Kennedy said the

comic is "so distasteful, so nasty, and so distorted that people won't pay attention to it."

British Methodists urged by new head to sell goods and give to world's poor

The new president of Britain's Methodist Conference, bluntly attacking racism among Christians, has called on the church to sell off part of its resources to help the world's oppressed poor. Norwyn E. Denny, speaking after his induction as president of the church's governing conference, said that its failure to identify with the poor is the church's chief weakness and suggested it should "liquidate some of its resources" to help them.

Citing a pervasive racism and sexism, the new president asserted that blacks and women were seriously underrepresented among the conference's more than 600 members, equally made up of ministers and laypersons. Denny said that when the British Council of Churches gave money in black organizations in Foxteth, a district of Liverpool seriously hit by riots last summer, the reaction of many churches was deeply racist.

He also said there had been objections to black ministers from overseas working in the Methodist circuits and to the trust placed in liberation groups given money for humanitarian purposes.

Federal judge sets terms for release of Haitians held in detention camps

A federal judge has issued guidelines for the release of nearly 2,000 Haitians detained by the government in camps across the United States and in Puerto Rico—some for as long as 13 months.

The ruling in Miami was a final judgment in the class-action suit against the government by the Haitian Refugee Center Inc. Judge Eugene P. Spellman denied a government request to stay the order, making it effective immediately. The government said it would appeal the decision.

Toronto Catholics assail cardinal for substituting 'Bibles' for economic aid

Cardinal G. Emmett Carter's decision to redirect funds targeted for social action projects to evangelization in the Third World has drawn sharp criticism in Toronto. The Scarborough Foreign Mission Society, a major Roman Catholic order of Priests, said the cardinal's decision "has shocked the sensibilities of conscientized Christians in Toronto and the rest of Canada."

A spokesman for the Canadian missionary

congregation, which takes its name from the Toronto suburb in which it is headquartered, said the decision seems to give both Catholics and Protestants "a confused, hazy, and perhaps fallacious concept of evangelization."

Terry O'Connor charged that the cardinal had "opted for Bibles instead of bread." It is "unchristian" to put preaching the gospel ahead of caring for the sick, hungry, and homeless, Mr. O'Connor asserted.

Liberty College aides downplay Falwell views before education board

Students can be graduated from Liberty Baptist College whether they accept or oppose evolution, the college told the Virginia Board of Education. "Liberty Baptist College does not require that its biology education students accept or endorse creationism," college President A. Pierre Gillermin said. "Graduation ... is in no way conditioned upon opposition to evolution."

A state teacher-education committee had urged that biology education graduates of the college be denied teaching certificates. The final decision rests with the full board. The committee opposed certification after the Rev. Jerry Falwell, the college's founder and chancellor, said state approval for its program would enable "hundreds of our graduates to go out into the classrooms teaching creationism" and explain why the theory of evolution is "invalid and why it's foolish."

New Presbyterian church says major-church merger will double its members

The moderator of a new conservative Presbyterian group says the planned merger of two major U.S. Presbyterian churches will double his church's size by next year. Founded a year ago, the Evangelical Presbyterian Church now has 30 member-congregations and 10 more affiliated congregations in several states. The group held its national meeting in Aurora, Colo., recently.

Irvin Rinehart, newly elected moderator of the Evangelical Presbyterian Church, suggested that the recent merger votes of the nation's two largest Presbyterian denominations could serve as a catalyst in driving many congregations from those bodies into his group.

The United Presbyterian Church and the Presbyterian Church in the U.S., with a combined membership of 3.4 million, have just approved a plan to reunite the northern- and southern-based churches, split since the Civil War. The merger will become a reality when two thirds of each church's presbyteries (districts) approve it.

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After 300 years

Appearing in this issue is an article by Leonard Gross on the first century of Mennonite life in North America. This is the second in a series of historical articles commissioned by the Meetinghouse group as background to 1983, our 300th anniversary. The first in the series was John Ruth's "A Tough Bunch of Singers" which appeared last February 23.

This seems a reasonable time to feature the second article since it is just a year until the scheduled time for "Bethlehem 83" the next meeting of the Mennonite Church general assembly which is to celebrate this 300th anniversary. Some of our friends some of the time wonder about the value of history. Life is lived in the present—now—and its goal is in the future. Why meddle with history?

Maybe for a starter, we could appeal to the example of the Bible. The Jews and the early church both showed an interest in what we have come to call "salvation history." They preserved this story with great devotion and effort indicating that to them it was worth saving. Why did they do it?

One basic reason to research and write about the past is for the sake of our own identity. There is satisfaction in being able to reach back across the generations and say, "These were my people and they were persons of a certain kind." The impact of Alex Haley's *Roots* seems to have been of this sort. For me it is important that the signature of my ancestor Jacob Hertzler has been reproduced from the list of Germans on the ship which brought him and his family to America in 1749. This says, for example, that he was not illiterate. He could sign his name!

A further use for the stories of the past is given by Paul in 1 Corinthians 10:11, 12: "Now these things happened to them as a warning, but they were written down for our instruction, upon whom the end of the ages has come. Therefore let any one who thinks that he stands take heed lest he fall." It is of interest to see that whereas there is a tendency among some to glorify the ancestors (George Washington couldn't tell a lie), Paul has an anti-hero view of history. He says the chief value of the stories is to learn how to avoid the mistakes of the past, since "with most of them God was not pleased; for they were overthrown in the wilderness" (1 Cor. 10:5).

James Barr suggests that the interest of biblical writers in the past is not for its own sake but in order to illuminate the present and set a course for the future. "Stories about Abraham are told," he writes, "not in order to inform the reader of how things had been in the second millenium, but in order to give pictures of the way in which the promise of God, which was yet to come, had been fulfilled—and therefore of how, for others much later, it might be fulfilled" (*The Scope and Authority of*

the Bible, p. 61). For these and other reasons a period of reflection seems worthwhile in connection with the 300th anniversary of Mennonites in North America.

One of the things we will find when we look into this anniversary is that it was not as precise a happening as we might have thought. Picking a date to memorialize has involved a certain arbitrariness on the part of historians. There were scattered Mennonites in the colonies before 1683 and at least one settlement which was destroyed. And although the 13 families who settled Germantown in the fall of 1683 were from Mennonite stock, it is thought that at that time 12 of the 13 were affiliated with the Quakers. Further, although, Germantown's fame is based on its being the first *permanent* Mennonite congregation, it has at various points in its history been so near extinction as to be scarcely valid.

Yet the Germantown meetinghouse stands there, a gray stone building from 1770. We can go to it if we will, wander among the gravestones, and ponder its significance. As a model for Mennonites, Germantown carries only a little glory. As I wrote in *From Germantown to Steinbach* (Herald Press, 1981) "The Germantown Mennonites were never numerous. The congregation's membership peaked at 99 in 1712. . . . Throughout most of its history, Germantown has been marginal to the North American Mennonite experience. Yet it never went completely under and as one views its history, there were occasional key actions which showed that the congregation was more aware of its times than many other Mennonite congregations" (p. 18).

So with as modest an example as Germantown, we need not be burdened in our celebration by the knowledge that the Mennonite Church is a great church. In this we can find comfort in the attitude of the Old Testament where the only real hero appears to be God. It is true, of course, that some aspects of the folk hero rubbed off on David. But when certain tests came he failed as others have—and this is freely admitted.

As we look toward Bethlehem 83, there is no harm in taking some satisfaction from the fact that the Mennonite Church persists after 300 years in North America and is growing—if only slowly. We may look for heroes among the ancestors who helped to bring us this far.

Combined with this should be liberal doses of humility and a sense of humor about where things went awry and the accomplishments that might have been but were not. Throughout we do well to look for the work of God with a view to strengthening our faith so that what was done in the past may come again in the future by the grace and power of God.—Daniel Hertzler

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Is prayer only a gimme game? Page 538



As our praying matures, it will reflect not so much our dependence on God, but rather our concern for obedience.

Is prayer only a gimme game?

by Christine B. Thomson

As a youngster, I recall my mother telling us children that our prayers to the Lord should include: adoration, contrition, thanksgiving, and supplication, in that order. We were encouraged to keep a mental check of our prayers from time to time to make sure that we were including all these aspects . . . a good piece of advice for me at the time, since my childhood relationship with my heavenly Father tended to put the "S" first, the "S" second, and the "S" third, and sometimes, a touch of A-C-T thrown in last.

While I now question how biblical the advice is (the Lord's Prayer would fail the test) I still find it a helpful guideline for making my prayers more meaningful. I'm not a stickler for keeping my "S" last, for now, unlike the no-holds-barred requests of my youth, asking God for things that I want poses the problem. From what I read and hear, many other Christians have questions and doubts about the same issue. When and how often should we ask God for his help? What should our priorities be when we ask? When are prayers selfish? Shouldn't asking for wisdom and understanding for making life choices be enough?

I read an article last year in which the author expressed his resentment of people who believe that "God wants us to ask him to find us parking places when we need one." He puzzled over the popular myth that one of God's primary functions is providing American Christians with hassle-free lives. "Kids are starving in Cambodia. Christians are dying in Haiti from a lack of even the most elementary health care. And yet, American Christians firmly believe that God's wonderful plan for their lives couldn't possibly include driving around a block twice in search of a parking place." (The Other Side, April 1981). Many Christians share his sentiment. Our priorities (real and ideal) cause us to recoil at this seeming self-absorption. Most of us feel quite safe in asking God to remedy the obvious injustices in the world: war, famine, political and religious persecution because we are sure that God wants that, too. We order our world on a scale of priorities from the essential to the trivial, and feel pretty certain God's priorities are in line with ours (God doesn't do parking lots!).

Much of Christ's teaching implies the contrary. Our priorities: the splinter in our neighbor's eye, respect for adults; Christ's: the log in our eye, respect for children. Many of us believe that, contrary to what Christ teaches, indulging in a lustful fantasy is peanuts compared to a full-blown adulterous affair.

During a casual conversation a few weeks ago a friend said, "I just can't see pleading with God to do something specific in my life. He knows what's best for me more than I

do." I pointed out that in Luke 11:5 Christ likened prayer to a man who pleads with his friend to get up in the middle of the night to give him bread for a guest (very specific!) and is finally rewarded because of his persistent pleading. "Ah, but you see," another in our group pointed out, "that was asking for bread." Apparently, requests for the essentials are okay prayers.

A waste of God's power? Some go a step further and claim that we insult God (at best, try his patience) in asking his direction or aid in most situations, when he gives us brains to find the right answer. Paul's message in 1 Corinthians 9, where he urges us to use wisely the liberty we have in Christ, is interpreted by many to be a mandate to trust our instinctive judgment in most situations and not waste God's time on the trivial. One person suggested it is "a terrible waste of God's power." It's as if war and poverty are still with us because we deplete God's power supply on rinky-dink demands or requests for his intercession.

On the other side of this prayer issue are the advocates of the belief that there is no such thing as a rinky-dink prayer, no area of our life with which God is not intimately concerned, nor a request he won't grant. "Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God" (Phil. 4:6). "And everything you ask in prayer, believing, you shall receive" (Mt. 21:22).

I have, more than a few times, sat with a group of Christians and watched as one person's story of how "God held up a train for a late-arriving Christian" would start a brain-numbing avalanche of "I've-got-a-better-one" stories. The impression is of God as a cosmic bellhop ready to be pressed into service at the command of a believer. Yet on a number of occasions, I was moved to tears or felt chills while listening to one of these ac-

* Bible quotations are from the New American Standard Version.

Editor: **Daniel Hertzler**

News Editor: **David E. Hostetler**

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Volume 75 Number 32

Christine B. Thomson is a member of the Frazer Mennonite Church, Malvern, Pa.

counts and came away with a renewed sense of excitement in my faith. We aren't going to convince the Christian who "prays for everything" that God isn't interested in such prayers. He has been a part of too many miracles to listen to such "heresy" from the cynic.

Turgenev once wrote: "Whatever a man prays for, he prays for a miracle. Every prayer reduces itself to: 'Great God, grant that twice two be not four.'" Such a definition also describes the supplicant who cries out to God for wisdom when the need arises, as much as the Christian who asks that God part the chrome-and-steel sea and make a parking place where none exists. Wisdom and understanding, according to the Bible, are not something that we rent from God on a per diem or per situation basis. There is nothing in God's Word that says we are entitled to be zapped with one or the other when the need arises. Wisdom and understanding are by-products of righteous living (Prov. 3:6, 9:16-17, 16:2-4; Jn. 7:17; Jas. 3:13; 2 Kings).

Arrogance simplified. It is arrogant as well as naive to ask God to provide us with wisdom for situations when we haven't "earned" it. This is not much different from a teenager asking for a sudden injection of a sparkling personality and clever conversational wit whenever a certain member of the opposite sex is present. It doesn't work (how often I've tried them both!). Of course God at times chooses to rescue us from these situations but we should never interpret such times as God encouraging such an attitude toward his divine providence.

To ask only for wisdom and understanding because this reflects a mature faith in God can be an insidious danger. It keeps us on a safe level, where we don't have to wander into the deep recesses of our soul, though this is an area where we need to venture (Jer. 17:9; Ps. 51:10; Ps. 139:23-24). The plea of the prophets and the psalmists for God to search their hearts is not for the Lord's edification, but their own. We mustn't deceive ourselves into believing that we can learn all about ourselves by regular contemplative prayer and self-examination in the stillness of our quiet time setting.

Our son now speaks

Our oldest son, Delano, turned four in April. We had been concerned about him for some time because he still couldn't talk. We knew what he would try to tell us so there really wasn't a communication problem.

Delano was more emotionally upset over not speaking than anything. Our two-year-old daughter could talk well and our one-year-old son was also beginning to speak.

We took Delano to our family doctor. After a few tests the doctor told us he thought Delano was totally deaf. My heart was crushed.

I came home and called everyone at our church (Northside Mennonite Church, Lima, Ohio). I took great comfort in knowing we had their prayers. The following Sunday morning they prayed for Delano during the prayer and share time. That week our son had to go to the local hospital for some more hearing tests. Afterward the doctor told us they now were encouraged and that Delano might have hearing even if only partial.

Delano was scheduled for more hearing tests in another week. That Sunday he was prayed for again at church. I felt

The cerebral pursuits of wisdom are too often shallow prayers. The insights I've gained of my heart and soul have been during the moments I've selflessly and selfishly begged, pleaded, complained, and demanded in prayer. The selfless prayers give me hope, the selfish prayers inspire desire for growth.

In our debates over the purpose of praying for God's help, I see more similarities than differences in our opinions. Most of the questions we ask about prayer focus on the quality and quantity of our dependency on God's help. If I should ask God to bless the bike ride my husband and I have planned for, to keep the weather sunny, to help us find an affordable place to eat along the way—I don't want to feel guilty that I didn't use those 30 seconds instead to pray for starving children. There is a time when good conditions for having time alone with Bob is a priority for me over starving children. If we believe that we have a Father in heaven who is the God of the universe, it seems natural enough to want to try to get him to hold up that train or the rain clouds for us now and then.

The degree to which we seek to obey. The problem comes when we leave the relationship here, or limit it to this. God does not want to provide us with our definition of the "good life." When such prayers are answered we need to put less emphasis on the incident as proof God cares about such needs. We need to focus on how this special attention from God is bringing us further along on our spiritual journey.

As our prayer life matures, it will reflect, not the quantity or quality of our dependence on God, but rather the degree to which we seek to obey him in all that *he asks of us*. "How blessed is the man who does not walk in the counsel of the ungodly nor stand in the path of sinners nor sit in the seat of scoffers. For his delight is in the law of the Lord and in His law he meditates day and night. And he will be like a tree firmly planted by streams of water, which gives its fruit in its season and its leaf does not wither and in whatever he does, he prospers" (Ps. 1:1-3).



more peace all the time. That same Sunday evening we had a singing group at our church and I took our son. Again prayer was said for him.

Again I felt more peace. That week Delano went for more hearing tests. I sat on the edge of my seat all during the testing. When the doctor came to get us was smiling—in fact he was beaming. They had put Delano through every hearing test there was and the outcome—Delano had normal four-year-old hearing! Praise God!

Speech therapy was recommended and started the next week. After three sessions we talked to the therapist and were all agreed that we could work with our son just as well at home and no therapy sessions were needed. Praise God again! Now about a month later Delano is much improved and about every week he learns a new word.

In Mark 7:37 we read that "people were overwhelmed with amazement. 'He has done everything well,' they said. 'He even makes the deaf hear and the dumb speak'" (NIV).—Margaret Joyner, Lima, Ohio.

The drama of draft resistance, says the author, is like a small army of Davids facing the Goliath of the U.S. government.

The new phase in registration resistance

by Maynard Shelly

Editor's Note: As this article was received, word came that a U.S. grand jury has indicted 21-year-old Benjamin H. Sasway of San Diego, California, for failure to register for the draft. Sasway, a political science major at Humboldt State University had told reporters that his parents endorsed the stand he was taking on "political and philosophical grounds" rather than for religious reasons. In a written statement he said, "I'm not looking forward to trial and possible imprisonment, but I cannot act against my conscience. I will not register, and if I have to, I'll go to jail." According to a later report, Enten Eller, a member of the Church of the Brethren was the second person apprehended for nonregistration. (G.H. Aug. 3, p. 528).

This year's summer theater in the United States will star 225 little Davids one by one taking on the Goliath of big government's military establishment. (Note: A later report expects only 160 to be indicted this summer.)

Stage setting will be federal courtrooms in the conservative heartland of America as the Selective Service System, after a two-year series of stops and starts, moves to devour a million young men who have balked at entering their names in a lottery for what these youths see as a chance to blow up the world. Supporting cast will include many of the tried and true names of the churches of the nation along with a major assist from a full-throated chorus of a revived peace movement fresh from its New York opening and cameo roles for old-line peace churches and activists.

It was in the summer of 1980 that Selective Service under the Carter administration began its drive to register 18-to-20-year-olds for a military draft still not activated. Hundreds of thousands refused to comply, several hundred stating their intentions openly in letters to government administrators, but most staying away quietly.

Two noncompliers were Luke Hurst and André Gingerich who, even before registration began, discussed this issue in their church, the Park View Mennonite Church, Harrisonburg, Virginia. "Participation in the registration process," they told the church, "involves participation in the whole war process." Their fellow members supported their decision to abstain from registration.

Passion for militarism and prison, too? The long delay on the status of the draft, marked by candidate Reagan's promise to abolish the draft and then President Reagan's order to press ahead with registration after a year of indecision, raised the

pressure on those men who had put themselves on the line to test whether the nation's passion for militarism also includes prison for its most sensitive youth. Having had only limited success in cajoling these objectors into complying by way of public appeals, post card reminders, extended periods of grace, and personal letters from federal attorneys threatening prosecution followed by fines of \$10,000 and five years in prison, the system has backed itself into a corner. The government has few options left but to bring its resisters to trial.

But highly visible trials may fan the already heated fervor of the anti-war sentiment now welling forth from a once uncritical citizenry. The 225 draft resisters on the list that Selective Service said in May it had turned over to the Justice Department could well plead that they have been made the targets of selective prosecution, a flagrant abuse of the Bill of Rights and its promise of equal justice under the law.

But more than principles of law, the government will have to confront the most dedicated and highly motivated of the million youth who have chosen not to be part of a cold war reflex that at best is little more than saber rattling to threaten the Soviet Union and at worst is prelude to the holocaust that will end the world.

For most of the draft resisters on the list are objectors by reason of conscience rather than for self-interest. They are not driven by cowardice. Instead they are consumed by a courage that dares defy conventional wisdom and willingly risks prison for the cause of peace.

In this resolve, they have the support of a wide spectrum of religious groups—Protestant, Catholic, and Jewish—who are already coming to their aid with a moral support that promises solid material backing when the crunch comes. Unlike the "peace churches" with their traditional refusal to support war, these mainline religious bodies have not usually been associated with resistance to the nation's military endeavors.

The expected government tactic, as indicated by recent press reports based on White House conversations, will be to isolate resisters as much as possible from those communities where they might receive the most outspoken support. Summer also seemed the best season for these first encounters, a time when campuses, the potential rallying ground for protest, are deserted. But the churches of America will be in session and are becoming more susceptible to the gentle plea for peace.

Funds for legal defense are already being put together. Lists of lawyers willing to advise and take on the defense of nonregistrants are being prepared in a number of quarters. A conference to train lawyers to cope with the expected surge in courtroom work was planned for early summer in Washington, D.C., by the Central Committee for Conscientious Objectors,

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and the National Lawyers Guild.

But the draft resisters themselves have not found the expected face-down with the government an easy scenario to play out to its expected climax. "There's a lot of psychological pressure," says Chuck Epp, Henderson, Nebraska. "I felt it last summer when I got my first warning letter from Selective Service."

Meanwhile, back at the Selective Service/Justice Department camp, signs of stage fright can also be detected. Some nonregistrants, in company with adults and advised by legal counsel, have been appearing in the offices of those federal attorneys who have been mailing out those register-or-else letters. Resisters told one prosecutor that they knew of a thousand men like them in that Midwest jurisdiction. Would the government prosecute that thousand? No. Time and funds would not allow it. Other prosecutors in more liberal and volatile parts of the country have confessed that draft resister cases rank low on their list of priorities.

Churches support nonregistrants. Mennonites, Friends, and the Church of the Brethren, termed the "historic peace churches," have taken the lead in making provisions for bail funds and for legal defense where local resources may not be immediately available to the draft resister and his family. Other church and peace groups are in various stages of readiness, as the American Friends Service Committee, which says it "will do its utmost to assist nonregistrants and all conscientious objectors to participation in the military."

Groups in the Presbyterian and Lutheran churches have made forthright offers of moral support which they expect to follow up with financial aid when needed. The Presbyterian Peace Fellowship, which provided support for objectors during the Vietnam War, "will probably continue to provide personal as well as counseling support for persons who are making the decision not to register," says L. William Yolton, Rochester, New York, the group's secretary. "I'm sure there will be in all the denominations such a readiness."

In 1980 the United Methodist Church showed such readiness, saying that "Christian teaching supports conscientious objection to all wars as an ethically valid position." In a statement on peace, the Methodists said, "We therefore support all those who conscientiously object to preparation in any specific war or all wars; to cooperation with military conscription; or to the payment of taxes for military purposes; and we ask that they be granted legal recognition."

Through its department of peace and world order, the Methodists have, says its director Robert McClean, United Nations, New York, "designated an emergency fund from our rather small program budget." Should there be mass prosecutions, the agency would solicit extra moneys. "Our intention is strong that we would be of assistance to nonregistrants and would be prepared to help them be advocates for their cause."

Pax Christi, an organization of Catholic pacifists endorsed by many of the nation's Roman Catholic bishops, is prepared to offer counsel and support to nonregistrants also. "We are already in contact with some who have made this choice," says John Leary, Boston, from the group's Center of Conscience and War, "and have referrals available for legal assistance."

Naomi Goodman, Nyack, New York, president of the Jewish Peace Fellowship, says that her group would "attempt to find sympathetic lawyers who would be willing to try cases at little

or no fee" and would also supply "religious evidence for their position which might be of use in court."

From support to solidarity. Some members of the peace churches as well as the Lutheran Peace Fellowship have been willing to move from support for draft resisters to solidarity and complicity. Men and women not obligated to register for the draft have spoken through the Friends General Conference and through Christians for Peace, Dayton, Virginia, signing statements and committing civil disobedience by advocating "conscientious refusal to register for the draft," recognizing that "by disobeying a man-made law that leads in the direction of war, [we] face the same consequences as the nonregistrants themselves."

Such identification encourages draft resisters who have been walking a lonely road beset by many unsettling fears. Such has been the experience of Enten Eller, La Verne, California, and a student at Virginia's Bridgewater College. "And yet God has seen to it," he says, "that when I really needed moral support, I've gotten it."

He is sure that when the time of testing comes, the churches will respond. "I believe that there are more people than I realize waiting to come forth that just haven't done it yet."

Others have found themselves on campuses such as Goshen College in Indiana, where groups have been organized to help nonregistrants work through the loneliness and feelings of isolation. "The joy of being a nonregistrant within the church community," says Thomas Charles, of Goshen, "is that there are so many resources for easing this isolation through dialogue with other brothers and sisters, peers as well as elders."

People in all the churches will have many opportunities. "There needs to be something tangible for the church to do," says Mark Friesen, Portland, Oregon. "We're going to have to wait until something happens to get support."

And while they are waiting for events to take their course, the resisters themselves will be busy. Friesen and Chuck Epp, along with two fellow students from Kansas' Bethel College, are visiting communities in the Midwest this summer talking to churches about the effort to freeze the nuclear arms race, engaging in activities that recall a word from Albert Einstein: "The pioneers of a warless world are the young men who refuse military service."

So, it seems that both draft resisters and the government have come to a vulnerable time. Yet the climax in no way includes a design on Goliath's head. "The thing most needed at this time," says Kendal Warkentin, a nonregistrant spending his summer as a pastoral intern in a Mennonite congregation in North Newton, Kansas, "is for people to continue to pray for those of us in this position and for those making decisions to prosecute."

At this season, the U.S. needs to step back and measure the burden it has dumped on its youth. A place to begin the shaping of a new image is in a suggestion from Virginia's Christians for Peace, who in their declaration of support and solidarity with draft resisters said, "If the state be compelled to conscript its military personnel, we urge it to call upon those of us who are 30 to 60 years of age. Those persons have had greater opportunity to establish their beliefs and values."

Indeed. That's like suggesting that David and Goliath trade roles. Farfetched? Yes, but it might also make a hot story a whole lot better.

Hear, hear!

Gifts and their use = obedience to God's call

Since I am spending this school year abroad, I have not been receiving *Gospel Herald*s on a regular basis. Last week, however, I received five months' worth of *Gospel Herald*s in a package from home and scanned/read them over a few days' time. In the process I found myself becoming very discouraged by the general tone of the ongoing discussion concerning women and their role in the Mennonite Church. A case in point in reference to this discussion is "An Open Letter to Mennonite Women" by Gladys Baer in the December 8 issue. In this letter Gladys addresses herself in general to the question of "dissatisfaction . . . surfacing among us recently because positions of leadership and authority in the church have not generally been open to women"; and she addresses herself specifically to those women who feel "they are being *unjustly* denied the opportunity to exercise God-given gifts." Since I am among those Mennonite women at whom Gladys' appeal is primarily aimed, I would like to respond.

First of all, I think Gladys hits the nail squarely on the head, when she affirms that "when God gives gifts, he intends that they should be used." There is a truth in this statement which I am certain none of us, whatever our stance may be toward the role of women in the church, would ever want to deny. My question, however, is whether Gladys in her letter and we in the ongoing life of our congregations have considered *seriously enough* the *significance* of the gifts which God gives to his people and along with that the significance of the *calling to service which accompanies those gifts*.

In referring to the concern of some women for "equality and justice," Gladys questions, for instance, whether "we [as women] are in danger of rebelling against our Creator and once again taking *forbidden fruit*"; and she concludes that we as women should be thankful "that we have many legitimate ways to serve which, contrary to human thinking, are *fully as important and rewarding* as those places of leadership that look so tempting to us" (italics in all cases hers). To state the case in this way, it seems to me, is to misunderstand precisely the *implications* of the affirmation concerning gifts and their use. Further, to state the case in this way is to represent inadequately the true concerns of those women in the Mennonite Church among whom "dissatisfaction has been surfacing."

If God gives gifts. The implications, then, of the statement that "when God gives gifts, he intends that they should be used" are far-reaching. It is no secondary or minor matter for us as Christians to affirm that God gives us gifts, because in so doing we also affirm that *along with those gifts God calls us* to the tasks which he would have us fulfill *by means of those gifts*. Both the gifts and the calling come from God; neither of them is a matter *which we have the freedom to disregard* on the one hand *or which we can choose for ourselves* on the other hand. If the gifts of God are just that, gifts of God, and if the calling of God is just that, the calling of God, then they represent none other than the claim of God on our lives. To this claim of God our response as Christians must be that of obedience; all other considerations become secondary ones.

To suggest, then, that women seeking positions of leadership

within the church are reaching for "forbidden fruit," and to suggest, further, that they are reaching for that "fruit" simply because it looks "tempting" is to assume that the women involved are acting purely and simply out of a sense of self-gratification, self-motivation, or self-will and ultimately (in terms of the analogy of Eve) under the influence of the *Deceiver*. Further, to state the case in these terms is in fact to deny the possibility that *God has granted these women gifts of leadership* and has at the same time *called these women to exercise their gifts within the church*.

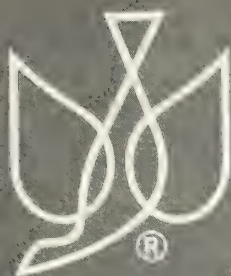
A question of obedience. The question here, as I see it, is *surely not* a question of *power* (who has it and who doesn't); *nor* is it a question of *justice* (who is treating whom unjustly). The question is in fact *not even primarily a question of leadership in the church* (who should have it and who shouldn't). The *real* question we face is that of *obedience*: "Am I being *obedient* to the call of God in my life, that call for which God has prepared me by giving me specific gifts?" Unless we wish to reject the claim of God on our lives, we cannot sidestep the question of God's call and our obedient response to that call, no matter where that call may lead us, *not even if we happen to be women and that call happens to be a call into pastoral ministry*.

I was deeply moved recently by the testimony of one Mennonite woman who shared with me her struggle to come to terms with the call of God in her life: "I go through times of great anger at God, especially when I'm feeling the call, the urgency, the push to fight the battles, so to speak, to stand up in the Mennonite Church and say, 'I am called to ministry; these are my gifts. They and I cannot be denied the right to be used and to serve in the church because of my sex.' I cry, 'Please, God, no, not me. That way is too hard and too lonely. I need relationships and close friends.'"

A struggle like Jeremiah. This resembles, as I see it, far more nearly the anguished struggle of Jeremiah to come to terms with his calling (Jer. 20:7-18) than it does Eve's willful act of disobedience in reaching out for that forbidden yet so-much-the-more-tempting fruit. This testimony captures what I believe is the true message of those women who are training for and seeking (and in some cases already filling) positions of leadership within the Mennonite Church.

These women are not reaching out for "forbidden fruit" (on the analogy of Eve, because they have been misled into desiring that which does not belong to them). Rather, these women have sensed, just as Jeremiah did, the inescapable call of God in their lives, and in response they are asking: "*How can I be a faithful steward* of the particular gifts God has given me? *How can I be obedient* to God's call in my life which impels me toward pastoral ministry?"

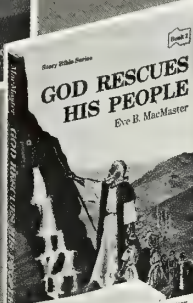
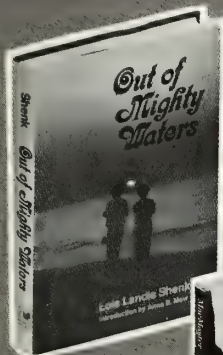
How shall we as a church respond to these questions which are being asked with increasing frequency and with increasing urgency? Do we as the church have the freedom to ignore them or refuse to deal with them? I submit that we do not. Nothing less than our own faithfulness and obedience to the God who calls and our openness to his ever new acts among us is at stake.—Dorothy Jean Weaver, Ithigen, Switzerland.



Herald Press: Recommended Summer Reading

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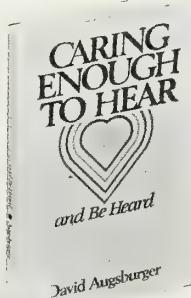


God Rescues His People

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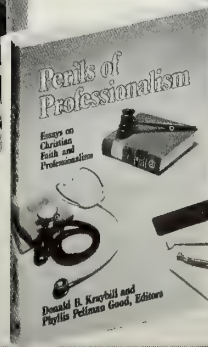
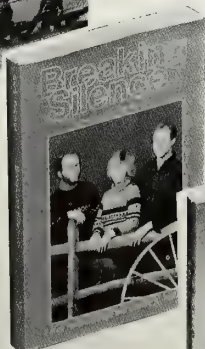
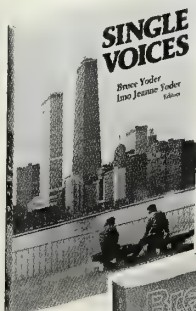
Single Voices

Imo Jeanne Yoder and Bruce Yoder edited this call for dialogue. "Regardless of your marital status, you will find *Single Voices* one of the best books available on the 'single life'—refreshing, stimulating, thought-provoking, and genuinely helpful."—Jerry Jones, editor, *Solo* magazine.
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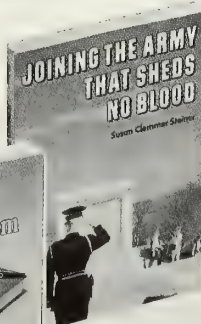
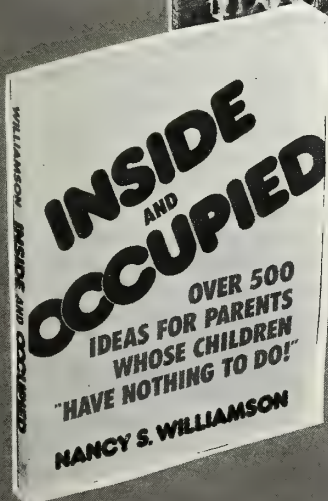
David Augsburger's newest "caring enough" book helps you understand both sides of a dialogue: how to hear effectively as well as how to speak to be heard. Here is a way toward more effective communication skills.
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Susan Clemmer Steiner discusses practical issues for young peacemakers—career choices, military service, the nuclear arms race, and war taxes—and adds plenty of stories of biblical and Christian peacemakers through the centuries. Joel Kauffmann provides pungent perspectives on peacemaking with his new cartoon, *Pontius' Puddle*.
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Donald B. Kraybill (author of the national Religious Book Award winning *The Upside-Down Kingdom*) and Phyllis Pellman Good (author of *Paul and Alta*) edited this look at the relationship between the Christian faith and the professions. What effect does one's faith have on setting fees, protecting monopolies, maintaining professional distance? Are there subtle ways that professionalism can subvert Christian faith?
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John Rush of AC-TV, Reading, Pa., interviews Paul Gingrich, president of Mennonite Board of Missions, during the Festival of Missions. Steve Shenk, MBM news service, is seated to John's right. Eldon King, minister of evangelism for the Ohio Conference, is seated to Paul's left.

Festival revives mission enthusiasm

Almost 1,000 people participated in the final session of Festival of Missions held in McGaw Chapel at College of Wooster, Wooster, Ohio, on Sunday afternoon, July 18. This was the climax to the weekend of activities that had focused on the mission of the church. The conference was sponsored by the Mennonite Board of Missions, Elkhart, Ind., and the evangelism commission of the Ohio Conference of the Mennonite Church. Persons attended from many parts of Ohio, eight other states, and two Canadian provinces.

Variety with focus was the style of the weekend that began on Friday evening. Participants heard testimonies of persons on assignment; listened to sermons that challenged mission; participated in spirited singing; became acquainted with different means of outreach; visited informally with friends, missionaries, and mission administrators.

Saturday morning children's activities introduced the younger set to the idea of missions in a number of locations. Saturday afternoon was family time as people, passports in hand, traveled to rooms that contained displays from various locations and were staffed by persons who are working in those areas. For example, Mary Beyeler from Japan demonstrated a Japanese tea ceremony. Missionaries from Ireland and Israel showed slides and told about work in those countries. Times between, before, and after sessions could be occupied with visiting displays from various Mennonite mission organizations, talking to mission recruiters, or viewing audiovisuals.

Paul Gingrich, president of Mennonite Board of Missions, focused on calling people to faith in his Friday evening address. He said, "It is the act that makes it new, and that act is called repentance."

In his Saturday evening sermon Gingrich placed the congregation at the center of the missionary task. "If we are lacking missionaries it is the fault of the local congregation. In church history, when the congregation has not nurtured missions, the mission vision has died."

He noted that the early church evangelized from a group base. Peter preached from the midst of the 11. They both reinforced his message and were able to call him to account. We need the community as a place for spiritual growth and the world needs to see a demonstration of what Christian community is all about, he said. He concluded with a recent example where some large churches were closed by an authoritarian government. One observer commented, "They closed one church. Forty new ones sprang up."

On Saturday morning, Wilbert Shenk, vice-president for overseas missions with Mennonite Board of Missions, spoke on "Changing Missions 1982." He began by noting things that have not changed. Human nature still needs the gospel he contended. God's love is constant.

Shenk suggested some changes that are taking place in missions. There is increased hostility among governments to any religion that they cannot control. The church is present in more countries and in larger numbers than ever before, yet as a percentage of world population it is smaller than in 1910. The church is growing more rapidly outside of Europe and North America than in these countries which traditionally have been the cradle of Christianity.

The Third World is questioning the faithfulness of Western Christians. He indicated that missions require long-term investment and the taking of risks that at times may seem illogical. He challenged the audience to enlarge its vision and get beyond itself to encompass the whole world as the prophet Isaiah insisted.

John Rush, a TV producer from Reading, Pa., taped an interview program during the Saturday afternoon session. The persons interviewed represented a broad spectrum of mission and administrative activities. Steve Shenk from Mennonite Board of Missions news service interspersed mission news items. Various agencies included plugs for the benefit of the studio audience. The 1½ hour program generated a great deal of information about various aspects of mission thought and activity.

On Sunday morning missionaries from Mennonite Board of Missions, workers with the Ohio Conference Evangelism Commission, and staff persons spread out to approximately 30 congregations in northeastern Ohio to continue the weekend emphasis.

The Sunday afternoon address was presented by Wally Fahrner, until recently pastor in Springfield, Ohio, and currently under appointment by Mennonite Board of Missions to London, England. He pointed out that we must encounter the Holy Spirit before we can share Christ with a needy world. "We are not called to convert people to a better idea but to a personal Savior," he said.

The concluding commissioning service brought into focus activities that had been in process prior to the festival. Twenty-five adults and their families who had been in Mennonite Board of Missions orientation at Ashland College during the previous week were commissioned to service in 10 countries of South America, Europe, and Asia. Fourteen persons going into Voluntary Service had been in orientation at Kidron and Cleveland, Ohio, and were commissioned to eight locations in the United States. Five pastors and three staff persons and their spouses under appointment by the Ohio Conference Evangelism Commission were also commissioned. Among these was Ern Yoder, Dalton, Ohio, who was newly appointed as VS director for the Ohio Conference.—David Groh, Bruce Stambaugh

London fellowship adopts new covenant, church grows

Early in May, the 13 members of London Mennonite Fellowship—the only established Mennonite congregation in England—affirmed a new covenant as the basis of their life together for the coming years. Alan Kreider, who is pastor of London Mennonite Fellowship, noted that attendance at the group's meetings has increased. "On Sundays the chapel at the London Mennonite Centre is full," he said. "Our worship times have been especially meaningful, and we are grateful to God for his faithfulness."

Virginia conference focuses on discipleship for today

Good crowds, hot weather, inspiring messages, tormenting gnats, warm fellowship, reporting and discussion of issues—all were part of the 72nd annual Virginia Mennonite Conference Assembly, July 14-18.

For the third year in a row the assembly was held in a camp setting. This year it was at Highland Retreat Camp, a Virginia Conference related camp near Bergton, Va. Nearly 700 persons registered, including over 100 youth and 125 children. Business and inspirational sessions were scheduled to allow time for recreation and fellowship.

"Disciples Now" was the theme of the Assembly. Bruce Yoder, pastor of First Mennonite Church, Richmond, Va., gave the keynote address on "Disciples of Whom?"

"Disciples and Cents," by Jonathan Kanagy, pastor of Huntington Mennonite Church, Newport News, Va., delved into the stewardship aspect of a disciple's life.

Myron Augsburg, pastor of the Washington Community Fellowship, Washington, D.C., spoke on "Disciples and Citizenship," emphasizing that our primary loyalty is to Christ even though we are citizens of another country. He also spoke on "Disciples Are Sent." He brought out the fact that "being sent is not so much *where*, but being Christ's agent *there*."

At the conclusion of the Saturday evening program, new missionaries and reappointed missionaries serving under the Virginia Mennonite Board of Missions, were commissioned for service. Participating in this were: Clair and Lois Hollinger, who are going to Trinidad for one year; Ken and Sue Horst, returning to Sicily for their second, three-year term; Lester and Alta Hershey, pastoring the First Latin

Mennonite Church in Washington, D.C.; and Floyd and Janet Blosser (in absentia) who will be going to Sicily for their first term.

In the conference business sessions, delegates ratified an agreement between Eastern Mennonite College and Eastern Mennonite High School which allows EMHS to become a separate corporation under the authority of Virginia Conference.

A statement on "A Christian's Response to the Sexual Revolution" was brought to the assembly after it had been reworked following suggestions for revision by congregations who studied the issue last year. The statement still did not satisfy everyone—some thought the reference to homosexuality was too weak, some thought the whole issue of sexuality should be spoken to. The statement was sent back to the committee who wrote and revised it. The committee in turn felt they had done all they could do and the sexuality issue was too big for this one statement. The Council on Faith and Life subsequently asked the conference moderator-elect, Owen Burkholder, to pull together the concerns and discussion and come up with a statement which congregations can at least use as a place to start.

The issue for study in 1983, "The Christian and Non-conformed Living," was introduced and will be sent to congregations for processing at a later date. Delegates also approved a budget for Conference Ministries of \$100,000.

A non-agenda item brought to the floor by a delegate raised the issue of the proposed Selective Service regulations for conscientious objectors now under study by government officials. Since the new regulation would put Selective Service under military instead of civilian control it was felt that Virginia Conference officials should write to government officials indicating their concerns and conference members were urged to do likewise.—Richard Good

Martins honored at Cedar Grove Church, Greencastle

Nelson and Naomi Martin, Greencastle, Pa., celebrated a double anniversary on Sunday, June 20—40 years of marriage and 25 years in the ministry. Bishop Harvey Shank married the couple at the home of the bride, Chambersburg, Pa., in 1942. Nelson was ordained as the minister of Cedar Grove Mennonite Church on Apr. 7, 1957, by bishop O. N. Johns of the then Ohio and Eastern A.M. Conference.

During the Sunday morning worship service, the Martins were honored for their quarter-of-a-century service to the church. Membership in the congregation grew from 150 to 250 in the years of their ministry. Pastor Martin has served on the executive committee of the Atlantic Coast Conference since its founding in 1978. Prior to that, in 1967, he was named an overseer of the Penn-Mar District, a position he has held since that time.

Nelson and Naomi were cited for their car-

ing attitude. Each received an engraved Bible by the elders and their wives. Ross Goldfus, conference minister of Lititz, Pa., delivered the morning message.

The children hosted a wedding anniversary drop-in at the fellowship hall of the Cedar Grove Mennonite Church in the afternoon. A display of wedding pictures, along with photos of the family as they were growing up, formed an eye-catching backdrop to the proceedings. Approximately 200 people attended.

Arvid and Lorraine Martin, Dryden, Mich.; Yvonne (daughter) and Ken Martin, Mechanicsburg, Pa.; Twila and Lewis Krause, B.C., Canada; and Freda and Scott Witmer, Allentown, Pa., and their nine children took part in the celebration.

Prior to the anniversary drop-in, the entire Martin family, including 10 adults and nine grandchildren, spent a week together at Ocean City, N.J.

Out of the garage and into the streets in Los Angeles

"If God is for us, who can be against us?" It's a question we have asked ourselves many times. But we have also experienced the true meaning of this at Family Mennonite Church in Los Angeles, Calif.

We started worshipping in a small basement room. Shortly, we moved into a garage, because we had outgrown the little room. After much work by the church members to convert the garage into a larger meeting room, it was a pleasing sight. "It seemed so huge and it was gratifying to see that God was blessing us," said Elias Perez, elder. "We wish to bring as many lost souls to Christ as possible," he added.

The garage meeting room should have served for a couple of years. But within six months, the group outgrew it. They are reaching out to many people; the space, however, has limited them to a few. Sunday school classes are now meeting outdoors, and even the space outdoors has limited the Sunday school with regard to the number of people it can serve. Thus the decision to expand.

Though the church has \$5,000, it will need \$100,000 for a used building or \$150,000 to build a new meetinghouse. The church plans to move ahead.—Elias Perez

Baptisms bring joy to young congregation

Five young persons, ages 14-15, were received into church membership during Berkey Avenue Fellowship's first baptismal service on June 13. The five had been meeting with Art Smoker pastor, during the past several months, exploring the implications of answering Christ's call to repentance and discipleship. Studies included the significance of water baptism and its various modes. Each of the five chose to respond to Christ's call and also a mode of baptism.

To honor the applicants' choices, members of the church met at the meetinghouse. The group formed a caravan and drove to a pond surrounded on one side by a broad grassy area and on the other by a woods on the Harold Martin farm.

Each of the applicants was presented for baptism by an adult advocate and responded with words of desire and testimony. The pastor then baptized Ardith Hostetter and André Yoder by pouring as they knelt on the beach. Rick Troyer knelt in shallow water and was baptized by dipping. Tonya Ramer and Joy Birky chose to be baptized by immersion.

Also included in the morning's worship had been a time of singing, a sermon, story time, and guided hikes through the woods for children preschool through grade eight.

God honored the occasion with the presence of his Spirit and a beautiful morning.

BCM Ontario meetings fruitful in dialogue

The priority of "deliberate, close working relationships with MBM home ministries" was underscored by the Mennonite Board of Congregational Ministries in the June 18 and 19 board of directors meeting in Kitchener, Ont. Whether that relationship leads to combining the two agencies into one organization is less important, it was agreed, than that there be wholeness in services to the church.

The Pioneer Park congregation, of which board member Darrell Jantzi is pastor, hosted the two-day meeting of the MBCM board of directors.

Consideration of relationships with the home ministries division of the Mission Board followed March board action when MBCM proposed "serious exploration of restructuring which could result in combining the ministries and mandates presently exercised by MBCM and MBM Home Ministries." That proposal was directed to MBM Mennonite Church General Board, and the committee to evaluate and update Mennonite church structure.

In reviewing responses thus far, the board concluded that any further exploration of restructuring would likely depend on MBCM initiative. Response from the Mission Board indicated appreciation for the MBCM overtone and high commitment to cooperation and complementary endeavor. Having just completed major restructuring of the home ministries division, though, enthusiasm for more restructuring would not be high.

Rather than seeking a separate MBCM staff person for evangelism, it was agreed that MBCM can serve the church better through joint support of home ministries resource people such as Art McPhee, Edward Taylor, or David D. Yoder. The board gave strong encouragement for dialogue currently in progress with Rick Stiffney, vice-president for home ministries, and Ray Horst, director of the new department of evangelism and church development.

The directors also noted the closely related concern of minorities for full inclusion in the leadership of the church at all levels. The board acted to support the Apr. 15-17 recommendation of the General Board.

Early consideration was devoted to staffing for both congregational education and family life education after David Helmuth concludes his work with the board next summer. David presently gives half time to each. One option came from the WMSC executive committee which expressed interest in sponsorship of family life as an expansion of WMSC's present "home interests" efforts.

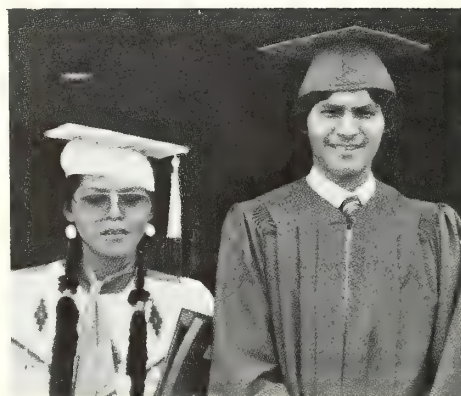
The directors discussed a recent letter to all board members from a representative of the Brethren/Mennonite Council for Gay Concerns in Washington, D.C. The letter expressed "feelings of sadness and disappointment" with resources suggested for ministry to persons in homosexuality in MBCM's May

Memo to Pastors. The gay council perceived the May suggestions as too limited in point of view and offered their services as a resource representing more openness to "a caring, loving, committed, long-term same-sex relationships lived within the framework of one's commitment to Christ."

The board asked the executive secretary to respond expressing appreciation for the spirit and clarity of the letter but indicating MBCM's inability to affirm B/MC's request for listing as a resource for the larger church. The board also noted the current work of the study committee on "Human Sexuality in the Christian Life" as an anticipated source of guidance.

During the two-day schedule the board had opportunity to meet with a number of leaders from the conference in Ontario. Glenn Zehr, chairperson of the Inter-Mennonite Conference, and Gerry Vandeworp, chairperson of the Inter-Mennonite Board of Congregational Resources, met with the board Friday noon.

On Friday evening board members had a tour of the Conrad Grebel College facilities, then shared in a buffet dinner meeting with officers of the two Mennonite Church conferences, six from Western Ontario, seven from Ontario and Quebec, plus Herbert Schultz who serves as conference minister for both.



Glennice Smith and Shane Robinson

First graduates of Ojibwa highschool source of hope

Two high school students walked with pride as they received their diplomas at Roseau River, Man. Their processional, which was guided by the strong beat of the drum, marked a major event for this Ojibwa Indian community.

Shane Robinson and Glennice Smith could well have been two more school dropouts like most of the Roseau students before them. Instead they countered the odds to complete their course as prescribed by the recently established Ginew (Eagle) Demonstration School.

Under the determined leadership of Chief Felix Antoine, the Roseau Band decided to

develop their own school. The decision came when they found it too difficult to participate in the Boundary Provincial School in nearby Dominion City.

Against considerable government and community opposition, the Roseau people began teaching their own children in makeshift classrooms, limited teaching materials, aided by some volunteer teachers. After almost three years of operation the Ginew School now has 200 students in grades 1 to 12. The school is governed by a local board of directors and administered by local superintendent Victor Pierre.

Indian education, by and for Indian people, is a growing trend in all of Canada. The remarkable shift toward local control is clearly a demonstration showing that where there is room for local initiative, there remarkable achievements can occur. MCC (Canada) has assigned VS teachers in two of Canada's Indian-generated schools. The other is the Tsulquate Alternative School in Port Hardy, B.C. Planning for a Native Private School in Winnipeg is now in its beginning stages. These planners too are seeking help from MCC because of its experience in education.

School of the apostles, a classroom without walls

"Mennonites understand social and practical ministries," said John Perkins to the first School of the Apostles class, "it is evangelism that I want them to learn to do!"

Perkins, founder of Voice of Calvary Ministries, Jackson, Miss., lectured to 10 students at the leadership training institute, June 14-18, sponsored by the Home Ministries department of Eastern Mennonite Board of Missions, Salunga, Pa. School of the Apostles was held on the Lancaster (Pa.) Mennonite High School campus.

The students, who were church planters, pastors, and congregational leaders from Pennsylvania, Florida, and Ohio, came from a variety of cultural backgrounds—Hispanic, Polish, Hungarian, Afro-American, Italian, Vietnamese, and Germanic. All are active in Mennonite mission leadership.

The week of intensive training included both classroom and practical learning experiences. The group helped the Blossom Hill Mennonite Church of Lancaster canvass its neighborhood in preparation for vacation Bible school.

Teaching focused on evangelism and service, Mennonite leadership identity, personal ministries and counseling, and spiritual formation. In addition to Perkins, instructors were David W. Shenk, director of Eastern Board's home ministries program; Edward C. Taylor, director of church planting and evangelism for Mennonite Board of Missions, Elkhart, Ind.; and Enos D. Martin, psychiatrist and assistant professor of psychiatry at Pennsylvania State University.

Lebanon aid started

Mennonite Central Committee has begun implementation of a program to send one or two workers to Lebanon for the next four to six months, as well as material aid and \$100,000 in cash aid. The short-term personnel will work under the direction of Ralph Miller of Chouteau, Okla., who with his family has lived in Sidon, Lebanon, since 1977.

The request for the aid came from Miller and David Osborne of Hesston, Kan. Osborne spent five days, July 3 to 8, with the Miller family in Sidon. He found the entire family well and busy, after a few very tense and difficult days during the beginning of the recent violence.

Miller also phoned Akron, Pa., headquarters on July 15 to discuss current program planning. Israeli authorities have granted Miller a permit to move about unrestricted. He has traveled to the south, including the villages where MCC has worked the past few years, and reports limited damage in those areas. But there is extensive damage in many parts of the country.

In the program recommended by Miller and Osborne, MCC will dispatch 10,000 blankets, 1,000 cartons (21 tons) of canned beef, 15 tons of beans, sheets, layettes, and laundry soap to Lebanon.

Assistance helps to repair Lebanese fishing boats

In addition to other emergency aid, Mennonite Central Committee has provided \$20,000 to Lebanese fishermen in Tyre for the repair of 42 fishing boats damaged by shells during the June fighting. This emergency assistance allows 100 Lebanese fishing families to continue earning an income and providing food for the community.

On July 7, Ralph Miller of Chouteau, Okla., a worker based in Sidon, Lebanon, visited Tyre with an OXFAM representative at the request of Bishop George Haddad, the Greek Catholic leader there, who has assumed responsibility for community emergency assistance efforts since the Israeli invasion.

Prior to the June attack, a sizable group of families in Tyre made their livelihood by fishing in the Mediterranean. Of the total 110 fishing boats in Tyre, 42 were damaged. Estimates of boat damage submitted to Haddad by a master boatbuilder range from less than \$100 to over \$4,000. The story of the owner whose boat sustained the \$4,000 damage is particularly tragic. Not only was the boat destroyed, but the fisherman was killed along with six of his children. The surviving wife, with their one child, will acquire with MCC's assistance a new boat which she will hire to other fishermen.

Bishop Haddad estimates that approximately 100 Lebanese families will directly benefit from MCC's assistance.



Lebanese fisherman in front of his damaged boat

mennoscope

Paul and Grace Brunner will be leaving the Whitestone Mennonite Church, Hesston, Kan., the end of August to attend the Associated Mennonite Biblical Seminaries, Elkhart, Ind., for the first term. On Jan. 1, they will begin to serve the Beech Mennonite Church in Louisville, Ohio.

Correction: The dedication service date for the Des Moines Mennonite meetinghouse should have read "will be Sept. 12" instead of June 12 as announced in the July 20 issue of *Gospel Herald*, page 497.

Diakonia, Ocean City, Md., has the following openings: a host and hostess to oversee the operation of the house (for up to 10 men, women, and children in crisis); a social service interviewer for the local department of social services; and a van driver, providing transportation for drug and alcohol related clients, who need transportation to or from local clinics. The latter are paid positions, but wages are used to support the voluntary service unit and personnel, including applicants. One-year commitment minimum. Call Carmen Schrock at (301) 289-0923.

Dorothy Lichty Worden was chosen as the chairwoman of the Conrad Grebel College board of governors at the board's annual meeting held on June 24. She will succeed John H. Dick from Leamington who served since 1980. Worden, the mother of six and stepmother of three children, farms near St. Pauls, Ont., with her husband, John. She has served on the college board as a representative of the Western Ontario Mennonite Conference since November 1980.

In the 1982 *Mennonite Yearbook*, page 80, the Faith Chapel, Westminster, Calif., is listed incorrectly as a member of the Southwest Conference. It should have been listed on page 81 as part of the unaffiliated group of congregations.

Three General Conference nonregistrants who are being monitored by the FBI because of their openness to Selective Service in not registering for a possible draft have received letters of support from the peace and justice office of the General Conference Mennonite Church. The letter announces the "readiness" of the church to stand by those who have chosen this way of witnessing for peace as committed peacemakers. The letter, drafted by the peace and justice office—a part of the Commission on Home Ministries—outlines several avenues of support. A legal defense fund has been established at the initiation of the Jubilee Mennonite Church, North Newton, Kan., to help cover the costs of the legal proceedings.

A reduction in teaching opportunities for North Americans and difficulties in finding qualified applicants have caused Mennonite Central Committee to close its program in Grenada. Most of the remaining eight workers flew home in early July, bringing to an end six years of educational involvement on the eastern Caribbean island. MCC had experienced increasing difficulty in placing teachers following a decision by the socialist People's Revolutionary Government of Maurice Bishop to fill as many positions as possible with Grenadians, many of whom are now studying in other countries, including Jamaica, Cuba, and the Soviet Union.

Mennonite Central Committee Peace Section has just released a packet of 13 plays and readings about peacemakers in the 20th century. The packet, "Remembering: Stories of Peacemakers," consists mainly of plays that tell the true stories of Mennonite peacemakers from Canada and the U.S. in the World Wars. It was designed during the Peace Section's 40th anniversary year to encourage churches to tell their own stories of peacemaking. It is hoped that congregations will invite those in

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their own communities to tell of their experiences in World Wars I and II, as well as other peacemaking stories. The packets are available without charge from MCC Peace Section, 21 South 12th Street, Akron, PA 17501, and Canadian Peace and Social Concerns Committee, MCC (Canada), 201-1483 Pembina Highway, Winnipeg, MB R3T 2C8.

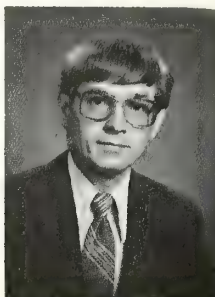
Richard C. Detweiler, president of Eastern Mennonite College and Seminary, has been elected president of the Council of Mennonite Seminaries. Jacob W. Elias, dean and assistant professor of New Testament at the Associated Mennonite Biblical Seminaries, was named secretary. Schools participating in CMS are Eastern Mennonite Seminary, Harrisonburg, Va.; Mennonite Brethren Biblical Seminary, Fresno, Calif.; and Goshen Biblical Seminary and Mennonite Biblical Seminary, which operate as the Associated Mennonite Biblical Seminaries, Elkhart, Ind.

In July, **Daniel L. Haarer** assumed duties as director of planned giving and as liaison with conference-based education for Goshen Biblical Seminary, Elkhart, Ind. Eighty percent of Haarer's assignment will deal with communicating the financial needs for church leadership training at Goshen Biblical

Seminary to individuals, congregations, and conferences. He will also meet with the boards which oversee-on-location pastoral leadership training studies in Ontario and eastern Pennsylvania and with groups interested in developing such a program. For the past two years he was acting director of special education for Baugo, Concord, and Wa-nee Schools and a part-time counselor with Family Counseling Service, Elkhart.



D. Haarer



J. Metzler

James Metzler has been named admissions counselor at Associated Mennonite Biblical Seminaries, Elkhart, Ind., effective Aug. 1. Metzler will be the contact for prospective students and facilitate the initial registration process. One part of the job he's looking for-

ward to involves "helping international students feel at home on campus." Metzler recently completed four years as executive director of Laurelville Mennonite Church Center, Mt. Pleasant, Pa.

This week **Wilmer Heisey** of Mount Joy, Pa., assumed responsibilities as Mennonite Central Committee U.S. executive secretary. Heisey replaces **Paul Longacre**, who had served in the position on an interim basis since July 1, 1981. Heisey has served on MCC and MCC U.S. committees and as chairman of MCC East Coast. As Brethren in Christ representative of the former MCC U.S. Ministries Board from 1975 to 1979, he had a leading role in developing MCC U.S. MCC U.S., organized three years ago, has responsibility for MCC's responses to domestic needs including Native Americans, urban minorities, refugees, immigrants, and peace and justice concerns through its various programs.

New members: Terry Beck and Kay Weaver at Berea, Atlanta, Ga. Tracey Breneman, Nancy Deiterding, Julie Roth, Colleen Zehr, and Wanda Zehr by baptism; Mary Roth by confession of faith and Gerald Brenneman by restoration at Cassel, Tavistock, Ont. William Moore, Jr., Pam Shenk, and Wanda Stoltzfus at Pleasant Valley, Bath, N.Y.

Sharing. It nurtures us as we grow . . . and enriches us throughout our lives.

Each example of sharing . . . each story of mutual aid . . . plants the seeds for more.

Mutual Aid Sunday, September 19, is a day when we can tell our stories of mutual aid . . . when we can celebrate the special warmth of sharing with others or receiving help in our need.

Mutual Aid Sunday is a day to join with others in our congregations or communities to plant the seeds of caring . . . and to help our Mennonite tradition of mutual aid continue to grow.



Mennonite
Mutual Aid

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readers say

J. Otis Yoder's "Hear, hear!" essay (July 6) demands a response. I perceive in it an approach to Scripture which puts me at loggerheads with a certain faction of Mennonites. The article is characterized by an exclusive claim to correct interpretation of the Bible. I question Yoder's interpretation.

The translation of the Greek, *pornos*, in reference to Rev. 21:8 was shoddy at best. A man who has studied and taught Greek for 45 years should know that the word *pornos* is somewhat ambiguous in its New Testament usage. In connection with New Testament passages the *Greek-English Lexicon* of Bauer, Arndt, Gingrich suggests translations such as "fornicator, one who practices sexual immorality . . . immoral persons." "Male prostitute" is suggested only with reference to a nonbiblical work. The root meaning of *pornos* is its commercial nature. By the time the New Testament was written it referred to sexual immorality in general. A general Greek term deserves an equally general English translation. The desperate quest to find some way to link the condemnation of homosexuality to the person of Jesus Christ does not justify shoddy scholarship.

Certainly there is a case to be made for the traditional interpretation that Scripture condemns homosexuality per se. There is, I believe, a stronger case to be made that the Bible condemns only specific types of homosexual activity such as rape and prostitution (which are not permitted heterosexually either). But homosexuality is only the surface question. My bone of contention with Yoder is more the implied infallible nature of his interpretation of Scripture. To add to Scripture by making it more specific in translation than it is in the original tongue refuses to admit the creaturely limitations of the translator.

The Scripture is infallible. The interpreter is not. I am bothered by articles which seem to extrapolate the infallibility of an interpretation from the doctrine of the infallibility of Scripture. Yoder escalates the problem from mere bother to insult by suggesting that those who disagree with his position are critics of the Bible and in league with Lucifer.

I call for a more charitable Mennonite approach to the interpretation of the Bible. Yoder's presentation of his argument as one of biblical interpretation gladdens me but I think a more open approach is necessary. Scripture can bring us together, rather than divide us.—John Linscheid, Kawrence, Kan.

Linda and Titus Peachey raise the war tax issue again with their piece on firsthand viewing of the damage done by war. Their final two paragraphs say: "The option of war tax resistance . . . the next logical step for all Christians . . ." and "May we plead . . . you listen to the voices of those hurt . . ." They seem to base their conclusion on the experience of those they dialoged with rather than on what God our Father says to us through the Bible. It is a dangerous thing to base our faith on experience and feelings.

The general argument for war tax resistance seems to be based on the actions of a government not living up to the high calling demanded by the proponents of war tax resistance. But is the government supposed to live up to Christian principles? The government that Jesus and Paul told us to give its due was put there by God. But it surely was a ruthless, self-seeking government just the same. Even though Paul knew all this, he says in Romans 13:1-8 very plainly to obey the authorities and pay taxes not only because if we do not we will rightly be punished by the authorities, but mainly because opposing the existing authorities is opposing what God has put in place and it will bring judgment.

It seems to me that their answer to these people who were bombed and are still suffering from the destruction caused by the bomblets has to be based on their actions in the face of the war machine. The

paying of taxes is ordered by God through his Bible.

Hebrews 11:13-16 says, "It was in faith that all these persons died. They did not receive the things God had promised, but from a long way off they saw them and welcomed them, and admitted openly that they were foreigners and refugees on earth. Those who say such things make it clear that they are looking for a country of their own. They did not keep thinking about the country they had left; if they had, they would have had the chance to return. Instead, it was a better country they longed for, the heavenly country. And so God is not ashamed for them to call him their God, because he has prepared a city for them." (TEV) Praise the Lord. This world is not my home, I'm just passing through. I've read it in the Bible and I believe it. I am a pilgrim, a foreigner in this land. And if I feel that God has called me to give a prophetic warning to those in authority, then I will respond by doing so. (With God's grace I will not go running like Jonah did, but respond in faith to do his good work.)

But what does all this mean? If I am a refugee looking for that heavenly country, a foreigner in this land, I am a guest of those in authority here, subject to their laws and punishment. I live here, work here, raise my family here, own land here, even worship here but I do it all according to their rules or suffer the consequences. I have no ownership in the actions of the country in which I have no citizenship. But I still have to pay for the privilege of living here. So I will obey Paul's teaching in Romans 13.

Even more to the point is what my action will be if drafted by this foreign government to go to war for it. I believe that Jesus teaches this. And in Luke 11:28, "But Jesus answered, 'Rather, how happy are those who hear the word of God and obey it!'" (TEV) So I am going to do my best to obey him. When drafted, then my response will have to be to obey the government to the point where it contradicts Jesus, then obey only Jesus.

We have an easy choice here in America. But even if the only choices are prison or army service, obedience to the government does not take precedence over obedience to God. What I am saying here is quite different from opposing the government. What I propose is standing on the Word of God and submitting to those he has put in power, even by going to prison if they so decree.

War is a horrible thing, but even more terrible is the judgment waiting for those who would oppose God and what he has put in place.—Robin Lowery, Rockwell City, Iowa.

In the July 6 issue, J. Otis Yoder asks the question, "What has happened to the Mennonite Church?" I simply want to make the observation that it is not

material at this point whether or not I agree with his point of view. However, I am sorry that Brother Yoder felt compelled to devote such a large portion of his article in a defense of his credentials and his right to speak.

As a Mennonite brother, he has the right to speak his viewpoint. I wish Yoder and others like him would feel more comfortable that persons like myself enjoy reading the various thoughts and viewpoints of other persons within the Mennonite Church. If that concept were better understood, then perhaps the article would not have needed to close with at least a suggestion that the faithful may be forced to separate.—Paul A. Miller, Millersburg, Ohio

In addressing Paul's statement on homosexuality (G.H., July 27), Howard H. Charles expresses his understanding of the word "nature" as used in Romans 1:26f. The controversy appears to be whether "nature" means one's personal nature or whether, as Howard Charles believes, it means that which is natural for people in general according to "natural law" or a "theology of creation."

In his book *Christianity, Social Tolerance, and Homosexuality* (University of Chicago Press, 1980), John Boswell says, "The concept of 'natural law' was not fully developed until more than a millennium after Paul's death . . . Nature is not a moral force for Paul. . . . A possessive is always understood with 'nature' in Pauline writings: it is not 'nature' in the abstract but someone's 'nature' . . . 'Nature' in Romans 1:26, then, should be understood as the personal nature of the pagans in question."

Thus we have two intelligent men arriving at opposing conclusions regarding Paul's use of the word "nature." Of importance is whether Howard Charles is aware of John Boswell's evidence and, if so, how he deals with it. But perhaps even more important than settling this controversy is for the church, like Paul, to acknowledge that equally committed Christians are sometimes led by Christ to different faith responses in everyday life. In Romans 14 Paul tells Christians with opposing beliefs that what matters is that all be done in good faith and in honor of the Lord. Paul says not to condemn nor to despise one another because of opposing beliefs. For it is to God, he says, that each of us must give an account.

While Paul indicated the need for respect for others whose beliefs differ, there is an additional reason not to be condemnatory toward persons whose emotional and physical attractions are for members of their own sex. That reason, which reappears throughout both Testaments, is expressed well in Psalm 103:6: "Yahweh, who does what is right, is always on the side of the oppressed."—Jim Derstine, Washington, D.C.

births

Albrecht, Robert and Karen (Miller), Eureka, Ill., second child, first son, Mark Andrew, June 30.

Allebach, Jim and Sylvia (Myers), Souderton, Pa., first child, Michael James, May 15.

Berry, Danny and Donita (Stutzman), Roanoke, Ill., third child, second son, Jonathon Matthew, June 2.

Bontrager, Dennis and Rosealin (Handrich), Centerville, Mich., first child, Alesia Dawn, July 17.

Bowman, Daryl and Pamela (Cremeens), Springfield, Ohio, first child, Chad Ray, July 15.

Freed, Marcus and Brenda (Miller), London, Ohio, third child, first daughter, Kara Lynae, July 16.

Gebhart, Richard and Linda (Tipton), Martinsburg, Pa., second son, Linford Ray, July 8.

Gingrich, Roger and Pat (Else), Iowa City, Iowa, second child, first daughter, Abigail Johanna, July 12.

Graber, Greg and Glenda (Hochstetler), Wolford,

N.D., first child, Andrea Brooke, Mar. 18.

Harshbarger, Earl and Ruth (Geib), Dagmar, Mont., second child, first son, Allen Ray, July 4.

Heckman, Phil and Rachele (Boshart), Milford, Neb., first child, Derek Micheal, July 2.

Janzen, Keith and Becky (Collum), McPherson, Kan., first child, Bret Michael, July 7.

Kidd, Ray and Melody (Steckly), Colorado Springs, Colo., first child, Ashley Elizabeth, June 27.

Rupp, Gary and Audrey, Pettisville, Ohio, first child, Jonathan David, July 12.

Schwartz, Wayne D. and Carolyn (Allen), Centerville, Mich., fourth child, first daughter, Natalie Elaine, July 16.

Springer, Rollie and Ann, Morton, Ill., Daniel Keith, July 9.

Troyer, Russ and Arlene (Boshart), Milford, Neb., third child, second daughter, Meagan Jo, June 25.

Zavada, Larry and Nelda (Bacher), first child, Riley Kenneth, Apr. 5.

marriages

Alderfer—Nugent.—David N. Alderfer and Pat Nugent, both of Salford cong., Telford, Pa., by Loren Swartzendruber, June 19.

Ernst—Everson.—Bernard Ernst, Colorado Springs, Colo., First Mennonite cong., and Cheryl Yordy Everson, Cascade, Colo., Beth-El cong., by Willard Conrad, June 5.

Gerber—Capling.—Douglas Paul Gerber, Bright, Ont., Cassel cong., and Susan Elizabeth Capling, Vancouver, B.C., Mormon Church, by Dan Nighswander, June 26.

Goertzen—Brunner.—Nelson Goertzen, Hesston, Kan., Tabor cong., and Beverly Ann Brunner, Hesston, Kan., Whitestone cong., by Paul Brunner, July 17.

Hammond—Drummond.—Roy Hammond, Grand Rapids, Mich., Presbyterian Church, and Kathryn Dodson, West Liberty, Ohio, South Union cong., by George Bayshore and Howard Schmitt, July 10.

Handrich—Ulrich.—Rollin Handrich, Fairview, Mich., Fairview cong., and Debra Ann Ulrich,

Eureka, Ill., Roanoke cong., by Virgil Hershberger, July 3.

Hooley—Kneif.—R. Lynn Hooley, Bellefontaine, Ohio, South Union cong., and Deborah Kneif, Lewistown, Ohio, by Howard Schmitt, June 19.

Huffman—Yoder.—John Huffman, Salem, Ohio, Christian Church, and Emily Yoder, Columbiana, Ohio, Midway cong., by Ernest D. Martin, June 19.

Kipfer—Yoder.—Moses Kipfer, Marilla, N.Y., Clarence Center-Akron cong., and Edna Ruth Yoder, Seymour, Mo., Conservative Mennonite Church, by James Shriber, July 4.

Martin—Delapp.—Merrill Martin, Edmonton, Alta., Holyrood cong., and Sally Delapp, Salem, Ore., Pentecostal Church, by Roger Hochstetler, July 10.

Martin—Hess.—J. Dennis E. Martin, Myers-town, Pa., Gingrich cong., and Jeanne Hess, Mannheim, Pa., Schubert cong., by James Hess, June 5.

Masten—Stutzman.—Kevin Masten, Maryville, Mo., and Debra Stutzman, Milford, Neb., Milford cong., by Ken Steckly, June 19.

Myles—Bowman.—Ronald Myles, London, Ont., and Kathy Bowman, Wilmot cong., Baden, Ont., by Will Stoltz, May 15.

Noga—Yoder.—Lloyd Noga, Edmonton, Alta., Catholic Church, and Dolores Yoder, Edmonton, Alta., Salem cong., by Roger Hochstetler, June 12.

Peachey—Fisher.—Joshua J. Peachey, Belleville, Pa., Rockville cong., and Suvilla Fisher, Leola, Pa., Stumptown cong., by Louis S. Peachey, Sr., July 3.

Roth—Holsopple.—Rich Roth, Archbold, Ohio, and Deb Holsopple, Wauseon, Ohio, both of North Clinton cong., by Robert Schloneger, July 17.

Schaefer—Grove.—Randall Schaefer, Newport News, Va., and Valerie Grove, Hanover, Ont., by Arthur Byer, June 19.

Shenk—Bontrager.—Dale Shenk, Bath, N.Y., Pleasant Valley cong., and Patricia Bontrager, Topeka, Ind., Maple Grove cong., by Michael Zehr and Harold Bauman, July 17.

Wagler—Wall.—James Ross Wagler, Tavistock, Ont., and Deborah Ann Wall, Eastwood, Ont., both of Cassel cong., by Dan Nighswander, June 19.

obituaries

Hershberger, Golda Ellen, daughter of Frank and Lydia (King) Kauffman, was born at Garden City, Mo., Jan. 1, 1902, died at Hesston, Kan., July 19, 1982, aged 80 y. On Oct. 5, 1922, she was married to Elmer D. Hershberger, who died on Oct. 9, 1980. Surviving are one son (Frank), 2 daughters (Doris—Mrs. John Erb and Mary Ann—Mrs. Paul Payne), and one sister (Ida Hershberger). She was a member of Lake Region Mennonite Church. Funeral services were held at Hesston, Kan., July 20, in charge of Waldo E. Miller and Wesley Jantz and at Lake Region, Detroit Lakes, Minn., July 22, in charge of Glen Birky; interment in Lake Region Mennonite Cemetery.

Hochstetler, Evelyn Maxine, daughter of Jerry P. and Katie (Gingrich) Yoder, was born at Wolford, N.D., June 16, 1932; died at Mylo, N.D., May 27, 1982; aged 49 y. On Sept. 16, 1952, she was married to Carl Hochstetler, who survives. Also surviving are 5 sons (Leslie, Wesley, Tom, Tim, and Todd), 4 daughters (Eileen, Amy, Alice, and Renita), and 8 grandchildren. She was a member of Lakeview Mennonite Church, where funeral services were held on June 1, in charge of Emery Hochstetler and Vernon Hochstetler; interment in Lakeview Mennonite Cemetery.

Hostetler, Mary Jane, daughter of Joseph and Katherine (McClain) Gerring, was born in Nashville, Tenn., Oct. 30, 1905; died at Upland, Calif., July 4, 1982; aged 76 y. On June 24, 1924, she was married to Guy M. Hostetler, who died on June 30, 1970. Surviving are 2 daughters (Juanita—Mrs. Dale Fahndrich and Carol Ann—Mrs. Ronald Maust), one son (Guy F.), 6 grandchildren, 3 great-grandchildren, one sister (Flora Hamilton), and one brother (Harold Gerring). She was a member of Mt. View Mennonite Church, where funeral services

were held on July 8, in charge of Donald King; interment in Bellevue Mausoleum, Ontario, Calif.

Hostetler, Ruth, daughter of Ferdinand and Lina (Gerber) Balmer, was born in Harper, Kan., June 18, 1902; died at Harper, Kan., hospital on July 17, 1982; aged 80 y. On May 23, 1925, she was married to Amra H. Hostetler, who survives. Also surviving are 5 daughters (Dorothy, Helen—Mrs. Vern Miller, Betty—Mrs. Clinton Schmidt, Rosella—Mrs. Henry Kliever, and Charlene—Mrs. John Oswald), one son (Delbert), and 2 sisters (Rena Glassburn and Dessie Headrick). She was a member of Pleasant Valley Mennonite Church, where funeral services were held on July 20, in charge of Elmer Wyse and Vern Miller; interment in Pleasant Valley Cemetery.

Keller, Emil, son of John and Anna (Ulrich) Keller, was born in Eureka, Ill., Sept. 10, 1901; died at Williams Co., General Hospital, Montpelier, Ohio, July 13, 1982; aged 80 y. On Apr. 3, 1923, he was married to Anna Roth, who died on Sept. 6, 1976. Surviving are 3 daughters (Joanne—Mrs. Lenin Rivera, Dorothy—Mrs. George Unger, and Carol—Mrs. Bruce Jones), one son (Robert), 7 grandchildren, 2 great-grandchildren, and 2 sisters (Mrs. Sarah Kennel and Mrs. Ada Reber). He was preceded in death by 2 sons (Ronald in 1945 and Roger in 1952). He was a member of Salem Mennonite Church. Funeral services were held at Thompson Funeral Home, Montpelier, Ohio, July 14, in charge of Brad Faler and at Roanoke Mennonite Church on July 16, in charge of Earl Stuckey, Bob Harnish, and James Detweiler; interment in Roanoke (Ill.) Cemetery.

Lake, Thomas Adam, son of Gary A. and Lorna C. (Stoltzfus) Lake, was born at Hershey, Pa., Jan. 27, 1982; died following open heart surgery at Hershey Medical Center on June 8, 1982; aged 4 m. Surviving are his parents, grandparents (Christian U. and Ruth W. Stoltzfus and Elizabeth and Reverdy Lake), and great-grandmothers (Gertrude Lake and Jennie Reib). Funeral services were held at Skyline View Brethren in Christ Church, Harrisburg, Pa., June 11, in charge of John R. Reitz, Jr., and Harvey S. Stoltzfus and at Franklin, Pa., June 12, in charge of William Rodehaver and David S. Lake; interment in Congress Hill Cemetery.

Townsend, B. Wendell, son of Harry N. and Helen (Honsaker) Townsend, was born at Masontown, Pa., Feb. 8, 1927; died of cancer at Masontown, Pa., June 28, 1982; aged 55 y. He was married to Betty Opel, who survives. Also surviving are 2 sons (Neil and Leroy), one daughter (Beth Ann—Mrs. Donald Lewis), his parents, 3 brothers (Harry N., Jr., Glenn H., and Grant R.), and one

sister (Sue—Mrs. Robert Miller). He was a member of Masontown Mennonite Church, where funeral services were held on July 1, in charge of Carl W. Opel and Nelson R. Roth; interment in the Greendale Cemetery.

Ware, Margaret, daughter of Raymond and Blanche McLean, was born at Mt. Pleasant, Pa., Dec. 31, 1925; died of cancer at Allegheny General Hospital, Pittsburgh, Pa., June 30, 1982; aged 56 y. Surviving are her mother, 4 daughters (Ginnie Overly, Molly Cook, Wendy Myers, and Wilma Myers), 2 sons (Bill and Galen), and 5 grandchildren (one, Randy, whom she raised). She was a member of Scottdale Mennonite Church. Funeral services were held at Kapr Funeral Home, Scottdale, July 3, in charge of Robert Johnson; interment in Greenridge Cemetery.

Wittrig, Anna B., daughter of Jacob and Josephine (Lund) Wittrig at Oberlin, Kan., July 29, 1899; died in the West Point (Neb.) Hospital, July 9, 1982; aged 82 y. A sister (Lydia Stutzman) died in 1977. She was a member of Beemer Mennonite Church, where funeral services were held on July 12, in charge of Earnest Kauffman; interment in Beemer Cemetery.

Yoder, Jerry M., son of Moses and Elizabeth Yoder, was born at Mylo, N.D., Aug. 4, 1903; died of a heart ailment at Rugby, N.D., June 16, 1982; aged 78 y. On Feb. 6, 1929, he was married to Lydia Ann Slaubaugh, who survives. Also surviving are one son (Paul), 3 daughters (Mary, Edna, and Irene), 8 grandchildren, 3 grandchildren, one brother, and one sister. He was a member of Lakeview Mennonite Church, where funeral services were held on June 21, in charge of Vernon Hochstetler and Ray Slaubaugh; interment in Lakeview Mennonite Cemetery.

P. 544 by Ron Meyer; p. 546 by Menno Wiebe;

\$309,219

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$309,219.94 as of Friday, July 30, 1982. This is 41.2% of the total needed. Contributions have been received from 324 congregations and 176 individuals. Individual gifts represent \$63,948.62 of the total.

Goal: \$750,000

calendar

Conservative Mennonite Conference, Lowville, N.Y., Aug. 9-12
Black Council, Franklin & Marshall College, Lancaster, Pa., Aug. 10-12
VI Convention of the Concilio Nacional, Hesston College, Hesston, Kan., Aug. 10-13
Allegheny Conference annual meeting, Springs Mennonite Church, Springs, Pa., Aug. 12-14
Black Caucus Assembly, Franklin & Marshall College, Lancaster, Pa., Aug. 12-15
Mennonite Board of Education, Aug. 15-16
Mennonite Church General Board officers' meeting, Lombard, Ill., Aug. 17-19
Franklin Mennonite Conference annual meeting, Chambersburg, Pa., Aug. 28

China mission documents donated to Graham center at Wheaton, Ill., campus

Documents tracing 64 years of American Protestant missionary work in China have been donated to the archives of the Billy Graham Center at Wheaton, Ill., by the United States branch of Overseas Missionary Fellowship. They cover the years 1888 through 1951 and are from the files of the now-defunct China Inland Mission. Founded by missionary James Hudson Taylor in 1864, within 30 years the organization claimed half of the Protestant missionaries in China. Following the ouster of all foreign missionaries after the revolution, the agency was incorporated into the Overseas Missionary Fellowship.

Items in the collection include minutes of staff meetings, annual reports, translation notes, and letters of Mr. Taylor. "The collection is a treasure trove of information about the development of the Christian church in China," said Robert Shuster, director of the Graham Center archives. He commented that "the records also tell an important part of the history of modern China from before the Boxer Rebellion to the Korean War."

Two-month nonprofit postal rate reduction is voted by Congress

Religious periodicals and other nonprofit mailers will get a reduction in their postage bills in August and September as the result of an amendment to an appropriations bill recently passed by Congress. The measure was signed by President Reagan on July 18 and takes effect on July 28. It moves the mailers to step 13 of a 16-year phasing process adopted in 1970.

When Congress originally approved the phasing plan, its aim was to adjust special mail rates toward full costs through a series of increments. But last January lawmakers reduced funds for the subsidy, requiring an immediate jump from step 10 to step 16.

The temporary rollback should reduce second-class postage bills by 35 to 40 percent for the last two months of the 1982 fiscal year. What happens after that will depend on further action by Congress.

Dallas-Fort Worth survey says few people identify with the Moral Majority

More than a third of respondents to a recent poll in the Dallas-Fort Worth area do not know what the Moral Majority is and another 41.4 percent feel indifferent to its appeals or reject them, say two University of Texas sociologists.

The poll of 771 adults in metropolitan

Dallas-Fort Worth, a fundamentalist stronghold, also revealed that among the 22.3 percent who identified with the religious New Right, one third don't think abortion is sinful, and another third support the Equal Rights Amendment. "Frankly, we were shocked," said Anson D. Shupe, Jr., one of the researchers, "certainly we were expecting the sample to be pro-Moral Majority in this area."

There have been "accumulating indications that the new Religious Right may be largely a media creation . . . the product of systematically conjured imagery and public relations 'hype,'" their report says.

Harlem minister's love affair with meditation gets him mixed notices

Like most pastors, the Rev. Eugene Callender reads Scripture, sings hymns, and gives a sermon. But occasionally he leads his Harlem flock in meditation.

Recently, the pastor celebrated the third anniversary of his own introduction to meditation. He brought to his church, the Presbyterian Church of the Masses, the Swami Paramananda, one of the few females ever ordained as a Saraswati monk. The New York-born swami talked to some 400 church members about meditation, then started chanting the mantra, "Om Namah Shivaya," which is Sanskrit for "I bow to God that dwells within me." Mr. Callender says Siddha meditation—the form of yoga meditation he practices—can help people better worship God. "Meditation puts you in touch with all the joy, all spirituality," he says. The meditation has also raised church attendance. So many people attended when the swami was in the pulpit that closed-circuit television had to be installed.

Still with all the interest in meditation, most members prefer traditional church services. Some of them have even boycotted services in which meditation is included. As a result, Mr. Callender says, he includes meditation only on rare occasions. "I would like to introduce this into the service every week, but I don't want to force it."

Garage-sale alternative adopted to aid the needy by Illinois church group

An alternative to the popular American garage sale has been started in Wood River, Ill., by a group of about 25 volunteers from a half-dozen churches. It's called "Operation Blessing," a center to help the needy, which is filled with good used clothing, shoes, dishes, drapes and curtains, some appliances and furniture, and the beginnings of a food bank.

The center actively seeks items from neighborhood garage sales, running a daily ad in the local newspaper's garage-rummage sale section which reads: "Have leftover items? Donations accepted by nonprofit organization for the needy."

Virginia Kirkpatrick, founder of the center, says the stock includes merchandise from many people who were going to have a garage sale, but donated the items instead. Others are leftovers from church and home rummage sales. Three widows recently donated the entire wardrobes of their deceased husbands.

Swedish Baptist church finds a new life among new immigrants to U.S.

The Baptist General Conference, a mainly Swedish immigrant church from its founding in 1852 until World War II when it became English-speaking, is finding new life among other ethnics now. "At one time there was a reason to be Swedish because of the multitudes of Swedes emigrating to the United States and our mission then was to plant churches among Swedes," says Warren Magnuson, general secretary of the 135,000-member church.

"Now we believe God has given us a mission beyond that. Of the 23 churches we took in this year, five are black, Hispanic, and Korean so that we have a wider ministry now. About 25 of our churches are Hispanic now, and just as we ministered primarily to Swedes a hundred years ago, today we're ministering to Hispanics and Laotians and Koreans and Chinese and all the rest."

All Africa Alliance of Baptists formed at meeting in Kenya

An All Africa Baptist Fellowship was organized at Limuru, Kenya, by 41 persons representing member denominations of the Baptist World Alliance on the continent. The fellowship "will enable us to carry out evangelism with greater force and increase partnership and exchange of ideas and missionaries among African nations," said Samuel T. Ola Akande, general secretary of the Nigerian Baptist Convention, who was elected general secretary-treasurer of the fellowship.

At a meeting in Nairobi, Kenya, the general council of the Baptist World Alliance made the new African body its fifth regional fellowship and elected Mr. Akande the alliance's regional associate secretary for Africa. In addition, the world Baptist body allocated \$15,000 to help the African fellowship get started, and set aside the first Sunday in February for a special offering, with half the proceeds to go to the alliance and half to the fellowship.

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Can the peace movement be sustained?

Many of us have been impressed by the surging interest in peace represented by the June 12 demonstration in New York when some 750,000 people marched. We have heard of similar meetings in Europe and throughout the U.S. But some of us have long memories and have read a little history. We have learned that peace movements tend to grow in peacetime and wither away when a real war comes along. We have noted too that determined national leaders can generally insulate a peace waging minority in order to have their own way in waging war.

In "Why Peace Movements Fail" James Clotfelter lists seven problems that peace movements have been unable to overcome (*The Christian Century*, July 21-28, 1982, p. 790). In summary, the seven appear to say that peace movements have failed because they were not taken seriously by enough influential people. One problem has been economics: peace movements have failed to demonstrate that war is bad for business. One would think that anyone who gave attention to the issue could see that the destruction of persons and property cannot build long-term prosperity. But this is hard to see when war and preparation for war keep factories humming.

Another failure noted by Clotfelter is the inability to bring members of all classes together on the issue. Peace becomes an issue for the middle class, those who can "afford" it. "Activists," he writes, "usually are from the middle class; in the United States they tend to be white, from the Northeast or from large cities in the West and Midwest; women, college students, and 'modernist' clergy have been conspicuously represented."

In addition to the seven objective failures, Clotfelter adds two more: that peace movements fail because their definition of peace is too narrow and because they emphasize fear instead of hope. I sense that he is not against peace movements, but rather that he has taken the trouble to seek for answers to their inability to stop wars. The odds against peace movements are formidable. Ironically, while peace leaders in Europe and North America were preoccupied with the prospect of nuclear war, at least two conventional wars broke out and a third heated up: the conflict between Argentina and Britain over the Malvinas, the Israeli invasion of Lebanon, and the Iranian thrust against Iraq. While peaceful people demonstrated and the United Nations talked, slaughter and destruction continued. Is there really any possibility of an effective peace movement? The following may be observed.

1. **A concern for peace ought to grow out of a concern for faithfulness to Christ.** Mixed motives are always standing by eager to muddle our best efforts. So it is not surprising that a concern for peace may attract persons for the wrong reasons. A

slogan from the U.S. opposition to the Vietnam war comes to mind: "Hell no, we won't go!" While we are encouraged that the chanters of this slogan were unwilling to join in the carnage, we may question their ultimate loyalty. One of the revealing features of the book *The Path of Most Resistance* (Herald Press, 1982) is the manner in which the protest of some of these young Mennonites was mixed up with their own search for identity. For them the government became a kind of big daddy against whom they could rebel.

The peace church tradition against war serves us against this kind of opportunism. In our background are stories of those who refused to the point of death to be involved in the war system. They did this not because they expected to gain from this stand—at least not in this world. But they believed that faithfulness to Christ was the only course they could choose and that it demanded their refusal to fight. Peace movements based on anything less than this will ebb and flow. They can be expected to flow when peace is popular and ebb when they are most needed.

2. **The most likely context for a discussion of peace issues is within the churches.** There are pragmatic arguments for peace and not all who take a stand against war will be Christian. Yet if, as is indicated above, faithfulness to Christ is the proper foundation for a peace witness, it becomes a topic for church discussion first. In the U.S. there are enough professed Christians to make an impact for peace if a method could be found to rally them. It is encouraging to know that in the current distress Catholics and Presbyterians are getting stirred up about peace. Whether enough can be stirred to make a difference remains to be seen.

3. **The logical extension of the second point above is that the worldwide fellowship of Christians could become a network for peace.** The natural man's natural loyalty is to those of his own kind. The family, the neighborhood, the region, the state, the nation are about as far as loyalty seems able to go. The Christian church in the 20th century offers an alternative to these parochial loyalties. If Christians of all the nations where they are found would be loyal to each other first of all and refuse to do harm to each other across national lines, it would have a tremendous impact.

But what about the Muslims? someone wonders. Yes, for 13 centuries the Muslims have been conveniently available as boogeymen to scare Christians into fighting. It may be that the Muslims could wipe us out in the long run. I do not know, but I doubt it. In the short run, maybe. Certainly it appeared that way with Jesus. But look what he started.—Daniel Hertzler

Gospel Herald

August 17, 1982



The Crusades: an influence that lingers

by John S. Oyer

The Crusades are too central in the history of Western civilization and in the thought of most Westerners since at least the year 1000 for us to avoid easily. Indeed, a person may venture to suggest that Westerners still have the crusading attitude too firmly imbedded in their psyches to dispense with Crusades without at least a cursory examination. Dwight Eisenhower entitled his book about World War II *Crusade in Europe*; for him the war against Hitler was indeed a crusade.

More recently, the reactions of Americans against Ayatollah Khomeini certainly resemble those of a crusading mentality.

In July 1099, almost four years after Pope Urban II had preached the First Crusade of Clermont in southern France, the Crusaders finally reached Jerusalem. They went overland through Asia Minor and down the eastern coast of the Mediterranean Sea, fighting many battles en route. They were so electrified by the sight of



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the city in their lively imaginations that they easily exchanged the earthly Jerusalem for the heavenly one; they constantly expected miracles. They marched around the city seven successive days, singing and praying as they went, in imitation of Joshua at Jericho (medieval people often found biblical models for their acts). But they marched in stifling midday heat, at the height of summer, encased always in armor. The Egyptian garrison on the walls and towers of the city were stupefied at such folly, and they refused to shoot at them (those Egyptians were more civilized than the Latin Westerners, or the Asiatic Turks who had recently pressed themselves into power). But the Crusaders derived intense inspiration from their marches and finally stormed the walls successfully.

Here is a description by an anonymous chronicler on the capture of Jerusalem:

"But now that our men had possession of the walls and towers, wonderful sights were to be seen. Some of our men (and this was more merciful) cut off the heads of their enemies; others shot them with arrows, so that they fell from the towers; others tortured them longer by casting them into the flames. Piles of heads, hands and feet were to be seen in the streets of the city. It was necessary to pick one's way over the bodies of men and horses. But these were small matters compared to what happened at the Temple of Solomon, a place where religious services are ordinarily chanted. What happened there? If I tell the truth, it will exceed your powers of belief. So let it suffice to say this much, at least, that in the Temple and the porch of Solomon, men rode in blood up to their knees and bridle reins. Indeed, it was a just and splendid judgment of God that this place should be filled with the blood of the unbelievers, since it had suffered so long from their blasphemies. The city was filled with corpses and blood. . . .

"Now that the city was taken, it was well worth all our previous labors and hardships to see the devotion of the pilgrims at the Holy Sepulchre. How they rejoiced and exulted and sang a new song to the Lord! For their hearts offered prayers of praise to God, victorious and triumphant, which cannot be told in words. A new day, new joy, new and perpetual gladness, the consummation of our labor and devotion, drew forth from all new words and new songs. This day, I say, will be famous in all future ages, for it turned our labors and sorrows into joy and exultation; this day, I say, marks the justification of all Christianity, the humiliation of paganism, and the renewal of our faith. 'This is the day the Lord hath made, let us rejoice and be glad in it' " (August C. Krey, *The First Crusade*, p. 261).

Subsequent Crusades. Of the eight numbered Crusades from 1095 through 1270, only the first one succeeded through military means. In later years the Latins lost Jerusalem and other strongholds and consequently mounted fresh Crusades. For our purposes only a few are worthy of comment.

The Fourth Crusade, 1202-04, was turned against the Greek Christian Empire through the military conquest of Byzantium (Constantinople). The Crusaders were exhilarated by their booty: money, precious metals, and jewels; but especially a rich treasury of Christian relics, the bones of countless known and

anonymous martyrs which they used to sanctify their home churches.

The Sixth Crusade led by the Emperor Frederick II in 1228 was the only other Crusade successful in procuring Jerusalem for the West. But Frederick employed the nonmilitary means of diplomacy, and the papacy rewarded this emperor—whom it had earlier excommunicated—by excommunicating him again. Frederick was an intellectual whom other Europeans distrusted because he hobnobbed with both Greeks and Muslims in his palace in Sicily.

The most idealistic Crusade was the Children's Crusade, 1212. Pope Innocent III had been urging a fresh Crusade for some time but found a sluggish response among political leaders in Europe. Then in a wave of enormous enthusiasm, thousands of children of France led by a certain Stephen and thousands of children of Germany led by a Nicholas marched south to the Mediterranean Sea, expecting it to open for them as the Red Sea had opened for Moses. Slave merchants took 5,000 of them aboard their ships and sold them to Muslims. Eighteen years later one merchant reported, "In all these years I have not known one who is willing to lighten his lot as a slave by accepting the faith in Muhammad and denying Christ" (Roland H. Bainton, *The Church of Our Fathers*, p. 69). They never saw the Holy Land, but they kept the faith. Innocent remarked that "even the children put us to shame." The West still cherishes the tale of the Pied Piper of Hamelin and the hymn "Fairest Lord Jesus" from this ill-fated venture.

Why the Crusades? A primary factor that gave rise to the Crusades was a fundamental lust for warfare, a bellicosity in a class of men whose basic reason for existence was warfare. From approximately the year 650 through approximately 1200, warfare—or at least jousting—was endemic to Western society. An early twelfth-century priest described his own society as composed of those who pray, fight, and work, in that order of importance. Nobles tended to elevate fighters above pray-ers, but otherwise everyone accepted that characterization of society. The nobles met annually, often in an assembly called the Fields of March (month, but also for Mars, god of war), to decide not whether to fight, but whom to fight in that particular season—in short, to open the fighting season. The church tried to reduce the carnage of feudal warfare through its Peace of God and Truce of God: the former exempted clergy, women, children, and peasants from the ravages of warfare; the latter tried to restrict warfare to certain days of the week. Both Peace and Truce of God achieved only minimal success.

Editor: **Daniel Hertzler**

News Editor: **David E. Hostetler**

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John S. Oyer is editor of *Mennonite Quarterly Review*. This article is from a sermon preached at College Mennonite Church in Goshen, Indiana, as part of a series on church history. It was published in *Mission Focus*, June 1982. Used by permission.



Medieval jousting. From 650 through 1200 jousting was a common brutal pastime in Western Europe.

Here is an account from the pen of an anonymous minstrel of the early twelfth century:

"I love the gay Eastertide, which brings forth leaves and flowers; and I love the joyous songs of the birds, re-echoing through the copse. But also I love to see, amidst the meadows, tents and pavilions spread; and it gives me great joy to see, drawn up on the field, knights and horses in battle array; and it delights me when the scouts scatter people and herds in their path; and I love to see them followed by a great body of men-at-arms; and my heart is filled with gladness when I see strong castles besieged, and the stockades broken and overwhelmed, and the warriors on the bank, girt about by fosses, with a line of strong stakes, interlaced. . . . Maces, swords, helms of different hues, shields that will be riven and shattered as soon as the fight begins; and many vassals struck down together; and the horses of the dead and the wounded roving at random. And when battle is joined, let all men of good lineage think of naught but the breaking of heads and arms; for it is better to die than to be vanquished and live. I tell you, I find no such savour in food, or in wine, or in sleep, as in hearing the shout "On! On!" from both sides, and the neighing of steeds that have lost their riders and the cries of "Help! Help!"; in seeing men great and small go down on the grass beyond the fosses; in seeing at last the dead, with the pennoned stumps of lances still in their sides" (Marc Bloch, *Feudal Society*, p. 193).

Every civilization has its people who love warfare for its own sake; for twentieth-century America, George Patton comes quickly to my mind. But few are so candid about that predilection as this minstrel. He displays no picture of brave knights rescuing damsels in distress in Walter Scott manner, but rather the raw, ugly side of human nature elevated to become the norm for human behavior. In preaching the First Crusade, Pope Urban II shrewdly captured that bellicosity for the church, calling on the assembled nobles and clerics not to fight each other—Christian brother against Christian brother—but to fight instead the infidel Turks.

Second, the Crusades demonstrate the expansionist mentality of the West, breaking out in the first major move outside of Europe. In all of the long sweep of human history, only the West in the nineteenth century finally succeeded in conquering the rest of the world.

Third and more immediate, the Crusaders had the promise of religious benefit. In particular, the church promised a full indulgence (the remission of all sins so that the soul passed im-

mediately into heaven without the punishment of purgatory) to anyone who died in battle. The Christian warrior could gain heaven by fighting on earth; and if he killed others until he was completely covered with blood, was he not "red from the winepress of the Lord"? The assurance of an immediate transit to heaven in case of death lent a fearsome courage to their fighting and filled the Muslim warriors with awe.

Fourth, when medieval people asked whether infidels and pagans—rather than the real people of God, the Christians—have the authority to rule, they generally replied negatively. They quoted Psalm 24:1: "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Christians therefore ought to seize the lands of infidels and pagans. Finally 200 years later Dante answered affirmatively the question of political authority in the hands of non-Christians. He pointed out that God had chosen a pagan empire, ancient Rome, for the birth of Christ, which ought to mean that God did indeed sanctify the rulership of pagans.

Finally, a new group of Muslim rulers in the Holy Land, the Turks, did hinder to a minor degree Latin Christians from going on pilgrimages to the Christian shrines.

Meaning of the Crusades for Christians. What should the Christian today say about the Crusades? Where was God in all that mess? What good could God possibly have wrung from such wretched human material?

A lesson to learn. The Crusades offer us an excellent illustration of how not to be Christian, how not to be the people of God. That is important. Obviously not all of the lessons we learn from history are positive. The Bible also does not hide or bury the sordid or the ugly in humanity, in itself one of the most convincing and persuasive elements about Scripture. Jacob is portrayed in all his rascality, cheating his prospective father-in-law and stealing his brother's inheritance; ultimately he was blessed by God. David, whose love for both sex and warfare carried him beyond the boundaries of Hebrew ethics, was also ultimately blessed by God. In the face of persistently sinful attitudes, sometimes the devout Jew or Christian must simply wait for God to act. That is what God was telling Habakkuk: "Write the vision, and make it plain. . . . Though it tarry, wait for it" (Hab. 2:2, 3). Injustice will be replaced by justice, but slowly, in times and manners of God's own choosing. Of late we Mennonites have borrowed our Western civilization's own restlessness; we are impatient, and we want to act for God, quickly.

Judgment of God, or the curse that remains. The Muslims finally fought back and, some five centuries later, even worked their way into Europe itself. They frightened the Europeans and helped to overlay them with a basic pessimism and anxiety early in the sixteenth century. (Some of our Anabaptist ancestors found delight in the prospect of a Turkish-Muslims elimination of the "Christian" princes; they thought that the Turks might rule better, more humanely, than Christians did.) The animosity of Muslims toward Christians remains.

By the nineteenth century the West did conquer the rest of the world. The Crusades were the first stage or wave of that conquest. But the rest of the world's people view the West, and Christianity, as hopelessly militant, advancing by force of arms; this has been an enormous hindrance to Christian evangelism, a residual curse.

But the greatest curse of all is the marriage in the West of some ideal or other with warfare. In the eleventh century

people tried to advance Christianity by force of arms. The attitude lingered, even when the ideal itself changed. At different times Western civilization might promote Christianity, nationalism, or Marxist or democratic truth—each by means of warfare. Woodrow Wilson wished to make the world safe for democracy by means of World War I. This attitude is the permanent curse on Western civilization. All civilizations in world history have used warfare to promote political ends, but few have used warfare to promote an ideal. We stand almost alone in this respect.

Some good from what seems to be hopelessly evil. Ultimately, step by step, Latin Christendom was forced to make its peace with the Muslims; sheer military failure compelled them to do so. Thereby Westerners broke their own cultural isolation. Europe got peaches and melons, damask (from Damascus) and muslin (from Muslims), but also algebra and certainly a superior medicine from the Muslims.


In the absence of men off on a Crusade, some women came forward as dynamic, able rulers. Adele of Blois, who packed her husband Stephen off on the First Crusade, ruled his ancestral lands much better than he had done. As the daughter of two able statespeople, William the Conqueror and Mathilda his wife, she came by her political skill naturally. Eleanor of Aquitaine ruled England better than did her son Richard the Lion-Heart, who always loved warfare more than ruling; he was a leader of the Third Crusade. Mercifully for England's sake his return was delayed many months by his capture and imprisonment in German territory. The twelfth century is notable for the rise of women, both as rulers and as fresh recipients of the most ideal forms of love.

The Crusades helped to bring about some fundamental changes in religious focus. Bernard of Clairvaux saw in the failure of the Second Crusade the judgment of God for the

awesome pogroms which attended his, and others', preaching of it. Jews were robbed, driven from their ancestral homes, and even killed. Perhaps these events helped to turn Bernard towards a new view of Jesus—not as a righteous but implacable Judge who determines the eternal destiny of each human on Judgment Day, but as the giver of love, a love which by itself empowers humans to do good.

Francis of Assisi turned knighthood from blood and war toward the love of everyone and everything, even birds and animals. He was a knight errant who sought justice through love, not force.

The first century of the Crusades witnessed the growth of a profound mysticism, one which sought God outside the institutional church which promoted warfare against non-Christians. The mystics found God in inner quiet, through their own capacity to meditate rather than through the church's reliance on the sacraments as the singular means of God's grace. The world was evil, sin-ridden, and hostile, and this evil had invaded even the church. So the mystics turned their thoughts toward God and heaven and wrote some of the most beautiful hymns on heaven and the afterlife that Christianity has ever produced.

Late twentieth-century American Mennonites are too earthly-minded, too bound by the pragmatic and the material. We could learn from Bernard and Francis and the Victorines, Hugh and Richard. They encountered the highest reality existing outside that which we apprehend with our senses; they longed for that divine reality with an intensity which puts us to shame. Where then was God at work, even in the early Middle Ages, that most miserable of times in the history of the West? He was stooping to human weakness, the normal human condition, trying to reveal his love in fresh ways and to turn people away from their errors and toward the light. That is what he is always doing, and therein lies hope even for us. 

I'm listening, Lord, keep talking

The girl who cared. When I hear people knocking the various religious sects, the Lord reminds me of Shawn. She was a Mormon. We could learn from her, from them. I know I did.

Shawn was in my fifth hour science class, first row, fourth seat. Perhaps fifteen, attractive, intelligent, face often serious until you caught her eye, then it broke into a pleasant, merry smile.

Early in the year she stopped in after school to clear up a problem arising out of an experiment. Someway our conversation drifted to religion. Shawn told me she was of the Mormon faith, more correctly known as "The Church of Jesus Christ of Latter-Day Saints." We openly shared our beliefs. Later that week she brought me some Mormon literature featuring the Osmond family, a singing group, and Mormons. Not having conversed with practicing Mormons I had many questions. She anxiously answered them all.

Next she brought me two paperbacks, the *Book of Mormon* and *Pearl of Great Price*. She begged me to read them. Often she stopped for a moment after class or school to ask me about my progress in reading them. My progress was feeble. Always she encouraged me with her lovely smile. She invited me to her church, and one Sunday afternoon I went.

Then Shawn was absent for several days. She came back, her smiling, vivacious self, but a little pale. After school she stopped in for her bit of Mormon witness. Curiously I asked her about her absence. No, she was not sick. I pursued it further, found out that Shawn had been fasting. Ah, another common facet of our two faiths.

Then, although none of my business, I asked her further, "And for what were you fasting?"

I can still see Shawn standing on the other side of the demonstration table in my room, looking at me with care and concern, "Mr. Baker, I was fasting for you." I was deeply moved.

Shawn was a Mormon, and perhaps that is a sect, a name we give to those whom we feel are not of the true, evangelical faith. But I have run into few Mennonites who care enough about another's eternal destiny to spend so much time in fasting and prayer that they become ill. For a student to do that for a teacher I thought was a bit out of this world. Mennonites could profit from such zeal, concern.

For me, learning about the Mormons through Shawn was a humbling experience.

She cared. —Robert J. Baker



Thomas and Leanell Schwartz and family in front of the Pine Grove building. Tom is pastor of the congregation.

Pine Grove: where they teach the Bible

by Sanford and Orpha Eash

The little church got its beginning in the early fifties, that was the time when it was the "in" thing for a Mennonite church to start a "new outpost." Some of them turned out to be just "posts," a place for Mennonites to park their cars during their church services. But this one at Battle Creek, Michigan, the cereal capital, was a little far from Mennonite communities for that.

A parent congregation at Clarksville, Michigan, got it started. A young couple named Christophel with seven sons drove over there for years and helped in the work. They had another pastor for a few years, then in 1958 the Christophels were asked to take over the leadership. By this time the oldest of the Christophel boys was already in Voluntary Service.

Harold Christophel, the father, became the pastor. During the week he was the quiet leader of his sons on the farm. Four of the boys went on to college and are in other vocations today. Their farming business prospered and today three of them are in partnership and operate a dairy farm.

It was slow going in the church but they had a few gains. The Jefferys, Dunhams, and the Burkes came into the church. Don Burke is a middle-aged man with muscular dystrophy. He has a twisted body and it is hard to understand his speech but

he has a keen mind. Don says he visited various churches but no one took the time to see beyond his handicapped body. Harold Christophel did, and realized that Don Burke is a person of value, as all people are. The Pine Grove Church near Battle Creek today is a caring church. This is what people say, time after time.

About eight years ago the Christophels realized there is more to do in the area than what they were getting done. They are in the middle of a "field, white and ready for harvest." Harold also realized that because of his age and personality it would be hard for him to lead an aggressive urban outreach. They found a young man, Tom Schwartz, to come in and be their pastor. Tom has an Amish background and is not a highly educated person, but he has that rare ability to find talents in people and match them up for specific tasks.

Four years ago we stopped in and he had Cindy, a young woman and a new Christian, teaching a Sunday school class. On a recent stop we asked Tom; "What is your method?"

"Well, our approach is getting acquainted with people," he replied. "Often new Christians can do that best. It can happen anywhere, on the job or even at home. A wife becomes a Christian and she can testify to her husband or to the buddies he brings into the home for parties. It is really friendship evangelism." Tom continues, "But we were practicing it before Art McPhee published his book. When I first read that book I

Sanford and Orpha Eash are a Mennonite writing team from Goshen, Ind.



Phil Smith with Sunday school class. During the week Phil cooks "Nutri Grain" in the cereal capital.

recognized right away that this is what we are doing."

Tom goes on, "When there is evidence of interest, we visit the new seeker. They often are not comfortable to come to church until they know us, maybe a number of us, by then they feel more free to come. Before they become members we have a Bible study in the home. In the case of recently added members, Vern and Denise Frailey, it took two years before they decided to become members."

The Fraileys had their first contact with Mennonites through Mennonite Disaster Service. They lost their home in a tornado a few years ago and wondered about those Mennonites that worked without pay, What's the catch? And, is there a Mennonite Church nearby? Cindy Morgan knew the Fraileys and she told them about the Heath Street Mennonite Church (now Pine Grove). Bill and Cindy Morgan are what the righteous church people call "diamonds in the rough."

Tom Schwartz says, "It's a real challenge to find the diamond, but it's usually there." Cindy says, "I was into everything—bars, nightclubs, drugs, liquor, you name it—I had the experience." Cindy continues, "I went to church a few times but this one was different, they just seemed to understand and care about me. I soon sensed genuine love and fellowship and now I feel a part of the body. Dad passed away less than a year ago. He was not a church member here, but this church was there to help. They served the meals for the family, they did everything." Cindy's eyes glistened with tender memories.

Cindy's husband, Bill, served in the Navy and he had gone the same route of bars and drugs. Today there is strong evidence their lifestyle is changed. They are attractive people. But they are not home free. Worldly pressures can still crowd in.

Tom Schwartz took us into a classroom where Susan Riggs was teaching ten-year-olds. Later Susan said, "We have been Christians just a year. We like it here. The church seems to have a lot of people just like us, down to earth. We are close like a family. We are accepted as we are." Her husband, Cliff, has had a longtime job with St. Regis Paper Company.



Cliff and Susan Riggs with daughter. Susan said, "We like it here. We are accepted as we are."

Phil Smith cooks "Nutri Grain" at the giant Kellogg company not far away. He teaches a Sunday school class and is in charge of children's church. Phil says, "I started out as a Christian in another church but I lost out. I went the route of many nonchurch people, bars and so on, but I never became a drunk. Since I came here I have turned my life over to Christ. I feel the love here in this body of believers. I feel a part of it."

There are eight different Bible studies going on at the present time in the homes of new seekers. The experienced Christophels are often used as teachers of these classes, but they also like to just visit. That's important. Folks get the feeling these people are real. They like to go out on the Christophel farm to see the growing crops and also the dairy cows.

Tom Schwartz made the statement, "We have not lost one person who came into the church through this route of thorough Bible teaching. We hope and pray it continues." There could be many more testimonies. Over half of the congregation has non-Mennonite background. Names like Chadwick, McGuffy, Whitney, and Fochtman are on the church roll. Three of Cindy Morgan's sisters are either members or are attending.

Tom and Harold have worked together on all problems in the past but recently they have brought the serious problems to a church council. Harold said a few years ago, "Things are changing so fast I can hardly take it." But today he is enthusiastic about the church and all the people who are coming in.

The old original church building on Heath Street in Battle Creek became quite crowded so a few years ago they began to plan for something better. They bought a larger property about a mile away, built a new meetinghouse, and named it Pine Grove Mennonite Church. Their official dedication was on July 11, 1982.

Old Mennonites and new ones are working together here. It is an exciting congregation. We could feel the love of God reaching out and touching others.

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Cultural awareness essential to missions

Asserting that it is "nonsense" to talk about Christianity or Mennonites or even Mennonite Central Committee without taking into account the cultural makeup of society, Paul Wiebe explained the relationship of Christianity to the Hindu culture of India to participants of the MCC Transcultural Seminar meeting in N. Newton, Kan., June 28-July 9.

Wiebe, a sociologist at Bethel College, St. Paul, Minn., is the son of Mennonite Brethren missionaries in India and has twice studied in universities there.

He said the Hindus "won't quarrel (with Christians) on philosophical or mythological bases." Philosophically, the Hindu strives to gain a "God's eyeview" by denial of the self, believing that physical pleasure itself doesn't bring happiness.

We in the West see renunciation of the self as odd, observed Wiebe. It runs contrary to the capitalistic ideal which urges the individual to "go for it." Hindu thought puts community above self.

But, said Wiebe, ultimately the Hindu realizes community is not enough. Hindus have three great gods—Brahma, the creator; Vishnu, the preserver; and Siva, the destroyer. In addition the Hindu is free to create other gods as he deems necessary. The number of gods is not of great importance, commented Wiebe.

He told his audience that while we in the West are ideologically rigid, we are organizationally generous. The opposite is true in India. The caste system is deeply imbedded in Indian society. The cast, or *jati*, determines one's marriage partner, dress code, occupation, and lifestyle.

Eighty to 90 percent of Indian Christians come from the lowest *jatis*; they are the outcasts of society, said Wiebe. He pointed out that this tendency to "recruit from the boundaries of the system" is no accident.

Those on the lowest end of the social ladder seek refuge from a system where the people in power seem to always get more. Hindu society dictates that if the system is to be pure at upper levels, it must be impure at lower levels. Christianity is one institution in which all are idealistically equal.

"Social structures and cultural characteristics must be taken into account whenever you and I travel into any spot in this world," stressed Wiebe. "We have to take seriously the ways in which other persons have constructed their worlds."—Susan Janzen, a Meetinghouse supplement



Left to right, Russ Toevs, Derek D'Silva, an extension assistant to Khokon, Khabirul Islam Khokon, Paul Shires, and Lee Brockmueller examine a soybean field in Kughtia District of Western Bangladesh. Mennonite Central Committee continues to work at longer-range development in such countries as Bangladesh. Soybeans represent a hope for better nutrition in a country overpopulated and burdened with occasional floods and a generally inadequate food supply.

Community justice initiatives taken for Waterloo, Ont., region

Effective on July 1, three related projects formerly sponsored by the Mennonite Central Committee, will begin operating independently under "Community Justice Initiatives for Waterloo Region." CJI includes community mediation service, victim/offender reconciliation program, and victim/witness services.

Community Mediation Service provides third party mediation in interpersonal disputes which might otherwise lead to criminal litigation. Mediators, many of whom are trained community volunteers, meet with both parties involved in the dispute and try to find mutually satisfactory agreements. This service avoids the costs and delays associated with court proceedings, but more importantly, it offers an alternative for settling interpersonal disputes.

Victim Offender Reconciliation Program provides the opportunity for face-to-face meetings between offenders and the victims of their crimes. A mediator is present to help the parties reach a decision about what type of restitution or reparation is due. This program aids both victim and offender. For the victim it helps him to deal with his reactions and understand the offender's actions. The offender learns the impact of his actions on the victim, and to take responsibility for those actions.

Victim/Witness Services is the newest program in operation. This program seeks to provide services to the "forgotten" person in the criminal justice system—the victim. It is being developed in cooperation with the Wa-

terloo regional police force. Services are provided primarily for victims who have sustained personal attack or intrusion into their homes. It also provides emotional support and information dealing with resources available to the victim and information about court proceedings.

Mock military draft board series ends at Millersville

For the past two and a half years, four men have been staging mock draft board sessions in southeast Pennsylvania Mennonite churches.

Though none comes from Mennonite Church background, "We are all members at Fredericksville (Pa.) Mennonite Church," says Mike Misiaszek, "and have come to see the way of Christ's peace as meaningful..."

The final program in this series took place on June 13 at the Millersville, (Pa.) Mennonite Church.

"We began doing these boards in order to prepare our youth to face a real board, should the opportunity come," continues Misiaszek, "and have been received well, causing many to review their commitment to nonresistance (praise the Lord). Our 'grilling' of volunteer applicants is followed by testimonies."

The four men are: Mike Rhode, a former Navy hull technician, who obtained a conscientious objector discharge; Richard Brown, a former paratrooper with the 101st Airborne Division, U.S. Army in Vietnam; Denis Lemay, a Vietnam veteran; and Misiaszek, also a Vietnam veteran.

The program included military uniforms and martial music. No one questioned the realism of the "trials."

church news

International student population growth dramatic

A family from a Mennonite church in northern Virginia volunteered to host a student from Ethiopia. After the student spent a relaxing Thanksgiving break with her host family, she began to feel as if she had found new parents and family. Other persons in the congregation also enjoyed this new family member. When a refugee family from Ethiopia contacted the pastor, the congregation was ready to lovingly reach out to make the strangers welcome.

A Christian professor at a Midwestern university was shocked to discover that international students were returning home disenchanted and bitter. One student commented, "I hate America. It has nothing to offer me." Deciding to do something, the professor contacted several friends who together were able to establish some rewarding personal friendships with internationals. Today, over 270 Christians are involved in international friendships organized through the professor's efforts.

Mennonite churches in Shipshewana, Sarasota, Archbold, and Lancaster are among forty other communities sponsoring two-week homestays called "Christmas International House." Through a central office in Atlanta,

Ga., international students may register to spend Christmas holidays with persons who desire to share the meaning of Christmas.

Foreign students are not new to North America, but what is new is the rapid increase in numbers. In 1980-81 approximately 312,000 were registered in American institutions and over 40,000 in Canada. If the present trend continues, the number of international students in the U.S. could reach a half million by 1985 and a million by 1990.

For the past several years, increasing numbers of students have come from richer nations and from wealthier, urban backgrounds. Eighty percent of foreign students in the U.S. come from developing countries and half of these are from OPEC countries. Only 2 percent are supported by U.S. government programs.

Research shows that the one thing common to all internationals is their desire to have a genuine friend. This friendship is not just a casual acquaintance but one about which a person would feel badly if contact were lost. If this mutual need was understood, reaching out to internationals would not be so frightening.

Each college or university having international students has an official known as the "foreign student adviser." This official is responsible for all affairs relating to the international student. Many advisers recognize the importance of community friendships for

internationals. Through host friendship programs, community volunteers are assigned students to share hospitality and caring to provide a basis for friendship to begin.

Even though a person may not be near a college or university, opportunities to host international students are possible during vacation or holiday breaks. By phoning or writing the "foreign student adviser" at the nearest college, one may volunteer to "entertain strangers."

Information is available from groups such as the Association of Christian Ministries to Internationals (ISI Star Ranch, P.O. Box C, Colorado Springs, CO 80901), local chapters of Inter-Varsity Christian Fellowship, or Mennonite Services to International Students in Washington, D.C.—Gerald L. Miller

MBM newsgrams

Beth-Haven Nursing Home in Hannibal, Mo., has decided to terminate its affiliation agreement with Mennonite Board of Missions, effective on July 26. The decision was made following a recent meeting of the Beth-Haven board and administration with health and welfare director Ken Schmidt. The action is in line with the board's effort to gradually phase out its direct ties with health care institutions. Jacob Flisher is executive director of Beth-Haven.

Gerry and Vonnice Sieber have been appointed South Central voluntary service administrators for MBM. Siebers joined VS two years ago and were assigned to Campaign, Ill. Gerry served as Illinois VS administrator. He is succeeded in that job by Royce and Doris Engle. Siebers will move back to Hesston, Kan., where they lived previously, in July. Gerry will rejoin the Hesston College faculty in addition to accepting the new VS assignment. Siebers will oversee VS households in Fort Dodge, Iowa, and Spencer, Okla., and recruit for VS in Kansas and Oklahoma.

Frank and Anna Byler, in Latin America for 35 years, returned to North America on June 23 for health reasons. Anna underwent surgery two days later at Goshen (Ind.) General Hospital to remove a malignant tumor. Bylers, who are at retirement age, had gone to Argentina last December for a one-year assignment in leadership training with Argentine Mennonite Church. Their current address is 1422 Greencroft Dr., Goshen, IN 46526.

Elaine Kauffman, a worker who has been teaching for nearly ten years at *Escola Bandeirante*—a school for missionary children in Ceres, Brazil—has moved to the capital city of Brasilia following a decision to close the school because of declining enrollment. During the coming year, Elaine will help with the treasury work for Brazil Mennonite Church. Her new address is CP 07-0560, 70359 Brasilia, DF, Brazil.

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Mennonites from the Chatenay congregation traveled to Switzerland to sing and share in fellowship.

Paris Mennos visit Swiss congregation

Mennonites in the Paris area of France made a Pentecost weekend (May 29-31) visit to Sonenberg Mennonite Church near Tramelan in the Jura Mountains of Switzerland.

Members of Chatenay-Malabry Mennonite Church and Foyer Grebel traveled eight hours one way by chartered bus. Foyer Grebel is an international student center sponsored jointly by Mennonite Board of Missions and the Association of Mennonite Churches of France.

The French group was met at the Swiss church by the host families. The young people got together that evening while parents visited and children went to bed.

At the Sunday morning worship service, each French Mennonite family was introduced, as well as several international students and friends and four mentally handicapped persons from the sheltered workshops operated by Mission Mennonite Francaise. Fourteen nationalities were represented at the service.

The brief messages—one in Swiss-German

and one in French—were interspersed with songs by the French Sunday school children, youth group, and church choir. The service closed with a communion celebration.

After a fine Swiss meal, the hosts took the French group in about 40 cars up the mountain to the "Pont des Anabaptistes," a secret meeting place during the 16th and 17th century persecutions.

(When the Chatenay-Malabry congregation baptized and received new members back in France the next Sunday, Pastor Robert Witmer, a Mennonite Board of Missions worker from Canada, pointed out that "the act we are about to perform was the cause of persecution and martyrdom for many who preceded us.")

Following a meal of sausage roast and home-baked pastries—both done as skillfully as the Swiss make watches—the French and Swiss groups spent nearly three hours singing and listening to three choirs and a 32-piece

brass band.

The French group left Monday after heartfelt embraces and singing "We Love You with the Love of the Lord" and "Blest Be the Tie That Binds." The French visitors, most of whom are not Mennonite in origin, could hardly stop commenting on the Mennonite hospitality and the warm fellowship.

The visit strengthened ties which had already been established. A group of Swiss Mennonites travels to Paris each spring for an agricultural fair and other groups visit the Mennonites in Paris occasionally. In 1973 the Chatenay-Malabry congregation hosted a choir from Sonenberg.

This was the third Pentecost weekend that Paris Mennonites traveled east to fellowship with other Mennonite congregations. Last year they went to West Germany, and the previous year to southern France. Plans are already underway for another trip next year.—Robert and Lois Witmer

Seminar participants prepare for overseas assignments

What do 50 teachers with 170 years overseas experience in developing countries and 77 former and prospective overseas workers talk about for two weeks?

Sponsored by Mennonite Central Committee and Bethel, Eastern Mennonite, and Goshen colleges, the fourth MCC Transcultural Seminar met on the Bethel College campus here June 28-July 9. Forty-four of the participants will be going overseas on MCC assignments this summer, five Commission on Overseas Mission persons attended, as did one Eastern Mennonite Board appointee. Others were college students or will be going abroad under other agencies.

Participants met together each morning to hear two lectures and discuss the issues related to what development is and how to bridge the

gap to those who live and have values and customs different from their own. In the afternoon, students divided into five tracks: agriculture, education, general development, global health issues, and nutrition. Evenings included panel discussions, films, and lectures.

Each participant was expected to keep a journal, not only notes of material presented but also of personal reactions and conversations with others, to be taken along to the field and compared later with the real-life situations encountered.

The opening lectures "Critical Issues" and "A Christian Response to Disaster" were given by Paul Myers, MCC secretary for the Middle East and disaster response coordinator. Jobs, population growth, spending for arms, religious opposition, energy, and others must

receive attention. In at least 11 places mostly undeclared wars continue to create refugees by thousands and millions.

"Can We Serve Where Governments Are Radically Evil?" was a topic considered by one panel. Paul McKay, a 10-year veteran in Central America and soon to head Bethel College's international development program, said, "Yes, we can serve, but no, we can't do development." The Guatemalan government and army, for example, sees any organization of peasants, even a co-op, as a threat. It is not right to put people in places of responsibility which endanger their lives, concluded panelists.

Next year's seminar will take place at Eastern Mennonite College, Harrisonburg, Va., June 27-July 9.—Willard Unruh

Rights dogma sees wrong needs, transcultural seminar in Newton

While conceding that "philosophers feel nervous when they have to give conclusions," Brian Schrag nonetheless firmly concluded that prevailing dogma on human rights is mistaken in his summary lecture on July 9, which wrapped up the Mennonite Central Committee Transcultural Seminar on the Bethel College campus in N. Newton, Kan.

Schrag, a philosopher at Hampden-Sidney College in Virginia, had as his topic the grounds for moral obligations of the affluent to the poor.

He noted that his 75 listeners—the majority of them due to enter service under MCC and other church agencies—could list good, theological justification for helping the poor. He contended, however, that the case can, and must, be made on nontheological grounds as well.

Schrag noted, for example, that the U.S. government is not a theocracy and "one can't expect the U.S. to shape and justify its foreign policy on Christian principles."

The prevailing view of obligations, identified by Schrag as the "North Atlantic Dogma," is that governments have the moral duty to provide for and protect the physical *security* and *liberty* of the individual. It is, in this view, a secondary, "nice" function of government to provide for *subsistence* needs—food, clothing, shelter, clean air and water.

This view of human rights is backed by two arguments: (1) Without basic security and liberty, it is impossible to enjoy other rights. (2) Providing a personal security and liberty are essentially "negative" functions of government, requiring them simply to avoid being oppressive, while providing subsistence is a "positive" and thus more costly task.

Therefore, having limited resources, it is prudent for government to meet security and liberty obligations; then, if any funds are left over, provide for subsistence.

It was Schrag's contention that these arguments are wrong. He quoted the philosopher Bertrand Russell in observing that "some views would not be held if given five minutes' thought."

If people do not have subsistence, asserted Schrag, liberty and security are pointless. They are also impossible, since malnourished people are unfit for military duty. As for cost, Schrag pointed out that great resources are going to law enforcement, the prison system, and the military. Meeting subsistence needs is not necessarily more expensive than meeting security and liberty needs.

Schrag concluded that the wealthy—including governments, individuals, and multinational corporations—have three basic obligations to the poor:

1. The duty to avoid depriving people of

their means of subsistence.

2. To protect from deprivation those who are being deprived by third parties.

3. To provide subsistence directly when necessary.

Looking back at the two weeks of speakers and workshops on development issues, Schrag commented that the ultimate aim of development was not clear to him. "Are we trying to create a society just like ours?"

"How much of our resources should go for things beyond subsistence until most people have subsistence, or is it our aim to bring along the least-well-off in any given society, even if they are above subsistence level?"

If subsistence is basic, added Schrag, we need to be careful about destroying the existing system in a society if it is providing subsistence *needs* though perhaps not people's *wants*. There is the risk that introducing new ideas will enable certain highly motivated indi-

viduals to do very well at the expense of breaking down community structures that had provided basic subsistence for all.

The thrust of what he had been hearing during the seminar, said Schrag, seemed to be "adapt, don't adopt." He indicated his support for this, quoting a frequently stated emphasis on "sitting under the thorn tree and drinking tea." Sustainable programs are much more likely if it is the intended beneficiaries, not us, setting the priorities.

The Transcultural Seminar is sponsored each year by MCC, Bethel College, Goshen (Ind.) College, and Eastern Mennonite College, Harrisonburg, Va. Next year's session will take place at Harrisonburg, June 27-July 8.

Tom Lehman of the Bethel faculty served as coordinator for this seminar. Norma Johnson is the MCC staff person who provides continuity from one year to the next.—David Shelly, a Meetinghouse supplement

Scholars discuss future of religion in Yugoslavia

Despite all good wishes for Christian-Marxist dialogue, serious Western scholars, from pertinent disciplines, have rarely crossed their natural boundaries to meet in a socialist context, where the consequences of dialogue are most immediate. An annual seminar on the future of religion, held in the walled medieval city of Dubrovnik, Yugoslavia, was an exception.

The Mennonite Church has demonstrated its commitment to a deeper comprehension of the issues at stake in such encounters in several ways. Its scholarship program supports an East-West fraternity of North American students in various universities of Eastern Europe getting directly acquainted with the life of believers in socialist countries. A 1980 symposium in Elkhart, Ind., gathered our agency personnel and scholars to reflect on the relation between the Anabaptist and Marxist critiques of established Christendom.

Organized by the Interuniversity Centre of Postgraduate Studies, the course brought together students and professors from Africa, North America, and several European countries. Within the main theme "Religion Towards the Third Millennium," there was room for the most diverse contributions by theologians, sociologists, philosophers, and others. A particular stamp was given to the sessions by the energetic direction of Rudolf Siebert and Srdjan Vrcan.

Professor Siebert, of Western Michigan University, acquainted participants in the two-week course with his attempt to construct an adequate theory of religion in light of critical theories in sociology and philosophy.

The forms of established religion were also subjected to a sharp critique, inasmuch as they serve the purposes of social control, and as ideology legitimates the existing order by endorsing the status quo. But while the traditional forms of religion may well wither away in contemporary society, according to several of these thinkers, faith will not.

For as long as pain, suffering, and death remain, there will be the need for faith.

Professor Vrcan represented the scientific community which hosts these interchanges. Sociologist at the law faculty in Split, Yugoslavia, he offered an update on sociological research by Yugoslav authors on religion.

In his own thesis on "crucified Catholicism," Vrcan reflected on the current crisis within the Catholic Church, especially with regard to its difficulty in adjusting to the secularity and pluralism of Yugoslav society.

To the surprise of some of the foreign guests, this Yugoslav Marxist reckons that in such a society "evangelization will continue to be possible." In a related point, he added that "the Holy Spirit is at work in the contemporary world—in a way that the church did not expect."

Though quite active, Protestants are in the minority in the areas which Vrcan has researched. When asked whether his theses of crisis apply to them as well, he answered that they do not. Vrcan attributes to Protestants a special advantage in organizing marginal persons on the periphery of society: the lonely, widows, and retirees. This means supplying spiritual services to a very particular part of the population, he continued. But when asked

whether the society itself has a need for religion, Vrcan contended that the City of Man can be organized *without* the idea of God, although believers with Christian convictions still have a specific contribution to make in the City.

Contesting the earlier designations of religion as an answer to pain, suffering, loneliness, and death, Johannes Baptist Metz objected that "if a religion is not dangerous, neither can it console." This danger he described as the freedom in faith to criticize any social order, inasmuch as a privileged church is transformed into a church of the poor, identified with the lowest layers of society.

Professor of theology in Münster, West Germany, Metz with his "political theology" works to make theology conscious of its political consequences and responsibilities. Vigorously reacting to the defeating results of irresponsibility by theology in the catastrophes of European history in this century, he finds more instructive encouragement in the revolutionary new relationships of church and society in Latin America, particularly in Nicaragua.

Another participant drew attention to the fate of the "New Man" in the recent history of secular plans for salvation. Gottfried Küenzlen of Tübingen, West Germany, analyzed several key disciplines and movements which have announced programs for achieving this New Man by their own messianic efforts in this world.

The young scholar, member of a think tank established by the Evangelical Church to keep tabs on world-view issues, admitted at the outset that modern man no longer looks to religion for the whole meaning and purpose of life. Its sphere of explanation is reduced and partial, while in other spheres completely secular ideas and programs rule, such as in economics, history, sociology, and psychology. But more and more often is heard the confession that the crisis of meaning affects those areas as well. Küenzlen noted that almost every such secular plan of salvation has had to work out a confession about its misplaced hopes in the New Man.

Like old churches, science and revolution and numerous new "isms" continue to offer their answers to the crucial questions of human existence, questions about death, injustice, and evil. But their answers ring hollow and weaker with the passage of time, in the crucible of current history, he concluded.

The working atmosphere of the sessions did not tend toward consensus nor synthesis to any great extent, but the acquaintance, confrontation, provocation, and reflection on divergent views and perspectives can be enlightening beyond expectation.

It is anticipated that one of next year's participants will be Hans Küng, whose lucid theological works and controversies with the Catholic hierarchy have drawn the attention of broad circles of believers and others in our world today.—N. Gerald Shenk, a member of the East Europe Fraternity



Team members (l. to r.): *front row*, Becky Detweiler, Morton, Ill.; Mike Zehr, Fisher, Ill.; *back row*, Tom Litwiller, Foosland, Ill.; David Miller, Wayland, Iowa; and Juanita Gingerich, Athabasca, Alta.

Ekklesia charts ministry to youth

"Ekklesia," a New Testament Greek word most commonly used to describe a community of believers, will take on new meaning for Mennonite youth. This fall Ekklesia, a contemporary Christian music team, will begin a ministry to young people across the church.

In addition to the usual program most music groups offer, Ekklesia plans to spend up to a week in the communities they visit. "We're not just another one-night band," explained Dave Miller, guitarist and vocalist for the group. "We want to spend time with the MYFs sharing about our relationships with God, others, and the world."

Through these experiences, the group hopes to get to know high school aged youth on a personal level, and to communicate what it means to be part of a community of believers. Tom Litwiller, bass player added, "The church is people who believe and really care about one another."

This summer, Ekklesia is working at becoming this kind of Christian community while helping in voluntary service at Laurelville Mennonite Church Center, Mt. Pleasant, Pa. "We do anything from grounds maintenance to Bible teaching," said Mike Zehr, leader of the group. "But we meet often to practice our music and get the program and our relationships together."

"For us," he continued, "we believe more important than what we do, is who we are. Our actions speak louder than our words. While we will look into the specific needs of the youth groups, and be open to Bible teaching, we're most interested in community-building and trust. Trying to get youth to see the church is where they are. We are also in the process of becoming that kind of community."

Group members assembled at Laurelville this spring out of a common concern for young

people, but from varied backgrounds. For example, Rebecca Detweiler, a Goshen College junior and keyboard player for the group, revealed, "I was dissatisfied with school. It seemed there is more to my life than 'booking' it. I was sick of doing everything for myself and wanted to do something for the Lord."

Juanita Gingerich, on the other hand, graduated from Goshen this spring. "I had thought of following the wheat harvest or fighting forest fires in Alaska," she recalled. "But when Mike and Tom talked to me about running sound for the group, I felt like this was really what I was supposed to do. I wanted to do something in the church to reach out to high school kids. I want to be able to show them I'm not a religious freak. A Christian can have fun, and it can work for them too. It's an attainable goal."

Miller joined the group after his freshman year at Goshen, while Litwiller came after singing with another gospel team. Zehr is a recent Goshen graduate, and has served as assistant pastor in his home church in Fisher, Ill.

After a summer at Laurelville, the group will begin their tour by visiting congregations in western Ontario. From there, they will appear at Mennonite and other high schools, VS units as well as conference youth meetings, and snow camps throughout the Midwest. Late winter and spring plans are still being finalized, although the group will continue to offer programs for youth groups and congregational worship into May 1983.

Congregations interested in hosting Ekklesia may contact the group's sponsor, Laurelville Mennonite Church Center, R. 5, Box 145, Mount Pleasant, PA 15666, telephone (412) 423-2056.—Julia Spicher

The house churches of the Wichita-Newton-Hesston (Kan.) area are planning a fall retreat for all interested persons in central U.S. It will be held Oct. 29-31 at Camp Mennoscah, Murdock, Kan. The theme for the retreat is "House Church Structure: Implications for Inward and Outward Ministry." Speaking on the theme will be John W. and Louise Miller of Kitchener-Waterloo, Ontario. Mennonite Church of the Servant, Wichita, is taking basic responsibility for the retreat with the assistance of other churches. Serving on the planning committee are: Gerry Jantzi, Jim E. Yoder, Wendell Wiebe, and David Habegger. For information regarding registration, costs, and the total program, write Gerry Jantzi, 7200 W. 13th Street, Suite 4, Wichita, KS 67212.

The ninth annual Sunshine Bazaar and Quilt Auction will be held in Toledo, Ohio, Oct. 22 and 23. Approximately 80 quilts, all handmade by Mennonite and Amish women throughout the country, will be auctioned on Saturday, beginning at 12:30 p.m. Crafts and typical foods will be available for the two-day event. Sunshine is home for 96 severely and profoundly retarded young people and is run under the auspices of Mennonite Board of Missions. Money raised at this year's activities will be used to buy three wheelchair equipped vans and to create a playground for the Sunshine residents.

Correction: The Choraleers of Lancaster, Pa., directed and sponsored by Arnold and Maietta Moshier, will be performing only once, 1:00 p.m., Sunday, Oct. 10, at the Forks Mennonite Church 125th anniversary celebrations and not for the whole weekend as announced in the July 27 issue of *Gospel Herald*, page 515.

Children of Peace, the fifth book in the Adult Foundation Series, has been published. Authors J. R. Burkholder and John Bender present the scriptural basis for peace and express the conviction that peace must be a way of life for Christians. The study includes three units: "Understanding Peace," "Making Peace," and "Church and State." The Christian relation to the state is discussed with forthrightness but also with sensitivity. It is expected that 8,000 to 10,000 adults will be studying *Children of Peace* during the September-November quarter. Other Adult Foundation Series studies introduced last year continue to be available: *Becoming God's Community*, *Invited to Faith*, *Living as God's Family*, and *The Coming Kingdom*.

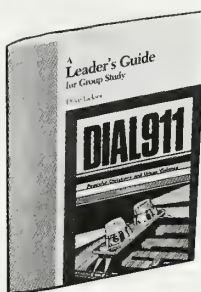
A new booklet published by Mennonite Central Committee U.S. Peace Section presents two opposing sides of the nuclear energy debate. "Nuclear Energy: Two Mennonite Views," contains essays and responses by John D. Stahl of Eastern Mennonite College in Harrisonburg, Va., who has been a chemistry and geology professor, and by Henry D. Weaver of the University of

California, formerly professor of chemistry and provost of Goshen (Ind.) College. The booklet is available without charge from MCC U.S. Peace Section, Akron, PA 17501.

The Freeport (Ill.) Mennonite Church is seeking a couple to fill a vacancy beginning this fall to serve as community youth workers in a public housing project. Interested persons should contact Ken Shoemaker, R. 1, Dakota, IL 61018.

Quakertown Christian School is in need of a teacher for first and second grade for the 1982-83 school year. For information and an application form call A. Richard Yoder, principal, at (215) 536-6970 or (215) 282-1620.

If someone broke into your home and began to carry out your possessions, would you dial a police emergency number—911? reach for a gun? or turn the other cheek? The author of *Dial 911*, Dave Jackson, reports, "We've discovered some creative and effective deterrents to crime which don't threaten anyone's life. And we've seen what an important role our attitudes play in resolving conflicts and promoting peace in our neighborhood. This book was published in 1981. Price, \$5.95 (U.S.) plus postage. A leader's guide to be used with *Dial 911* has been published. It will help groups think through their response to crime and violence. It is structured for four, two-hour sessions, or eight one-hour sessions. Sixteen reproduction masters are included for group use. Price, \$5.25 (U.S.) plus postage.



readers say

We have been reading with much interest the recent articles in *Gospel Herald* by individuals describing how "we live our lives," e.g., how we resist the military industrial complex, how we honeymoon, how we diet, how we garden, etc. But we think that we can go one better.

We live in a stone house made to a large extent from local materials, using local labor. Our water is totally solar heated. We drink only filtered rain water and have shunned flourinated, chlorinated additives. We use absolutely no processed foods, and we do not put up with any preservatives in our food. Everything we eat is made from scratch. Our neighbors are poor and oppressed people, by standards to which most G.H. readers are accustomed. We have minimized our reliance on internal combustion engines and have averaged about 5 to 10 miles a week in road travel over the last two years. We have confined our use of electricity to only two hours in the morning and two hours in the evening. We garden organically. Our income is under the taxable level, so we are not contributing to the U.S. war machine. Jill had a beautiful all natural home delivery in February, attended by a midwife (of course Tom was there, too, but being a doctor, he kept a low profile and sat on his forceps so as not to pollute the all-natural experience.) In an effort to conserve water, we turn the shower off while soaping up, and we flush the toilet only when it becomes

The sixth Women in Ministry Conference will be held Oct. 15-17, 1982, at Rockway Mennonite Collegiate, Kitchener, Ontario. The theme will be "Looking Beyond Ourselves." Kathleen Storrie will be the keynote speaker. Storrie is an assistant professor in the department of sociology at the University of Saskatchewan, Saskatoon. Conference workshops will address a wide range of issues including "Women and Overseas Ministries," "The Inclusiveness of Women in Worship," and "Father: as Caretakers of Children in the Bible and Today." The cost of registration and meals for the full conference is \$30 Canadian (\$25 U.S.), with a slight reduction for participants attending only Friday and Saturday. Full-time students may register at a reduced rate of \$23 Canadian (\$19 U.S.). Participants may register by sending name, address, and registration fee, plus any relevant details concerning transportation or lodging to: Women in Ministry Conference, c/o Chris Derstine, 36 Homewood Avenue, Kitchener, Ont. N2M 1W9, or use that address for a registration form. For more information or program details, contact the above address.

New members: Darian, Mike and Sue Beachy, Paul and Philip Frey, Brian and Dwayne Miller, Mark Kauffman and Carol Schlabach by baptism and Howard Beachy and Rosena Caldwell by confession of faith at Sharon, Plain City, Ohio. Eight at Lockport, Stryker, Ohio. Robin Barkley, Amy Brubaker, Amy Frey and Heather Martin at Scottdale, Pa. Clifford and Kathy Yoder and Jim Stevens at Arthur, Ill. Grant and Gwen Johnstone, Wende and DeeDee Nofziger, and Tami and Tina Boyles at Lebanon, Ore.

necessary to do so. Our diet consists of mostly high-fiber vegetable foods and eggs (ovo-vegetarian) and an occasional meat supplement from animals we sometimes butcher ourselves.

Although we can claim that we are living more simply than thou, there are two things that we feel would be a helpful enrichment of our lives: (1) a store close to home where we could get ice cream and potato chips; and (2) a paved road to get there.—Tom and Jill Miller, Mugumu, Tanzania

The article "Saved to Rescue Others" (July 27) was tremendous. How we need this positive message of what churches can be doing in evangelism today.

I appreciated the author's emphasis of the need for each Christian to be involved. We all have various talents. May we be using them for evangelism and not just the selfish, busy interests that surround us today. I also affirm the articles' challenge to be open to the Spirit, as he builds the church in exciting ways today.

If the spiritual temperature of a congregation is determined by how many people are getting saved, how healthy are we? Thanks again for a beautiful article. May we all be challenged to witness to others, under the lordship of Jesus and the direction of the Holy Spirit. Persons will be changed—for eternity.—Nelson W. Martin, Lititz, Pa.

marriages

Auker—Miller.—Karl E. Auker, Sinking Springs, Pa., Church of the Brethren, and Susan E. Miller, Quarryville, Pa., Mechanic Grove cong., by David N. Thomas, July 24.

Belec—Gerber.—Robert Belec, Kitchener, Ont., and Janice Gerber, Wellesley, Ont., both of Crosshill cong., by Steve Gerber, July 31.

Cathey—Bixler.—Edd Cathey, Northbrook, Ill., and Jenny Bixler, Louisville, Ohio, Stoner Heights cong., by Leonard Garber, Jun. 20.

Comes—Yancey.—Theodore Comes, Sarasota, Fla., Episcopal Church, and Susan Yancey, Sarasota, Fla., Bay Shore cong., by Sherrn Kauffman, May 1.

Ebersole—Hilty.—Donald Ray Ebersole and Cheryl Marie Hilty, both of Bellefontaine, Ohio, South Union cong., by Howard Schmitt, July 17.

Horst—Steffy.—Jeffrey S. Horst, Ephrata, Pa., Hinkletown cong., and Julia A. Steffy, Leola, Pa., Village Chapel Church, by Jason Steffy and Warren Good, May 22.

Kanagy—Gingerich.—Robert Kanagy, Wellman, Iowa, West Union cong., and Anita Gingerich, Kalona, Iowa, Free Methodist Church, by Merv Birky, July 17.

Loffer—Baumgartner.—Chester Loffer, Scottsdale, Pa., and Nancy Sue Baumgartner, West Liberty, Ohio, South Union cong., by Howard S. Schmitt, July 24, 1982.

Martin—Mittleholtz.—David Martin and Virginia Mittleholtz, both of Kitchener, Ont., First Mennonite cong., by Glenn Brubacher, July 10.

Nafziger—Thielan.—Gregory J. Nafziger, Archbold, Ohio, Zion cong., and Tammy A. Thielan, West Unity, Ohio, Episcopal Church, by Ellis Croyle, June 24.

Ruth—Glick.—Tom Ruth, Chalfont, Pa., Line Lexington cong., and Susan Glick, Maple Grove cong., Atglen, Pa., July 24.

Santiago—Trinidad.—Rolando Santiago, La Plata, P.R., and Raquel Trinidad, Aibonito, P.R., both of Aibonito cong., by Enrique Ortiz, Raul Rosado, brother-in-law of the bride, and Don Breneman, uncle of the groom, July 3, 1982.

Teat—Hostetler.—Rodney Teat, Sarasota, Fla., Brethren Church, and Myra Hostetler, Sarasota, Fla., Bay Shore cong., by J. D. Hamel and Paul E. Yoder, Sr., July 10.

Speigle—Kaufman.—Timothy L. Speigle, Blough cong., Hollsopple, Pa., and Donna Kaufman, Thomas cong., Hollsopple, Pa., by Don E. Speigle and Loren Johns, June 26.

Miller—Nice.—Gaylord Ray Miller, Sarasota, Fla., Bay Shore cong., and Kathleen Joy Nice, Souderton, Pa., Souderton cong., by Russell Detweiler and Sherrn Kauffman, May 29.

Stoner—Martin.—Donald E. Stoner, Landisville, Pa., and Clara K. Martin, Ephrata, Pa., both of Marietta cong., by H. Raymond Charles, July 24.

Zimmerman—Hochstetler.—Marcus Zimmerman, Goshen, Ind., Brethren Church, and Lynette Hochstetler, Goshen, Ind., North Goshen cong., by Kenneth Bickel and Don Brenneman, June 26.

\$309,243

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$309,243.19 as of Friday, Aug. 6, 1982. This is 41.2% of the total needed. Contributions have been received from 324 congregations and 176 individuals. Individual gifts represent \$63,948.62 of the total.

Goal: \$750,000

births

Bergey, Doug and Pam (Wireman), Blooming Glen, Pa., first child, Rory Allen, July 28.

Blaker, Greg and Reva (Matthews), West Liberty, Ohio, first child, Tyler James, July 20.

Brubaker, John and Barb (Witmer), Christiana, Pa., second child, Eric Lee, July 20.

Byler, David and Darlene (Hain), Belleville, Pa., first child, Adam Leroy, July 24.

Clemmer, Glenn and Donna (Reinford), Harleysville, Pa., second son, Nathan Lee, May 13.

Daley, Dwight and Beverly Elizabeth (Werner), Selkirk, Ont., second daughter, Angela Linette, June 28.

Daly, Marty and Cathy, Toledo, Ohio, second son, Michael William, July 27.

Gaddam, Sudi and Mani (Perumalla), Chicago, Ill., second daughter, Mary Ann, July 13.

Ganger, Rich and Angela (Graber), Goshen, Ind., first child, Lavon Anthony Ray, July 21.

Hochstetler, Gary and Judith (Clark), Groveland, Mass., second child, first son, Andrew Gary, July 14.

obituaries

Guengerich, Martha, daughter of Benjamin and Mary (Musselmann) Buckwalter, was born at New Holland, Pa., Aug. 15, 1888; died at Pleasantview Home, Kalona, Iowa, July 12, 1982; aged 93 y. On Sept. 11, 1923, she was married to William S. Guengerich, who died in 1967. Surviving are one stepdaughter, 2 grandchildren, and one sister (Esther Yoder). She was a member of Wellman Mennonite Church. Funeral services were held at the Powell Funeral Home on July 15, in charge of Ron Kennel; interment in Wellman Mennonite Cemetery.

Kauffman, W. Wallace, son of Jacob and Lena Kauffman, was born in Lawrence County, Pa., Dec. 18, 1900; died at Cedar Pines Nursing Home, Minneapolis, Minn., June 3, 1982; aged 81 y. On May 25, 1938, he was married to Floy E. Kauffman, who survives. Also surviving are 2 daughters (Marjory—Mrs. Clair Buckwalter and Rachel—Mrs. Steven Nice), 2 sons (David and John), 12 grandchildren, 2 sisters (Ida Kauffman and Florence—Mrs. Gordon Racher), and 3 brothers (David, Harry, and Lee). He was preceded in death by a sister (Dora). In 1925 he was ordained at the South Union Mennonite Church at West Liberty, Ohio. Funeral services were held at the Exeland (Wis.) Mennonite Church on June 8, in charge of Elwood Schrock and J. Otis Yoder; interment in Windfall Lake Cemetery.

Kramer, Charles Richard, son of David and Sue (Schwartz) Kramer, was born at Quakertown, Pa., Nov. 10, 1964; died at Allentown Sacred Heart Hospital, Allentown, Pa., after being struck by an automobile on July 22, 1982; aged 17 y. Surviving are his father, one sister (Kimberly Ann), his paternal grandparents (Wilmer and Edith Kramer) and maternal grandparents (Harry and Blanche Schwartz). Funeral services were held at the Souderton Mennonite Church on July 26, in charge of Glenn Egli and Gerald Clemmer; interment in Souderton Mennonite Cemetery on July 27.

Leu, Clinton J., son of Clarence and Amanda (Short), was born in Williams Co., Ohio, May 7, 1916; died of heart failure at Wauseon, Ohio, July 15, 1982; aged 66 y. On Feb. 17, 1957, he was married to Helen Stuckey, who survives. Also surviving are 2 sons (Mark and Paul), one granddaughter, 3 brothers (John, Doyle, and Milo), and one sister (Treva Leu). He was preceded in death by one son (Steven) and one brother (Jacob). He was a member of Lockport Mennonite Church, where funeral services were held on July 18, in charge of Walter Stuckey and Keith Leimbach.

Lichty, Barbara Elizabeth, daughter of John and Nancy Nafziger, was born on Wellesley Twp., Ont., Dec. 23, 1931; died at her home in Wellesley, Ont.; aged 50 y. She was married to Peter A. Lichty, who survives. Also surviving are one daughter (Brenda

Johnson, Glen and Carleen (Beck), Archbold, Ohio, first child, Brianna Len, June 11.

McKenna, John Kevin and Becky, Ames, Iowa, second child, John Michael Snyder, July 13.

Miller, Lynn and Darlene (Showalter), Elkhart, Ind., first child (by adoption), Colette Renee, July 2.

Reimer, Glen and Jamie (Blackwood), New Paris, Ind., first child, Danielle Joy, July 28.

Schumann, Dave and Grace, Wellman, Iowa, first child, Kristin Jo, June 2.

Short, Andy and Patricia (Wyse), Archbold, Ohio, second daughter, Lindsay Marie, June 2.

Snyder, Duane and Gayle (Bender), Wellesley, Ont., first child, Duane Timothy, July 22.

Thomas, Dale and Retha, —, Pa., Katie Lynn, June 25.

Turner, Tom and Evelyn (Denison), Ames, Iowa, third child, Micah Joseph, July 11.

Zasadny, Thomas and Sharla (Miller), Arlington Heights, Ill., first child, Hannah Joy, Apr. 13.

Mary), one brother (Merlin), and 4 sisters (Eva—Mrs. Jacob S. Lichty, Mary—Mrs. Mahlon Roth, Anna—Mrs. Harold Gerber, and Mrs. Melvin Gerber). She was a member of Maple View cong., where funeral services were held on July 4, in charge of Alvin Leis and Jacob Roes; interment in adjoining cemetery.

Miller, Libby Christine, daughter of Loren and Carol (Kropf) Miller, was born at Portland, Ore., July 14, 1982; died of an enlarged heart at Portland, Ore., July 17, 1982; aged 3 d. Surviving are her parents and 2 sisters (Leslie and Lori). Funeral services were held at Zion Mennonite Church on July 21, in charge of John Oyer; interment in Zion Mennonite Cemetery.

Yoder, Luella F., daughter of Moses I. and Lucinda (Mast) Miller, was born at Walnut Creek, Ohio, June 13, 1891; died at Mantua, Ohio, May 3, 1982; aged 90 y. On Feb. 6, 1910, she was married to Christian Stutzman, who died on June 19, 1945. On Nov. 22, 1952, she was married to Eugene Yoder, who died on Sept. 19, 1978. Surviving are one son (George Stutzman), 2 daughters (Myrtle—Mrs. Glenn Shaffer and Marion—Mrs. Richard Miller), 2 stepdaughters (Martha—Mrs. Marcus Oswald and Mary—Mrs. Daniel Hertzler), 8 grandchildren, 23 great-grandchildren, and one brother (Lloyd Miller). She was a member of Aurora Mennonite Church, where funeral services were held on May 5, in charge of Lawrence Brunk; interment in church cemetery.

Pp. 557, 558 by Sanford and Orpha Eash, p. 560 by Russell Webster; p. 562 by Robert Maust; pp. 564, 565, by David Hiebert;

calendar

Mennonite Church General Board officers' meeting, Lombard, Ill., Aug. 17-19
 Franklin Mennonite Conference annual meeting, Chambersburg, Pa., Aug. 28
 Hesston College, fall classes begin, Hesston, Kan., Sept. 6
 Goshen Biblical Seminary, fall classes begin, Elkhart, Ind., Sept. 7
 Goshen College, fall classes begin, Goshen, Ind., Sept. 8
 Eastern Mennonite College, fall classes begin, Harrisonburg, Va., Sept. 8
 Eastern Mennonite Seminary, fall class begin, Harrisonburg, Va., Sept. 8
 Mennonite Mutual Aid Board Committees, Chicago, Ill., Sept. 10
 New York State Fellowship delegate assembly meeting, Syracuse, N.Y., Sept. 11
 Lancaster Conference Assembly, Weaverland, Blue Ball, Pa., Sept. 16
 Mennonite Publication Board, Colorado Springs, Colo., Oct. 1-3
 Mennonite Church Historical Committee, Germantown, Pa., Oct. 5-8
 Sixth Women in Ministry Conference, Rockway Mennonite Collegiate, Kitchener, Ont., Oct. 15-17
 Inter-Mennonite Bible Conference (Great Lakes Area), Goshen, Ind., Oct. 17-19
 South Central Conference (Joint with Western District), Hesston, Kan., Oct. 22-24
 Council on Faith, Life, and Strategy, Oct. 28-31
 Southeast Convention annual meeting, Miami, Fla., Oct. 29-31

Regan's refusal to sign Sea Law pact criticized by capital church aides

U.S. President Reagan's announcement that the United States will not sign the United Nations' Law of the Sea Treaty may not be in the country's best interests, say representatives of several religious groups. The president's July 9 announcement did not come as a surprise since the U.S.—along with Israel, Turkey, and Venezuela—voted against the treaty when it was formally promulgated on April 30.

Anticipating the president's decision, representatives of 13 religious groups wrote to him on June 18 declaring that "the idea that the oceans and the resources therein are the common heritage of humanity is a principle we heartily endorse."

They expressed the belief that it would be in the best interests of the United States "to be a party to the treaty or at the very least to keep all our options open with regard to future agreement with its provisions."

Baptist minister says Saudi Arabia deported him and two priests

A Southern Baptist minister and two Catholic priests were recently expelled from Saudi Arabia and the joint facility where they conducted worship services has been shut down by the Saudi government. No reason was given for the actions, said James Canaday, the Baptist minister, after arriving in Johnson City, Tenn., with his wife, Ellen. But he speculated that "maybe our visibility was more than some of the conservative Muslims could stand."

Saudi citizens were barred from attending worship services at the joint facility, located in a school on Raytheon Corp. property in Jidda. The worship services were held for expatriates working in Saudi Arabia.

Mrs. Canaday said no church signs or Christian symbols were displayed and no publicity about the services was permitted. But he speculated that fundamentalist Muslims may have been annoyed at the overflow crowds attending the services, since the facility only seated 200 people.

U.S. immigration barred a 'leftist' church worker from Puerto Rico meeting

The Immigration and Naturalization Service says it recently prevented a Grenada church worker from attending a theology conference in Puerto Rico because she possessed "anti-American" and "leftist" documents. Suzanne Berkeley, a 20-year-old Roman Catholic lay worker at the Pope Paul VI Ecumenical Center

in Grenada, was held at a Puerto Rico airport in May for three days, questioned about her religious beliefs and the conference she was to attend, and ordered to leave the United States. The incident, not widely reported in the United States, made the front pages of Caribbean newspapers for five straight days.

In response to demands for an explanation by such groups as the National Council of Churches and the United States Catholic Conference, INS headquarters investigated the incident and concluded that the action by its inspectors in Puerto Rico was entirely appropriate. INS's Ellis Lindy insisted that Ms. Berkeley's detention had nothing to do with the content of the left-leaning Theology in the Americas Dialogue-Retreat or with the fact that she was from Grenada, a tiny Caribbean nation with whom the United States has cool relations because of its connections to the Castro government in Cuba.

But delegates from the conference who stayed with Ms. Berkeley during her ordeal said the inspectors were preoccupied with the conference and her views on religion and politics.

Refugee camps in Japan are packed to the limit, with more arriving daily

Facilities in Japan to accommodate refugees from Indochina are packed to the limit. Need for improvement has reached a critical stage, but nothing constructive is on the drawing boards. In most cases, Japan does not permit boat people to emigrate into Japan, but passes them on to other countries. But with rapid increases in numbers, the United States and other countries which had been generous about accepting refugees have begun to tighten restrictions on immigration. As a result, the number of "stranded refugees" in Japan has been increasing.

"Temporary" refugee facilities have become semi-permanent. As the number of refugees approaches the saturation point, trouble with local communities is coming to the surface. Japanese are beginning to complain that the refugees are a noisy nuisance to the neighborhood and that bicycles and field crops are being stolen.

Baptist minister's drive causes mall to drop shows by fortune-teller, palmist

A protest organized by a local church caused a shopping center to cancel appearances in Fredericton, New Brunswick, by a fortune-teller and a palmist. More than 200 letters

came to the Fredericton Mall in response to a campaign by United Baptist minister Laurie Fenerty to cancel the shows. The writers said they feared the performances would deal with the occult and would be an offense to the Christian faith.

Mr. Fenerty said he was concerned about the shows' effect on impressionable children. Such entertainment "can pull them in deeper and deeper until their lives are wrecked," he said.

U.S. Congress asked for more time and money to weigh Japanese-American issue

A legislative commission has asked Congress for more time and money to study whether to pay reparations to Japanese-Americans held in "relocation" camps during World War II. The Commission on Wartime Relocation and Internment, requesting an additional \$500,000 and six months to finish its work, was reportedly divided on whether and how much to pay the Japanese-Americans.

One group of Japanese Americans has asked for \$5 billion in reparations for the internment of 120,000 Japanese-Americans—evacuated from the Pacific Coast—in 10 detention camps after Pearl Harbor.

Some political officials opposing the reparation say the Japanese-Americans don't need the money because they're no longer a disadvantaged group. Many others favor redress placed in a "common pot" that could be used by the Japanese-American community for educational and cultural projects that would benefit all Americans.

UCC communications aide says cable TV revisions threaten churches' access

Revisions of a draft bill on cable television now before the U.S. Senate could limit public and local church access to cable systems, warns the United Church of Christ's office of communication. Everett C. Parker, director of the agency, said this would be one effect of the revised bill's sharply restricting the authority of state and local governments to regulate cable systems in their areas.

As revised, the bill would "preempt local authority to impose conditions on the use of local property and rights of way and to protect the public from abusive practices," the UCC official commented. He said other provisions allowing television station owners to control cable systems in the same community would reduce diversity of editorial opinion and limit competition for local advertising.

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Toward a more flexible understanding of church

When I was a boy, growing up in the Orrville-Dalton-Kidron area of Ohio, no one in our family ever questioned whether we would be going to church and Sunday school, Sunday evening services, or Wednesday prayer meetings. It was assumed; we just went. No matter that they weren't equally inspiring.

There were also revival and evangelistic meetings. We attended all those, too. Often they were held in the meetinghouse.

Sometimes, however, our best orators came around with their own tents. These were more interesting. I remember cool breezes refreshing the assembled after hot summer days in the fields or factories. A permissible spirit of gaiety reigned as people gathered. A certain amount of showmanship in the conduct of the whole affair was expected—music and preaching included. Some of the evangelists copied their style from Billy Sunday and other “fiery” speakers. Often the meetings were enlivened by sheer physical energy—not excluding, of course, the work of the Spirit.

The evangelist worked the crowd. He made the people laugh and, then, he'd make them cry. Soon conviction set in and those affected would hold up their hands and make their way to the front for prayer as requested. It was an anticipated and welcomed time of sobriety.

Such was my church life in Ohio. It was a good discipline. For all its frailties, the system led me to a special understanding of church, to religious conviction, and a faith commitment. Beyond that, it led me to a career in missions—church-founding included—and service in publications as a journalist.

It laid the groundwork for the kind of woman I would marry and the kind of family we would raise. It was part of a network that provided me a good education and a context for meaning.

But this does not mean that the church I knew should go on forever, without change. When we came to Scottdale, Pa., to take up our present responsibilities, we found a replica of our past in the midweek meetings. No provision was made for children, and the format was a combination repeat of the Sunday morning services. Besides, two brethren were forever quarreling about how the thing should be conducted. So we dropped out. We felt guilty about that for a long time.

Then, I made a discovery. Church is much more than a few formal meetings each week. It took years for that to sink in. But it's happening now all the time. What I mean by that is that church lives whenever two or three people (or more) meet “in my name,” as our Lord so succinctly put it.

To illustrate, let me take some examples from the past several months.

In late spring, a few of us from Mennonite Publishing House, periodical division, attended the Associated Church

Press meetings held in Minneapolis, Minnesota. We had many conversations among ourselves and with other Christian journalists of other backgrounds: Presbyterian, Baptist, Episcopalian, Catholic, Lutheran, and others. I considered it church as we discussed pressing issues of the day in the light of our commitments and tasks. I felt it to be communion over a coffee table or at dinner. There was an immediacy about church happening on a broader scale in that way that I liked.

Later, this summer, we were on assignment in Washington, D.C. We stayed at the International Guest House. Harold and Luella Thut, Mary Miller, and other volunteers were our hosts. As was their custom, they had devotions. Japanese, Indonesian, German and American guests sat around the table. Not all were Christian; yet those who were not listened and participated respectfully. It was Saturday morning. That was church.

More recently, church has been happening in other ways. A group of Mennonites from the Scottdale area joined with a few from the Pittsburgh church to “witness” against the production of nuclear weapons and parts at the Rockwell headquarters in that city. Public witness like this does not come easy for me (it was my first such involvement), so I volunteered to help hold a large banner. (It was a mild act of cowardice—but, at least I was there.) Ed Alderfer, pastor of the Kingview congregation, passed out leaflets. Later, he relieved me at the banner. Bob Johnson, pastor of the Market Street congregation in Scottdale, was also there. We got to talking about the work he is doing. For me, giving a witness against nuclear weapons in a quiet loving way, including all the interaction that went with it, was church in a very real sense.

The other day, Dick Kauffman, a fellow editor, and I had lunch together. We have both dipped into Ernest Becker's book, *The Denial of Death*. We spent a quick hour discussing the author's strengths and weaknesses and we discussed the status of our congregations. That was church.

Someone at work wasn't feeling very well. Caringly, we discussed how to be most helpful. The church was at work.

I swim daily at the local “Y” when possible. So do some of my fellow believers. Sometimes we discuss questions of significance or sometimes we just exchange pleasantries. That is church.

The point I'm making is that church can happen anywhere. Not everyone, I realize, has the opportunity to work in a setting as congenial as the one we enjoy, but the principle still applies—wherever Christians meet, and however temporarily, Christian community can occur. And that doesn't mean that we're always mouthing religious language. It's the spirit of the thing that counts. Isn't Christ indeed with us on all occasions? —David E. Hostetler

Gospel Herald

August 24, 1982



The day I went public with my faith

by Martin W. Lehman

Three months ago I read *The Company of Strangers* by Parker J. Palmer (Crossroad, 1981). According to Palmer I've kept my faith a private matter. True, I'm an ordained preacher (proclaimer) but my preaching has been in a church, and mostly to my friends. I've preached to few strangers.

I decided it was time for me to go public

with my faith. In little ways, I did. But what I did in Sarasota at the June 12 Rally for a Nuclear Freeze Now surprised me.

The surprise began twelve days before the rally. Mr. Moss, rally coordinator, called the Southeast Mennonite Convention office to promote the rally among Mennonites. In response to questions he told me of the



religious organizations supporting the rally. He said that the religious leaders of the community would be asked to speak from 3 to 5 minutes. Persons speaking would represent the United Methodists, the Catholics, Friends, Unitarians, Congregationalists, and Jews. I was surprised to hear myself say—"Would you like to hear from a representative of the Mennonites?"

Nervousness followed surprise. I told myself I was ready to go public with my faith. But *that* public? On an issue many Mennonites would leave to Mr. Reagan? And in a manner distasteful to most of them?

I didn't do much to promote the rally. More of my time was used to get ready for my own participation. I told only one of my fellow ministers of the possibility that I would speak for Mennonites at the rally. He encouraged me. And I fasted.

On June 12, I went to the grounds of Sarasota High School, the staging area of the parade. I expected to be the only Mennonite. Imagine how good I felt when four others appeared. ("JC" later told me how nervous they were about this first-time experience.) I told them of my involvement, and together we marched a mile in the hot sun to the First Congregational Church.

At the church the several hundred marchers settled down for some music and the speeches. The speakers spoke of their personal pilgrimages and read statements adopted by their religious groups. So it was an appropriate setting for me to speak of a Mennonite point of view and of my own perspective on the nuclear freeze. When John Linehan introduced me, this is what I said:

"In my first conversation several months ago with John Linehan, he told me of his experience with Mennonites. He was gathering signatures in a Sarasota mall in support of the nuclear freeze when he saw some Mennonites coming his way. Here are peace-loving people, he thought. Sure signers. But they gave him a cold brush-off. John was puzzled by their behavior.

"I decided that if I had the opportunity to speak today, I would try to explain why the Mennonites of this community are not here en masse, and why I am here. (Four other Mennonites are here this afternoon, and I welcome their company). I do not blame Mennonites for not being here, for my journey here has not been easy.

"The Mennonite Church is known as one of the historic peace churches. It is over 450 years old. It celebrates its martyrs and mourns its soldiers. You might have expected the Mennonite Church to be in the forefront in the activities of this day. But it is not so. Here is the reason why.

"To the Mennonites, a nuclear freeze has several serious flaws. The call for a nuclear freeze is flawed by the condition that it be bilateral. It is the Mennonite understanding that Jesus meant for his followers to lay down their swords unilaterally and unconditionally. So Mennonites are slow to join a movement which is conditioned on the cooperation of the enemy.

"From the Mennonite point of view the call for a nuclear freeze is flawed by its focus on only one kind of weapon. It is

our understanding that Jesus meant for his followers to put down all weapons—swords, guns, and bombs of all kinds [applause]. For us, the war is over, for we will not fight it. So Mennonites are slow to join a movement which focuses on the elimination of only one class of weapons.

"From the Mennonite point of view the nuclear freeze is flawed by its obsession (that may not be a good word to describe it) with survival. We understand that Jesus meant for his followers to seek the welfare of their enemies rather than to be concerned for personal survival.

"Mennonites believe that if enemies are hungry they should be fed, if they are thirsty they should be given drink, that they should be prayed for and blessed, even at the risk of life. So Mennonites are wary of a movement which appears to be motivated by a wish for survival more than by love for one's enemy.

"I have told you as briefly and as directly as I know how, why Mennonites do not rush to the support of a nuclear freeze. I should also say that Mennonites suffer psychological numbness, and apathy, along with the general population. We, too, tend to deny that the horrors of a nuclear war will ever happen.

"So you ask me, if that's the way you Mennonites are, why are you here?

"A few months ago my wife and I came on an accident late at night a few miles south of Eustis, Florida, on a lonely road. A pickup truck and two cars were involved. In the truck a woman's head was wedged between the end of the front seat and the door on the passenger's side. Beneath the woman's body a little girl with broken limbs was trapped under the dash. The door was jammed. I held a light while stronger men struggled with jack handles to try to pry open the door. The officers and medics arrived and they, too, worked with what seemed crude instruments to pry open the door.

"In that emergency we had no prior theological discussion before we began to work together. Lives were in danger and we perceived that their survival depended on our cooperation. I don't know whether the man working the jack handle was a Catholic, a Jew, a Protestant, or an unbeliever. He did not know who I was. It was not a time for us to have a theological discussion. It was a time for us to work together.

"I have deep religious convictions. I believe there are times when we should share our different faiths, understandings, and experiences. I also believe that the world is in such danger, that future generations are in such danger, such immediate danger, that I must lend what influence I have in support of a nuclear freeze.

"Yes, the tools with which we go about our work may be flawed. They may be as ineffective as the jack handle used to open the jammed door. But at least the tools are being used. And there is always the possibility that the door may pop open.

"And I work with you in hope. For I believe with the prophet Isaiah that the day will come when the lion will lie down with the lamb, when spears will be turned into pruning hooks, and when the nations will study war no more." (At this point there was a standing ovation.)

I report this incident for two reasons. It is risky for one person to state "the Mennonite point of view." Perhaps it was only my point of view, and it should be corrected. Also, others may need to be encouraged to go public with their faith, and what happened to me may be that encouragement.

Martin W. Lehman is general secretary for the Southeast Mennonite Convention.

The Mennonite female diaconate

by Katie Funk Wiebe

The older woman handed me a picture with the words, "Write about these women sometime."

The picture lies before me. Four women stand behind an open coffin banked with flowers in which lies another woman. All five wear the deaconess garb: long dark tailored dresses, trimmed with broad white collar and cuffs. Long hair is neatly tucked under a fluted pillbox hat held securely by stiff white ribbons tied under the chin.

The women were members of the Krimmer Mennonite Brethren training school for deaconesses associated with Salem Hospital and Home in Hillsboro, Kansas, in the 1920s.

The deaconess movement, both in America and in the Mennonite constituency, began in the late 1800s and flourished for several decades. While the General Conference Mennonites established the best-known training school for deaconesses, it was attended by women from other branches of the Mennonite Church. Other schools were begun elsewhere as well.

The urge to begin specialized schools for women was based on several factors. At the turn of the century society had many intelligent single women, highly gifted and also dedicated to Christ. Society also had many needy people. Training schools to develop women's latent skills seemed the best way to bring women's "natural skills" together with the needs of the sick, poor, and destitute.

Using Phoebe as their model (Rom. 16:1), leaders revived the forgotten office of deaconess and established training schools for women interested in devoting their life to Christian service. In the Mennonite community David Goertz of Newton pioneered to provide a motherhouse for the women and a hospital for them to work in through the Bethel Deaconess Home and Hospital Society. Sister Frieda Kaufman, a woman of many skills, great leadership potential, and inner strength, became the first deaconess mother and administrator of the hospital.

The appeal to "Come, taste and see" what blessings lay in store for an evangelical deaconess went out to the congregations. Christian young women and childless widows were encouraged to join the sisterhood. The general unspoken expectation was that volunteers would make a lifelong commitment, for a "deaconess is a woman serving Christ and his church, who,

free from all other duties, desires to devote her time and effort to the service of the Lord in ministering to suffering humanity." The women came, expecting to become deaconess nurses, missionaries, or pastors' assistants.

A young woman was accepted on probation for several months, then invested with the deaconess garb at a special service. After four or five years, if she was still convinced of God's leading, she was ordained at a public gathering, an event celebrated at significant intervals thereafter.

Vows included celibacy, poverty, and obedience for as long as the woman felt the diaconate was her place of service.

The women accepted the call for several reasons. The call to service was a challenge. The deaconess motto reads: "What is my desire? *My desire is to serve.* Whom do I desire to serve? *The Lord Jesus in his poor and suffering ones.* And what is my reward? *I serve neither for reward nor for praise, but in gratitude and love. My reward is that I am permitted to serve . . .*"

The female diaconate trained women for a career, often impossible in the early 1920s and 30s. The students learned nursing care, Bible study, history of the deaconess movement, and did practical work in the hospital. Holistic health care was important. A spiritual ministry to patients was emphasized.

The diaconate promised the women lifetime support, but also blessed their ministry with ordination. The church recognized the women had subordinated themselves to the order of Christ and acknowledged their right to function religiously.

In my book *Our Lamps Were Lit: An Informal History of the Bethel Deaconess Hospital School of Nursing* (Alumnae Ass'n, 1978) I explain briefly how the deaconess movement in Newton became a nursing school. Training schools in America generally merged with other educational institutions or ceased by the late 1940s.

Mary Agnes Dougherty in *Women in New Worlds* (Abingdon) writes that in time experience and dedication were valued less than credentials. Society expected higher standards of its professionals. Institutions such as seminaries and colleges took over some of the course work, such as Bible study. Then, as men took over leadership and control of curricula, the history of the deaconess movement as a course was dropped and the concept also. Financial problems and unwillingness to change with the times were additional factors in the demise of the deaconess training school.

The picture before me reminds me of one important truth: the deaconess movement developed when the church emphasized women's responsibilities in the church. After World War II, when enlisted men returned and women left factories and other jobs, the church, like society generally, emphasized limitations on service. Only today are historians recognizing the significance of this movement to Christian education and the church's social responsibilities.



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News Editor: David E. Hostetler

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After 100 years at the Conestoga meetinghouse

by Joseph S. Miller

Editor's note: The 100th anniversary celebration at the Conestoga Mennonite Meetinghouse near Morgantown, Pennsylvania, was reported in our July 13 issue. Joseph S. Miller attended that celebration and has written this reflection on the Conestoga church and one of its daughter congregations, the Hopewell Mennonite Church, five miles away.

The Pennsylvania Turnpike cuts through the northeastern part of Lancaster County with determined finality. If one leaves the turnpike at the Morgantown exit and travels two miles west on what once was called the King's Highway (now Route 23) one finds the Conestoga Mennonite meetinghouse. On the weekend of June 4-6 this congregation celebrated its 100th anniversary of worshiping in a meetinghouse. The centennial of meetinghouse worship belies the true age of this congregation which has its roots in the Amish community. Organized in 1760, it is believed that this was the first permanent Amish congregation in America. Some of the names found on gravestones in the cemetery behind the meetinghouse are Beiler, Glick, Hertzler, Kurtz, and Stoltzfus and are preponderant at Conestoga yet today. It is remembered by Conestoga people that a nearby school some years ago had thirty pupils who all had the last name Stoltzfus.

The Conestoga congregation, numbering 254, is a familial church that has majored in being rooted and solid. Reading over the membership list and their occupations, one sees the emphasis on the rural life. These are people who are still agrarian in temperament if not in vocation. They are traditional people who find meaning in the careful scrutiny of the innovative. This concern for stability and structure is witnessed to in the congregational *Festschrift* written by J. Lemar and Lois Ann Mast. Their history entitled *As Long as Wood Grows and Water Flows: A History of the Conestoga Mennonite Church* chronicles the progression of a congregation of Amish sectarians who found their way into the Conestoga Valley in the mid-eighteenth century.

The years of the colonial period were marked by rugged determination to survive the often unsolicitous forest of William Penn's propriety. A later era is remembered by the congregational historians as a period of growth in membership and prosperity for the Amish in the Conestoga Valley. Throughout the nineteenth century there was a growing concern over the multiplicity of opinions and practices among the Amish in America. Perhaps most representative of the various forms of Amish polity was the attitude regarding worship facilities. Some con-

Left: John Ruth addresses Conestoga Mennonite Church on the anniversary of their first meetinghouse.



The present Conestoga meetinghouse, dating from 1923. Conestoga, says the author, is a familial church with an emphasis on solid roots.

gregations wanted to end the ancient practice of worship in private homes. Others felt strongly that since their forefathers and mothers had met in homes that they should continue the practice. The Conestoga congregation, like many other Amish churches, began to have members who desired a meetinghouse and by 1870 the church found itself in turmoil. For seven years the bishop refused to serve communion at Conestoga in an effort to quash the rumblings for a special house of worship. Eventually a split resulted in which the Amish of the Conestoga Valley were divided into Meetinghouse Amish and House Amish. Later they were known as Amish Mennonites and Old Order Amish. By 1882, one hundred years ago, the more progressive Amish Mennonites of Conestoga built their first meetinghouse and now mark that anniversary.

John L. Ruth served as the keynote speaker for Conestoga's 100th anniversary weekend. In his first address he stated that following the gospel produces a special kind of behavior. There are different things we can do with the gospel, cautioned Ruth; we can think about it and study it or even appreciate the gospel. But if we do not allow the good news to change our lives we are not being true to Christ and his church. In his last sermon of the weekend Ruth posed the rhetorical question: "What is the Challenge of Our Time for the Mennonite Fellowship?" He suggested that Mennonites today need to hold on to the traditions that have been in keeping with the gospel and to do away with those practices that are merely vain.

One such change, said Ruth, is to begin to place women on the same level and value as men in our worship services. There is also the need for us to be more open to new people. God likes variety; his world is full of differences that are not in contradiction to the whole. As Mennonites we have some good truths but we are specializing in those, Ruth told his audience. Often we have been afraid to put ourselves and the church into the difficult situations of the people around us. If we refuse to get truly involved, we can not hope to help in the healing of the hurting men and women who need the church.

Indeed a number of people have gone out from Conestoga in mission outreach. The congregation has been a base for several mission churches. Beginning in 1920 members from Conestoga began a Sunday school at the Rock Church near Elverson. Further efforts have included the Oley, Friedens (now Zion), and Rockville Mennonite churches. In 1974 the Rock congregation took on a new name and a new building. Today known as the Hopewell Mennonite Church, this one-time mission outpost in Berks County is one of the fastest growing Mennonite



The Hopewell meetinghouse, where to follow Christ means to be open to anyone seeking for meaning for a bankrupt life.

churches in the eastern part of the country. It is scarcely five miles away from Conestoga.

As one enters the auditorium for Sunday morning worship at Hopewell there is the sound of trumpets, guitars, drums, and often 700 people singing Scripture songs. For a worshiper visiting Hopewell for the first time from a more staid worship practice, it is intriguing to observe the freedom of expression. As the musical instruments and voices sing out, many among the assembly raise their hands in a gesture of praise and joy. Usually the opening singing lasts about thirty minutes.

Merle Stoltzfus, the pastor at Hopewell, has an easy air that is in pleasant juxtaposition to the high-strung exuberance of the congregation. Stoltzfus attributes Hopewell's growth to God's presence among the people at Hopewell. The congregation decided that to follow Christ meant the church should be open to people whether they were divorced, alcoholics, or simply persons searching for meaning for a bankrupt life. The Hopewell congregation believes there are primary issues such as salvation, repentance, assurance of salvation, and discipleship. As for secondary matters of faith such as the prayer veil, dress, and mode of baptism, these are seen as issues that should be talked about but should not develop into conflict.

The Conestoga and Hopewell congregations prove to be an engaging microcosm of much of North American Mennonitism. Springing from the same soil and rootage yet different in many of their beliefs and practices. One group of believers traditional and family-oriented, the other progressive, charismatic, and heterogeneous. Perhaps these two Mennonite congregations could be described analogously as having a parent-child relationship! Conestoga playing the role of the careful, wise, old mother and Hopewell seen as the vibrant and dynamic son or daughter. At times they are critical and bewildered by each other and yet disconcertingly a part of the same family.

There are naturally those who gainsay on both sides of the question of who is most Mennonite and Christlike. There is concern by some that Hopewell has flung the doors open and while admittedly growing in numbers, their zeal and enthusiasm is at the expense of discipline and a church polity that has been tested and proven for generations. Those who express concern about Hopewell's style would suggest that Christ did not call out to those who found his teaching to be difficult

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proposing that they could reach a compromise. Rather these critics would say that the teachings of Christ are bitter and there are few who will be able to live up to the high calling of Christianity.

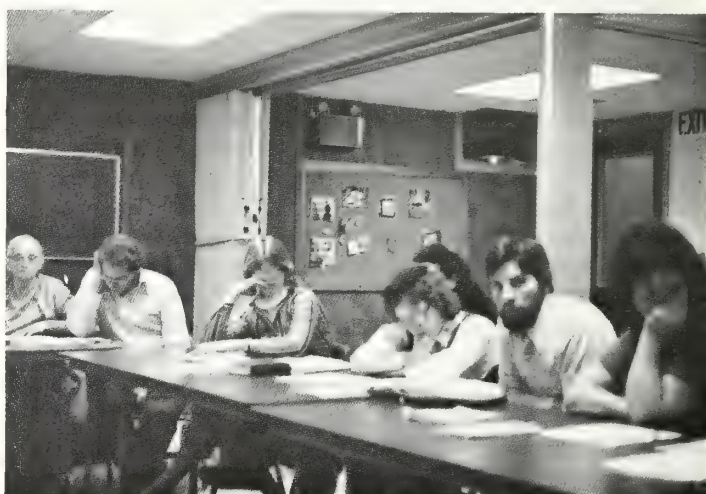
At Hopewell, on the other hand, there are members who feel that Conestoga needs to take a risk and step out in faith to touch the people in their community. We are the contemporary inheritors of the Mennonite faith; we are the ones who are practicing a modern Anabaptist theology that deals existentially with the problems of life in the here and now, say some Hopewell people.

Like most family differences, both sides have gifts and

qualities that are brought to the larger group. Conestoga and Hopewell are Mennonite congregations that need to empathize and perhaps take on some of the qualities of their fellow Mennonites. Perhaps Conestoga can be challenged by Hopewell to loosen up a little bit and create a church family that goes beyond the Beiler, Hertzler, and Stoltzfus families. Hopewell could be taught that congregations do not exist in a cultural and historic vacuum and can find strength and understanding in history and tradition. Together these two Mennonite congregations need to continue to work in their own special ways at bringing in a foreshadowing of the eternal kingdom into the Conestoga Valley.



Meadville Mennonites at work on their covenant. Third from left is Glenn Martzall (deacon) and fourth is Amos Hershey (pastor). The determination on the faces indicates the difficulty of the task.



We wrote a covenant

by Susan Patterson Martin

What is a covenant? Some persons thought, "Oh no, another 'discipline,'" and others, "I won't sign a list of rules and regulations I don't agree with" and "Do we need one?" These thoughts surfaced when our congregation first started hearing about writing a covenant.

The ministers of our Hershey-Paradise district in Lancaster Mennonite Conference had discussed the possibility of congregations writing their own covenant in response to a recent trend to return power and authority to individual congregations within the Lancaster Conference. Before our district proceeded, the conference voted to drop the formal discipline thus further encouraging the writing of covenants. Again the district ministers tossed the idea around and the decision to write a covenant was left to each congregation. Our pastor, Amos Hershey, was given several covenants written by other congregations as examples.

Before the writing process began, Amos Hershey and Glenn Martzall, our deacon, asked every member of our Meadville congregation for approval. No negative responses were

received, so Amos and Glenn put their heads together and wrote a sample.

Our first congregational meeting took place on March 15 in the church basement. Twenty-five members gathered informally around tables. There was a feeling of anticipation as Glenn opened our meeting with prayer. The theme of our prayers was expressed in the song "Unity," which we chose to represent our desire of congregational unity through this process of covenant writing. Glenn presented to us this verse from Romans 15:2 (NEB) which we adopted as our own. "Each of us must consider his neighbour and think what is for his good and will build up the common life." After reciting this verse together several times, we began discussing our covenant. It would take four evenings and much outside work to complete it.

Initially we looked at the sample covenant Amos and Glenn put together. The first section of affirmation was taken apart word by word to see if it said what we as a congregation wanted it to say. Two other sections on commitment and evangelism were put before the group. Everyone had an opportunity to express an opinion and most did. It was felt the "purpose" of writing the covenant should be written as a separate part but

Susan Patterson Martin is a member of the Meadville Mennonite Church, Gap, Pa.

nevertheless was a necessary ingredient. One of the men submitted a two-sentence statement which in essence covered the above three areas. This was accepted by the group as a replacement. We decided to be concise in the event some would want to memorize the finished product.

After two hours of concentrated discussion, four persons were assigned to write something pertaining to fellowship, stewardship, and daily living. Already we had deviated from the original sample but we had determined our covenant would be a part of all of us.

Our second meeting two weeks later opened at 7:15 with singing as people arrived. A report from the four persons with assignments topped the agenda. Only one of the four had written anything to share with the group. There was general acceptance of this statement as speaking to fellowship and daily living but it needed work in stewardship.

Glenn read a statement concerning decentralization of power within the Lancaster Conference. It was felt this would positively affect our congregation and be reflected in the writing of a covenant.


The responsibility to pull thoughts and discussion together in written form was given to Audrey Patterson whose statement had already been accepted. The meeting closed with the song

"Bind Us Together Lord." It expressed the feeling of closeness and we parted reluctantly.

Our third meeting began as before with singing. The statement was read and adopted with few changes. The spirit of unity was making us of one mind. Whereas in the beginning there were many dissatisfactions, now there were few.

The fourth meeting was to make any changes in our final draft. Few words were altered. We discussed signing or not signing the covenant. It was decided to leave the choice with each person.

A month later on a Sunday morning, the congregation formally adopted the covenant. A copy was given to each person. A large reprint will hang in our meetinghouse. We stood together as one body and read our words of covenant responsively.

What is a covenant? Webster says, "A binding and solemn agreement made by two or more individuals . . . to do . . . a specified thing." As I look at our copy of the covenant on our living room wall, the definition of covenant becomes real. It means being accountable to my brothers and sisters at Meadville, spiritually, emotionally, socially, and physically. It is considering my neighbors and considering what is for their good and for the building up of the common life. 

We at Meadville Mennonite Church have written the following covenant as a summarization of our commitment to each other and to the ongoing work of the church. The Word of God is our ultimate standard. This covenant is offered as a concise, visible reminder of our commitment. It is further intended to promote personal and corporate growth within the body of Christ.

We plan to renew this covenant annually. When receiving new members, we will symbolize their inclusion in the fellowship by affirming it with them.

Covenant

I confess that Jesus is my Savior and I am striving to make him Lord of my life. Having submitted to believer's baptism I commit myself to be obedient; to the inspired Word of God and to the leading of the Holy Spirit.

I do now, in the presence of God and this assembly, most earnestly and joyfully enter into a covenant relationship with this fellowship, the body of Christ at Meadville.

As God's children, with one Father, we desire to be family together.

As we diligently pray and search the Scriptures, we will endeavor to lovingly disciple one another toward individual maturity and discern and encourage each member's gifts for the growth of the whole body.

When one has cause to rejoice or sorrow we will all share in that experience.

We desire to bear one another's burdens in practical ways and thus we will strive to cheerfully share of our gifts and talents.

We commit ourselves to careful stewardship of all God-

given resources: the earth on which we live, our time, money, and physical beings.

Within the church family, some will choose a lifelong marriage relationship, others will choose to be single. We will undertake to provide a strong support structure for the relationship needs of all.

We further accept responsibility for furnishing assistance in nurturing the children in the congregation.

In all these areas, we promise to be accountable to each other by admonishing and edifying one another with respect and love.

Sunday morning will be our time to gather for worship and celebration. We also acknowledge the need for Christian fellowship throughout the week to sustain our witness as vibrant disciples of Jesus Christ, testifying daily in word and deed to our neighbors. We want to warmly welcome those neighbors who visit our fellowship.

Our understanding is that all people everywhere are our neighbors, whom God has commanded us to love. Therefore we overwhelmingly advocate peaceful solutions to all disputes. Within the fellowship of faith, we intend that working out problems of church life and Christian ethics will be accomplished peaceably by the entire group.

We yearn most of all to fulfill our function as a church, that God's light may shine through us. Collectively we can magnify his light and become a beacon, set on a hill, always reflecting the source of salvation, love, warmth, and peace.

"Each of us must consider his neighbour and think what is for his good and will build up the common life" (Rom. 15:2, NEB)

Chilean churches call for teaching, affiliation

At the specific request of a group of churches in Chile, Keith and Nancy (Kujuk) Hostetler of Edmonton, Alta., are being sent to that country by Mennonite Board of Missions. They will leave on Aug. 31 for Spanish language study in Costa Rica and go to Chile in early 1983.

The request to send Hostetlers grew out of contacts with a Chilean exile group in Alberta and a visit by Nancy to the churches in Chile last year. Many of the exiles fled Chile several years ago after the overthrow of the Allende government by military leaders.

The group of nine churches in Chile is seeking affiliation with Mennonites. Keith and Nancy will assist with leadership training and Bible teaching from an Anabaptist-Mennonite perspective.

Jorge Vallejos and other leaders of the Chilean exile group in Alberta have attended meetings of Hispanic Mennonites in North America and Mennonite Church General Assembly meetings in 1979 and 1981.

Jorge was a labor movement leader in Chile, but left the country after the military takeover of the government. He helped start the churches in Chile which are requesting Hostetlers' assistance.

John Driver, a longtime MBM missionary in Spanish-speaking countries, visited and ministered among—at the Chileans' request—the groups in both Alberta and Chile.

The Hostetlers arranged for the Chilean exiles to use the facilities of Mennonite con-



Nancy, Mark, Miriam, and Keith Hostetler are looking forward to some years of service among Chilean congregations which want to affiliate with the Mennonite Church.

gregations in Edmonton and Calgary several years ago. Since then they have been intensively involved with the exiles. Last fall, the Chileans meeting in the two locations were formally accepted as congregations in Northwest Conference of the Mennonite Church.

Wilbert Shenk and Lawrence Greaser of MBM stopped in Chile last April during a Latin America administrative visit and officially received the Chilean church group's request for affiliation with the worldwide Mennonite family and the services of Hostetlers.

Both Keith and Nancy have had churchwide involvement. Nancy was author—in both Spanish and English—of the 1979 Mennonite Church study guide, *Affirming Our Faith in Work and Deed*. Keith was a member of Mennonite Central Committee Peace Section and the Council on Faith, Life, and Strategy.

Material aid shipment en route

Three ships carrying Mennonite Central Committee material aid to Lebanon's war victims have left the United States. The shipment, which includes blankets, beans, canned beef, and laundry soap, is valued at \$400,000.

"We are confident the aid will reach the war victims," says William Snyder, special assistant to the executive secretary. Ralph Miller of Chouteau, Okla., MCC representative who has lived with his family in Sidon nearly five years, requested the aid and will oversee its distribution.

The 10,000 blankets, over 1,000 sheets, and layettes will go to people who lost their homes and are now living in shelters throughout Sidon. Dave Osborne of Hesston, Kan., Egypt representative who with Miller determined the Lebanon aid program during a July 3 to 8 visit there, reports, "These people will need the bedding to survive Lebanon's cold season, which begins in September."

Mennonite indicted for nonregistration

A 21-year-old Mennonite was released on his own recognizance after a Cleveland, Ohio, grand jury indicted him for failing to register with Selective Service. Mark Schmucker of Alliance, Ohio, is one of four men and the first Mennonite to be so charged.



Mark Schmucker

Schmucker entered a plea of not guilty following the formal serving of the indictment at the Cleveland federal court building on July 29. He was fingerprinted and then released, and is now awaiting setting of a trial date. Maximum penalty for failure to register is a \$10,000 fine and five years in prison.

Schmucker, a student at Goshen (Ind.) College, is one of an estimated 700,000 young men who have failed to comply with the law since President Carter ordered the resumption of draft registration in 1980. Selective Service says that over 8.3 million have registered.

Schmucker had earlier informed Selective Service of his decision not to register. In a prepared statement he explained, "By registering with the Selective Service, I would be helping to improve our nation's capacity to mobilize quickly in the case of a military emergency. Even though I would probably receive the conscientious objector status if I was drafted, my acceptance of the conscientious objector status would obscure my opposition to war, and would enable the government to prepare for war without opposition."

'Atonement' is focus of Overseas Missions Seminar

"We must embrace the whole Christ, and not merely his death, as the source of our salvation," challenged John Driver at the Overseas Missions Seminar of Mennonite Board of Missions July 10-16 at Ashland (Ohio) College.

The annual seminar, which this year brought together at least two generations of missionaries, focused on the study theme of *atonement* in daily Bible studies led by John, who has been an MBM worker for 30 years in Spain, Argentina, Uruguay, and Puerto Rico.

The 54 seminar participants ranged from missionaries (and their children) who first went to Puerto Rico in 1951 to those leaving for the first time in 1982 for England. Other countries represented were Brazil, Bolivia, Japan, Argentina, India, and Israel. The first MBM missionaries to Chile—Keith and Nancy Hostetler—took part in the seminar, as well as a new missionary couple headed for Italy with

Virginia Mennonite Board of Missions and Charities.

People from Ohio Conference of the Mennonite Church introduced their conference and its concerns at an early session and provided a much-appreciated child-care service.

A daily discussion of contemporary issues in missions was led by Wilbert Shenk, MBM vice-president for overseas ministries. One of the most animated discussions of the week took place in this slot; it concerned missionaries being members of a biculture—a new culture created by people from two different backgrounds coming together. The implication for missionary children growing up in a biculture was of special interest.

The seminar included strong components of fellowship and worship and on the final day nine people requested the laying on of hands after confessions of need. A moving experience of prayer and support followed.

A lighter moment occurred during a tea ceremony presented by workers in Japan when two male MBM administrators attempted to throw off Western-style body language and learn to bow.—Dawn Ruth Nelson

church news

The 21 tons (1,000 cartons) of canned beef and 15 tons of beans is allocated for food aid to war victims who do not have the money to buy the food in the local markets. "Many families have lost their wage-earner in the war," says Miller. Fifty cartons of laundry soap will be used to minimize the health problems that frequently occur immediately after emergencies and disasters.

In the program recommended by Miller and Osborne, MCC has also agreed to provide \$100,000 in cash for food procurement and distribution and other emergency assistance efforts. Portions of the cash will also be loaned or granted to Lebanese, enabling them to repair shops and equipment damaged during the fighting and resume their work or establish new enterprises. Miller has already distributed, through Greek Catholic Bishop George Hadad, \$20,000 to assist Tyre fisherman in repairing 42 fishing boats.



The damage inflicted by the Israelis in Lebanon is incalculable.

Before pressing charges the Cleveland district attorney's office had phoned Schmucker, offering him one last chance to register. Federal Bureau of Investigation officials had also been in contact with him in recent months.

Schmucker's parents are Arden and Anna Schmucker of Alliance, and he is a member of the Beech Mennonite Church of Louisville, Ohio. Enten Eller, a student at Bridgewater (Va.) College and the second nonregistrant indicted, is a member of the Church of the Brethren, another historic peace church.

Indictments of other nonregistrants, including some Mennonites, are expected in coming weeks. It is reported that the government has selected 160 for initial prosecution.

Mennonite Central Committee U.S. Peace Section is offering counseling services to both registrants and those who decide not to register, and has also established a fund to assist nonregistrants with legal costs.

Adriel undergoes changes

Adriel School in West Liberty, Ohio, home for some 44 emotionally and behaviorally disturbed slow learners, is undergoing exciting changes—some obvious and some not so obvious.

A treatment center for boys and girls aged 10-18, Adriel has already raised \$75,000 toward a new boys' cottage, the first step in a five-year \$2 million development plan.

Not only will the 65-acre grounds have a new look, it will have a new owner. Owned and operated by Mennonite Board of Missions since 1900, Adriel will soon become a separate corporation with MBM's encouragement.

Adriel needs an additional \$80,000 before construction of a family-style cottage can begin. After that is completed, the school plans to build more living units, a new pool and gym facility to share with the community, and a complete playground area. Other projects,

including the restoration of several older buildings, are also planned.

Adriel is already self-supporting, so the incorporation will essentially mean transferring the property title from MBM to the school, said Ken Schmidt, director of MBM health and welfare.

"The incorporation may at first appear like we're cutting ties with Adriel," said Ken, "but actually Adriel's ties with the Mennonite Church will be broadened."

Adriel will develop close contacts with local Mennonite congregations and the Ohio Conference of the Mennonite Church. Ohio Conference will contribute six members to Adriel's board of trustees and three West Liberty churches will each contribute two members. MBM will also appoint six persons to the 25-member board.

Clarence Overholt, director of development at Adriel, has donated his time, money, and enthusiasm to help make things happen.

Selective Service considers church response to alternative service regulations

On July 28 representatives of the National Interreligious Service Board for Conscientious Objectors (NISBCO) met with Selective Service officials to hammer out details in changes to the proposed alternative service program regulations. That meeting followed a series of meetings and contacts with Mennonites and other church representatives that laid a groundwork for church concerns to be taken seriously.

The purpose of the two-hour session was to reach some mutual understanding regarding sections in the regulations not acceptable to Mennonite Central Committee U.S. and other religious bodies. Understanding was sought in

three principal areas: nonmilitary administration of the alternative service program, keeping a clear line between alternative service and military-related assignments, and establishment of a civilian review board to hear appeals of alternative service workers.

Delton Franz, director of the MCC Washington Office, reports that the group came to an "understanding" that "during a national mobilization draft period, a phased shift would be implemented from active-duty military personnel to a largely civilian structure in Selective Service's regional administration of conscientious objector work assignments."

It was agreed that safeguards should be writ-

ten into the regulations that would respect the conscience of alternative service workers in regard to the relationship of work assignments to military mobilization or the civilian war effort. Franz said, "A willingness was expressed to establish some standards in the regulations that would prevent the assignment of alternative service workers to war-related activities."

Finally it was agreed that Selective Service would establish a civilian review board to consider the appeals of alternative service workers on matters of job assignment or other employment matters.

Various church agencies are concerned about the outcome.

EMC&S short of funds in past year

Eastern Mennonite College and Seminary ended the 1981-82 fiscal year with a deficit. Richard C. Detweiler, EMC&S president, reported that the college and seminary will carry about a \$35,000 deficit into the new fiscal year that began July 1. The exact amount, he said, is "pending final audit work in the next two weeks."

Among the factors contributing to a tight budget situation at EMC&S were a lower than projected spring term enrollment, vacancies in the college dormitories all year, a decrease in several auxiliary income areas, and a tight economy that affected contributions, the president stated.

"Considering the uncertainties of this past year, we do have much to encourage us," Detweiler said. As an example, he cited the brighter prospects for student financial aid on the federal and state level. He said that EMC has made budget cuts for 1982-83 to make an additional \$130,000 in aid available to students.

Total contributions from all sources to EMC&S for 1981-82 were \$1,736,309. The preliminary 1982-83 budget of \$6.8 million, a 5 percent increase, calls for \$1,079,000 in annual fund contributions by June 30. This calls for a 17 percent increase over the amount received during the past fiscal year.

"It's been a fantastic year in support from our publics considering the economy and other factors affecting contributions," commented David F. Miller, director of college and seminary relations at EMC&S.

'Mutual Aid Sunday' set for September 19

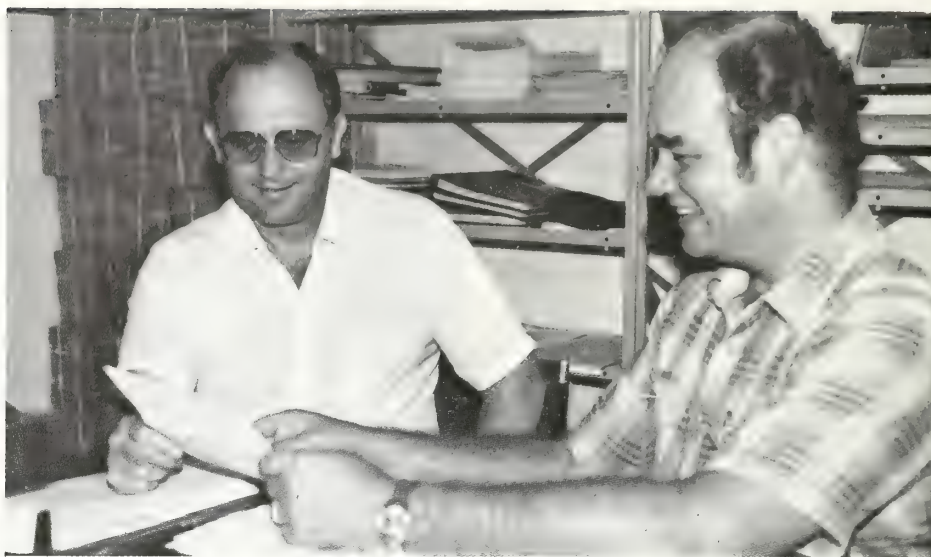
Storytelling is being suggested as one way for Mennonite congregations and groups to celebrate the first annual Mutual Aid Sunday, scheduled for Sept. 19 in the Mennonite Church.

"Most of us have a story to tell about being helped by our church community," Mary Kerbs of Mennonite Mutual Aid pointed out. "Or we know of someone else who has received help, sometimes in a dramatic way. It's important to provide a setting to share those stories, because they are one way to keep alive the meaning of the shared life."

MMA, at the request of the Mennonite Church Coordinating Council, is providing suggestions and resources for congregations to use in planning for Mutual Aid Sunday.

MMA will appreciate copies of sermons and reports about the local Mutual Aid Sunday celebrations to use in compiling the 1983 resource guide.

Copies of the 1982 "Sharing—A Way of Life Resource Guide" are available by request to Mennonite Mutual Aid, Church Relations.



Teo Penner is picking up the reins from Erwin Rempel in Brazil

Brazil churches make advances in leadership

What does it mean to be a pastor in a Brazilian Mennonite Church? Have our patterns of leadership been determined by what the Bible says, or has culture dictated our roles? How do church leaders view themselves in relation to other church members?

These and other questions were probed at a leadership conference by the Association of Mennonite Churches (AEM) in Brazil. In four sessions, General Conference missionary Erwin Rempel presented material which was studied and discussed by six small groups.

After the third session, the group leaders drew up a rough draft of a document outlining the biblical teaching on church leadership as understood by the Brazilian Mennonite Church. With some modifications, the document was accepted the following day by the entire group.

Inspiring messages from 2 Timothy on the subject of leadership were presented by Victor Arndt, pastor of the Boqueirao Mennonite Church in Curitiba, Parana.

Each pastor received a 100-page, mimeographed, spiral-bound collection of Mennonite history and faith. It included translations of "What Mennonites Believe" and "How Mennonites Came to Be" by J. C. Wenger, the Dortrecht Confession of Faith, the Goshen Biblical Seminary Statement of Faith, and a biography of Menno Simons by H. S. Bender. This is the first time these materials have been available in Portuguese.

The week began on July 12 at a Baptist campground in central Brazil with a two-day retreat for the General Conference and Mennonite Church missionaries. Ron Daku, newest GC missionary, challenged the others to think of why they are motivated for mission work. July 14 was the day for the national directory to meet, followed by the two-day leadership conference, attended by about 90 people—pastors, wives, missionaries, seminary students,

church leaders, a young person from each church, and several children. Each of the five regions of the AEM had good representation.

To conclude the week, the annual business meeting of the National Assembly was held on Saturday and Sunday. A revised constitution was approved, and a rough draft of new bylaws was presented. The 1982-83 budget was approved and the church in Taguatinga, Federal District, joined the Association. With the acceptance of the new constitution, Teodoro Penner becomes the first Brazilian executive secretary, now a four-year appointed term rather than a two-year elected term.

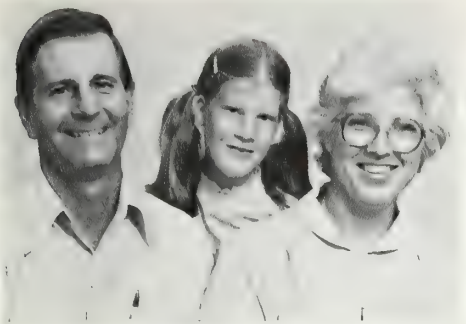
Many conference participants expressed their appreciation for the opportunity to attend, and the budget was altered to include funds for another leadership retreat in connection with the National Assembly in 1983.

Since this was the last time for Erwin Rempel to participate in an AEM conference, farewells were said in humorous ways at a Saturday night social, and in a more serious way before the celebration of the Lord's Supper on Sunday morning.

As Rempel leaves Brazil in September to assume responsibility as executive secretary of the GC Commission on Overseas Mission in Newton, Kan., he is pleased to note the growing and maturing of the church in Brazil. Now the 11-member national directory has only one foreign missionary and each region has a representative. Brazilian young men are talking about nonresistance and peace. For the first time in more than 25 years of mission work, there is a congregation which pays its full-time pastor and recently constructed its own church building without mission subsidies. Foundations have been laid for a new thrust in leadership training, and each region is encouraged to carefully think about expansion and church planting.

—Angela Rempel

Bloughs describe life as self-support farmers in Brazil



John, Melody, and Isabelle Blough

Most mission workers in Third World countries try to understand the hopes and struggles of the people they serve. For John and Isabelle Blough, missionaries in Brazil since 1959, the desire to identify has led them to spend the past 14 years living and working among their Brazilian neighbors as self-support farmers.

The region around Araguacema, the town closest to Bloughs, is one of Brazil's least developed—reminiscent of America's Old West. Located about 500 miles north of the capital city of Brasilia, the town has one telephone, one bank, and one daily bus service to the federal highway. Araguacema has had running water for only four years and residents must travel 113 miles to the nearest blacktop road.

In the midst of seemingly pioneer circumstances, John and Isabelle struggle to make ends meet just as many Brazilians do. They support themselves on their 1,700 acres of land—only 50 of which are developed—and by selling milk from some 45 head of cattle. John supplements the family income by repairing machinery.

Hard work is a fact of life. It takes years of labor to clear the ground for planting crops. The soil lacks many nutrients and is covered by rocks that must be dug out by hand. "Lots of times we border on fatigue," John confessed.

Searching for ways to ease the workload, John devised several innovative methods. One idea that attracted the interest of local farmers was replacing missing soil phosphates with bone meal. John paid local children to collect bones, then ground them and added chemical fertilizer before spreading the mixture on the fields.

Fran and Robert Gerber, 80 miles to the north in Conceicao, are Bloughs' closest MBM co-workers. Despite this, John and Isabelle said they don't feel isolated from North American Mennonites because of regular contacts through letters and church papers.

Even though they don't compare themselves to other North American missionaries, Bloughs are concerned about inequalities between the support North American missionaries receive and the support Brazilian pastors receive. "The Americans have more resources," said Isabelle. "There's tension

there, and even though I can see the problem develop, I don't exactly know what should be done about it."

Bloughs still have a hard time convincing some Brazilians that they aren't getting funds from the USA. "They seem to feel we could afford more than we buy," Isabelle commented. "Like a car—they think we could sell our land and buy a car. We could, but when the car wore out, we'd be left with nothing!" Both John and Isabelle are conscious of being watched closely as examples of stewardship.

When their congregation lost a pastor, John and Isabelle, along with five or six other families, provided pastoral leadership and delegated responsibilities to other members.

"Losing our pastor helped us uncover hidden talents," said Isabelle. The church's attendance dropped during the interim, but committed persons stayed.

MBM newsgrams

Katherine Yutzky of Goshen, Ind., has been appointed by Mennonite Board of Missions to serve at Graduate Nursing School in Indore, India. She hopes to begin a two-year term there in August, although she has not yet been able to obtain a visa to enter India.

Kay, who will be on sabbatical leave from Goshen (Ind.) College, served with MBM in Dhamtari, India, from 1965 to 1972 as a public health coordinator and medical-surgical instructor. In India, Kay will teach, assist with curriculum revisions, and help the school set up a program for post-basic nursing studies.

Wally and Sue Fahrner of Springfield, Ohio, arrived in England on July 23 for a four-year assignment. They will provide pastoral leadership for the London Mennonite Fellowship and become a part of a team at London Mennonite Centre. They will work closely with Alan and Eleanor Kreider and Willard and Elizabeth Barge. Fahrner's leadership will help free the Kreiders for more speaking, research, and writing. Over the past 10 years, the Fahrners helped start and provide leadership for two new fellowships.

An updated Overseas Workers Directory is available in a new format from Mennonite Board of Missions. The directory includes a country-by-country listing of MBM's 141 workers with description of assignment, addresses, birthdays, and children's names and ages. The directory can be ordered free from Marcia Hooley at MBM.

Emma Jean Yoder of Kidron, Ohio, joined



Kay Yutzky

Since February the local congregation has had a new Brazilian pastor. Bloughs are encouraged because persons seem to feel more ownership for the church and have more realistic expectations for the pastor.

Two of Bloughs' three children are in Hesston, Kan. Steven (19) helps manufacture insulation and Rachel (18) will enroll in Hesston College's aviation program this fall.

Melody (8) has been taught at home in English by Isabelle in addition to her studies at the local public school. Deciding whether to continue this arrangement is one of the most difficult choices Bloughs foresee.

With many southern Brazilian farmers moving to the north to purchase large farms, farming on a small scale may become increasingly difficult. However, that is what both John and Isabelle would like to continue doing. They plan to live in Hesston until Melody finishes the school year, then return to Brazil in May of 1983.

the staff of MBM on a part-time basis on Aug. 1 as Ohio administrator for voluntary service. She is married to Don Yoder who is minister with youth for Ohio Conference of the Mennonite Church. Em will continue to live in Kidron.

Margaret Entz of Newton, Kan., went to Nepal on July 28 for a one-year assignment with MBM. She will assist Miriam Krantz as a nutrition intern. Her new address is c/o United Mission to Nepal, P.O. Box 126, Kathmandu 711 000, Nepal.

Bob and Fran Gerber, workers in Brazil for ten years, arrived in North America on July 9 for a one-year furlough. They have been involved in leadership training, counseling, and regional coordination for Brazil Mennonite Church in the interior town of Araguacema. Gerbers' furlough address is 3005 S. Main St., Goshen, IN 46526.

Larry and Eleanor Miller, workers in France since 1975, moved from the Paris area to Strasbourg in July so that Larry can complete work on a doctorate at the University of Strasbourg. He has been studying New Testament ethics. Millers' new address is 27, Rue des Jardiniers, 67000 Strasbourg, France.

Eleven Voluntary Service openings need to be filled this fall by Mennonite Board of Missions. They are, in order of priority: Program coordinators in Champaign, Ill.; nurse in Pearl River, Miss.; carpenter in Indianapolis, Ind.; carpenter in Champaign, Ill.; houseparents in Champaign, Ill.; nurse in Mashulaville, Miss.; recreation worker in Indianapolis, Ind.; recreation worker in Sterling, Ill.; day-care social worker in Pearl River, Miss.; child advocacy social worker in Pearl River, Miss.; and day-care teacher in Mashulaville, Miss. Interested persons may contact the Personnel Department at MBM, Box 370, Elkhart, IN 46515; phone (219) 294-7523.

mennoscope

The Central District of Virginia Mennonite Conference with the help of the Virginia Mennonite Board of Missions, is moving ahead with plans to begin a church in Christiansburg, Virginia. This is seven miles from Virginia Polytechnical Institute (V.P.I.), Blacksburg. Persons attending V.P.I. or pastors who have members attending V.P.I. are encouraged to get in touch with Kent and Robin Dayton, 614 Washington Street, Apt. 2, Blacksburg, VA 24060. Phone: (703) 961-3159.

The Greensburg (Kan.) Mennonite Church is planning its fiftieth anniversary celebration for the weekend of Sept. 11 and 12, 1982. The Greensburg Mennonite Church was organized in April 1932 with 10 charter members. E. M. Yost was the first pastor of the church. Friends of the congregation are invited to attend the fiftieth anniversary activities.

The Lee Heights Community Church, 4612 Lee Road, Cleveland, OH 44128, will celebrate its twenty-fifth anniversary Sept. 17-19. Gerald and Annabelle Hughes and Vern and Helen Miller invite all former members to fellowship with them on the occasion of this milestone. Friday night will feature Howard O. Jones of the *Hour of Freedom* broadcast, Saturday a Gospel and Anthem Festival. There will be a fellowship dinner following the Sun-

day morning worship service. Those who desire overnight accommodations should address their letters to the church.

A higher maximum benefit is one feature of the new student medical plan available this fall from Mennonite Mutual Aid. The plan, a revision of MMA's medical expense sharing plan (MESP), will provide a maximum lifetime benefit of \$250,000 and a maximum mental illness benefit of \$20,000. The new plan has a \$100 deductible to meet before assistance from MMA begins, whereas, previously, there was only a \$25 deductible. Eligible for the plan are Mennonite post-high school students who are studying full time and are 16-30 years of age. Several Mennonite colleges will offer group coverage under student MESP.

Mennonite Economic Development Associate (MEDA) has the following opportunities: an area representative for Bolivia, Paraguay, and Uruguay; a project manager for Haiti; and a representative to Jamaica. Several international assignments are in the process of being identified and general inquiries are also invited. For details on the openings and qualifications, write MEDA, Box M, Akron, PA 17501, in the U.S. or MEDA, 201-1483 Pembina Highway, Winnipeg, Man. R3T 2C8, in Canada.



Geraldine, Jessica, Justina, and Gerald

Gerald and Geraldine Mumaw of Elkhart, Ind., have been appointed to Bolivia under joint sponsorship of Mennonite Board of Missions and Mennonite Central Committee. They will begin work there in late August. The Mumaws served with MCC in Bolivia 1971-77.

Mennonite Board of Missions is calling for winter volunteers. Designed for people who have a minimum of four weeks to spare during the cold months. Winter VS begins in early November and ends in late March. Interested persons are allowed to choose their own dates and are encouraged to apply by September or October. Last winter, 33 people helped



Mennonite
Mutual Aid

1410 North Main Street, Post Office Box 433, Goshen, IN 46526

A gift of flowers: a simple message of caring. We often share gifts of love in our families, congregations and communities. We also share support when needs arise. It's these acts of caring that enrich our lives.

Mutual aid is part of our tradition . . . beginning with the early church and continuing through our Anabaptist history. And mutual aid still is our way of life today.

Join your congregation on Mutual Aid Sunday, September 19, 1982, to celebrate this tradition . . . and to help mutual aid continue to blossom today as our special gift of caring for each other.

readers say

provide home repair for about 35 needy families in Brownsville, Tex. This year's participants will again be working in Brownsville and other locations in the sun belt are also being investigated.

A Youth Evangelism Service (YES) Team from the Mount Joy (Pa.) Mennonite Church is serving from Aug. 14 to Oct. 18 in Lörrach, West Germany, a city of 40,000 people. Director of the YES program Jeryl Hollinger visited Dieter Bode, pastor of a Baptist congregation in Lörrach, last April and made arrangements for the team to carry on a street ministry. Bode says, "Leading people to faith in Christ is a long and tedious job in Germany and the YES team will help that process by getting people's attention." The team will minister in music, mime, and drama while members of the Lörrach congregation hand out literature and engage people in conversation. Team members are Nate Showalter, Gerry Bender, Judi Siegrist, Greg Zimmerman, Susie Shenk, and Lois Frey and her 7-year-old son, Daniel.

Special meetings: **Kenneth G. Good**, Westover, Md., at Tressler, Greenwood, Del., Sept. 12-19.

New members: Yvonne Mendoza and Deb Stoltzfus at **Glad Tidings**, Bronx, N.Y. Linda Kready and Dianne Shellenberger at **Erisman**, Manheim, Pa. Gene Majni, Louise Dummick, Lois Yoder, Krissy Nussbaum, Kathy Yoder, and Melissa Yoder by confession of faith; Jim Murtaugh, Frank Hawkins, Kirk Ressler, Leroy Mazer, Gloria Mazer, and Lisa Mazer by rebaptism at **Aurora**, Ohio. Bryce Staniland, Geoffrey Pyle, and Andrew Kreider at **London Mennonite Fellowship**, London, England.

Change of address: **Stanley D. Shantz** from Vineland, Ont., to P.O. Box 10, Baden, Ont. N0B 1G0. Tel: (519) 634-8329. **Harold Hochstetler**, from Eugene, Ore., to 3003 Benham Ave., Elkhart, IN 46517. **Eugene Herr** from Phoenix, Ariz., to 2511 Frances Avenue, Elkhart, IN 46517. **Robert E. Nolt** from Staunton, Va., to P.O. Box 155, Dakota, IL 61018. **Daniel Wenger family** from Lancaster, Pa., to P.O. Box 7, Musoma, Tanzania. **Mark Martin family** from Sarasota, Fla., to P.O. Box 14146, Westlands, Nairobi, Kenya; **Mark Barwick family** from Cottage City, Md., to 5C Rue des Englantines, 54350 Mont-St.-Martin, France. **Levi Miller family** from Scottdale, Pa., to Apartado 5137, Carmelitas, Caracas, Venezuela 1010. **Ernest Hess family**, from Lancaster, Pa., to P.O. Box 14146, Westlands, Nairobi, Kenya. **Alan and Sue Detweiler** from Eureka, Ill., to Shirati Hospital, Private Bag, Musoma, Tanzania. **Bill Yoder family** from Germany to R. 4, Box 33, Milford, DE 19963. **Glen Brubaker family** from Tanzania to 1075 Gypsy Hill Road, Lancaster, PA 17602. **Wilbur and Lois Erb** from Australia to 801 Keckler Road, Harrisburg, PA 17105.

To avoid making several separate responses to given articles I am writing concerning three: the editorial, "Can the Peace Movement Be Sustained?" (Aug. 10); Maynard Shelly's, "The New Phase in Registration Resistance" (Aug. 10); and J. Otis Yoder's article, "What Has Happened to the Mennonite Church?" (July 6).

I was very glad for the editor's evaluation of peace movements and agree that "some of us [who] have long memories and have read a little history," are not particularly excited about the many efforts through the years toward world peace—the kind "the world giveth." The notion that a nuclear freeze would prevent a future holocaust is simply a great delusion. More people were killed in the bombing of Dresden in World War II by the use of conventional bombs than in the atomic bombing of Hiroshima. I totally agree with the editor's three premises: (1) That a concern for peace ought to grow out of a concern for faithfulness to Christ; (2) The most likely context for a discussion of peace issues is within the churches; and (3) The logical extension of point 2 is that the worldwide fellowship of Christians could become a network for peace.

Bro. Hertzler's editorial comes as a refreshing change from the usual harsh, anti-American peace articles we have been reading for the past decade or more, of which Maynard Shelly's is just one more example. I am totally disenchanted with the inference that it is our task to resist the "powers" by an attack on our government (in the fashion of David taking on Goliath) by clever maneuvering and verbal tactics. Instead, our approach should convey a note of deep humility, a spirit worthy of those who profess to follow the steps of the Prince of Peace.

Those who refused registration on supposedly conscientious grounds based on "political or philosophic considerations" rather than for religious reasons, and those who are "selective pacifists," choosing the wars they wish to oppose, do not by any means come into the category of true Christian peacemakers. For this very reason there can be no feeling of security in joining the ranks of Jews, Unitarians, and others who have rejected Christ as Lord. To resist registration is simply setting up an unjustifiable point at which to take one's stand.

In many instances it savors of a kind of martyr complex intended to impress people, and serves no real purpose, since we have already been reassured by General McGuire, director of the recently established Alternative Service Program of Selective Service, that due regard will be given to conscientious objectors in the event of a draft. If there are those who choose to take a stand at the point of registration, then they must simply be prepared to take the consequences of violating Federal law.

Regarding the homosexual issue, it is quite apparent that our problem today on this and other issues lies deeper than the issue itself, it is rather with the question of the authority of the Scriptures. Anyone with even a passing knowledge of the Bible will know that homosexuality has been one of the basic sins of society along with lying, stealing, murder, and adultery. It has long been recognized as such, hence the long-standing laws against "sodomy." There is no possible way one can philosophize or theologize around homosexuality on the basis of one's natural orientation (a form of fatalism) or some "new findings of psychology."

If it is true that illicit (premarital) relations between heterosexual partners constitutes fornication, whatever else could such activity be called between homosexual partners? There would only be one logical way to prevent committing fornication and that would be through the marriage of male with male and female with female, and that we know is totally out of harmony with God's primeval laws governing the marriage institution.

I am totally in agreement with J. Otis Yoder's scholarly apologetic for the historic biblical position, a position that cannot be contravened by any gain-

sayer, whatever his supposed credentials. With Yoder, I am beginning to wonder, too, what has happened to the Mennonite Church, but not only on the homosexual issue.—**Sanford G. Shetler**, Hollsopple, Pa.

• • •

Thanks for printing the article by Margaret Foth on mental illness (G.H., July 27). There is much to be learned and, perhaps more importantly, accepted by the church regarding individuals afflicted with mental illness.

Abundant evidence now exists that several of the major psychiatric disorders (e.g., schizophrenia and the major affective disorders) are genetically transmitted. Environment is not to be disregarded since it seems to control whether or not a genetically predisposed individual will exhibit the symptoms associated with that particular disorder. However, genetics is thought to be of prime importance in many instances. In individuals where no family history of mental illness can be elicited, other causative factors need to be sought.

I believe that the message for the church is to view mentally ill patients no differently than it views individuals with any other medical illness. Unfortunately, many times individuals afflicted with a mental illness are viewed as being sick as of a *direct* result of sin. Due to the fall, we all suffer and are all susceptible to illness, mental sickness not excluded. Even the best family can have the misfortune of a member becoming mentally incapacitated. We need to support these families and not condemn them openly or overtly. Properly trained individuals should be sought to help with the healing process. Drugs used by psychiatrists have been given a bad name, but anyone who has seen the remarkable improvement in an acutely psychotic person after receiving a neuroleptic knows that pharmacology is as important on a psychiatric ward as it is on a medical ward.

Let us all support those mentally ill persons and their families that are among us.—**Randall J. Bowman**, Richmond, Va.

• • •

In all the years of reading about homosexuality, listening to lectures, or personal friends who are homosexual, I have not yet felt compelled to reverse my opinion that the Bible teaches that it is sin. But I owe a considerable debt to publications such as *Gospel Herald* and other responsible journals who have risked much by offering me information (neg. and pro.) on the subject.

Such "education" has taught me compassion (in an area where little existed before) and forced me to "flesh out" a previously too narrow faith and understanding of Christ's love for us all. It has also created in me an appreciation for being the "kind of" sinner I am: a gossip, insincere, gluttonous, prideful, indulging in anger, avarice, and lust.

When my fellow Christians talk on these sins they are often so much more gentle and understanding. For this, this sinner is grateful.—**Christine Thomson**, Wayne, Pa.

• • •

The MRS statement regarding "Spiritual Expression in the Churches" (July 20 issue) may be a beginning but it falls short of a more basic problem. Most (not all) Mennonite churches can readily accept new expressions of worship such as more spontaneous praise, healing ministry, raising of hands, etc. What is not so readily acceptable is when these new expressions are singled out as somehow *more spiritual* than the traditional or formal expressions—thus one hears such statements as "that is a Spirit-filled church" or "that is a dead church" based on certain outward expressions of worship. Why not view both new and old on an equal basis? I venture to say we would all be more willing and able to stay with our congregation as MRS encourages!—**Glenn Slabaugh**, Goshen, Ind.

marriages

Buehrer—Short.—Mark Buehrer, Archbold, Ohio, United Church of Christ, and Lisa Jo Short, Stryker, Ohio, Lockport cong., by Peter H. and Sheryl J. Dyck, June 25.

Clair—Ueberschlag.—David Clair, Saskatoon, Sask., and Lynn Ueberschlag, Kitchener, Ont., First Mennonite cong., by Brice Balmer, May 8.

Good—Gingerich.—Glen Good, New Hamburg, Ont., Nithvalley cong., and Anne Gingerich, Petersburg, Ont., Steinmann cong., by Amzie Brubacher and Fred Lichti, July 10.

Hunsberger—Roth.—Kevin Hunsberger, Baden, Ont., Shantz cong., and Karolynn Roth, Baden, Ont., Steinmann cong., by Ed Kauffman, July 24.

Langhorst—Hjorth.—Frank Langhorst, Catholic Church, Beemer, Neb., and Shari Hjorth, Beemer cong., Beemer, Neb., by Ray Pile, July 31.

Lichti—Buckrell.—Larry Lichti, Tavistock, Ont., Tavistock cong., and Marilyn Buckrell, Burgessville, Ont., Baptist Church, by Fred Lichti, June 26.

Mishler—Hochstetler.—Kent Mishler, Howe, Ind., and Carla Hochstetler, Shipshewana, Ind., both of Shore cong., by Tim Lichti, July 10.

Morgan—Yoder.—Jeffery Morgan, Cumberland, Md., Lutheran Church, and Karen Yoder, Pinto, Md., Pinto cong., by Elvin J. Sommers, July 24, 1982.

Nissley—Lawton.—Timothy P. Nissley, Charlottesville cong., Charlottesville, Va., and Miriam E. Lawton, Free Methodist Church, Silver Spring, Md., by Wayne Lawton (father of the bride), Addona Nissley (father of the groom), and Vernon Isner, July 24.

Nofsinger—Wenger.—Gary Nofsinger, Washington, Ill., and Christine Wenger, Chesapeake, Va., Mt. Pleasant cong., by Robert Mast, July 24.

Otto—Gonzales.—John Walter Otto, Broomfield, Colo., Glenn Heights cong., and Rosalie Gonzales, Denver, Colo., by Darrel D. Otto, father of the groom, May 22.

Stuckey—King.—Andrew Stuckey, Archbold, Ohio, Lockport cong., and Lori King, Ridgeville Corners, Ohio, West Clinton cong., by Walter Stuckey, June 26.

Trissel—Linhart.—Greg Trissel, Harrisonburg, Va., Harrisonburg cong., and Lori Linhart, Harrisonburg, Va., Williamsburg (Va.) cong., by Ken Brunk and Phil Ebersole, June 26.

Wergin—Eicher.—Ron Wergin, United Methodist Church, Milford, Neb., and Tami Eicher, Milford, Neb., Beth El cong., by Ed Wenger, June 12.

Witzel—Deiterding.—Randy Witzel, Woodstock, Ont., and Nancy Deiterding, Stratford, Ont., both of Cassel cong., by Dan Nighswander, July 10.

Wyckoff—Shearer.—Robert Wyckoff, North Wales, Pa., and Lori Beth Shearer, Telford, Pa., Franconia cong., by Floyd Hackman, July 24.

Zehr—Oswald.—James Zehr, Watertown Mennonite Fellowship, Adams Center, N.Y., and Deborah Oswald, Beemer Mennonite Church, Beemer, Neb., by Sam Oswald and Earnest Kauffman, July 17.

\$309,418.

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$309,418.19 as of Friday, Aug. 13, 1982. This is 41.2% of the total needed. Contributions have been received from 324 congregations and 176 individuals. Individual gifts represent \$63,948.62 of the total.

Goal: \$750,000

births

Bowman, Elvin and Connie (Inesta), San Antonio, Tex., third child, second daughter, Britany, June 18.

Constantopoulos, Jimmy and Anne (Bender), Lawrenceville, Ga., Nicholle Rose, May 30.

Derstine, Lamar and Rose Marie (Coccia), Souderton, Pa., second daughter, Kristin Rose, July 30.

Doherty, Jim and Susan (Bayne), Overland Park, Kan., third child, first daughter, Jennifer Bayne, July 9.

Fougeron, Ken and Sherry (Jantze), Milford, Neb., second daughter, Abbie Lynn, July 23.

Fox, Larry and Cindy (Weber), Ephrata, Pa., first son, Jesse Weber, July 22.

Green, Tim and Karen, Waynesboro, Va., third child, second son, Wesley Ryan, July 16.

Greenawalt, Fred and Delores (Gangwer), East Goshen, Ind., second child, first son, Adam Jacob, adopted on Apr. 20.

obituaries

Bontrager, Chris Perry, son of Dan and Mattie (Gingerich) Bontrager, was born in Iowa Co., Iowa, June 10, 1899; died at Pleasant View Home, Kalona, Iowa, Aug. 3, 1982; aged 83 y. On Feb. 7, 1923, he was married to Viola Hershberger, who survives. Also surviving are 6 daughters (Velma—Mrs. Cecil Christner, Helen—Mrs. Keith Miller, Betty Dyer, Clara Belle—Mrs. Omar Schlabaugh, Carolyn Bontrager, Marjorie—Mrs. Elmer Friesen, and Marilyn), 26 grandchildren, 20 great-grandchildren, 2 brothers (Marion and Glen), and one sister (Dorothy). He was a member of East Union Mennonite Church, where funeral services were held on Aug. 6, in charge of J. John J. Miller and Lonnie Yoder; interment in East Union Cemetery.

Eigsti, Edward, son of Daniel and Elizabeth (Steinman) Eigsti, was born in Waldo Twp., Nov. 29, 1889; died at Maple Lawn Homes, Eureka, Ill., Aug. 1, 1982; aged 92 y. On Dec. 31, 1912, he was married to Alma Slagel, who survives. Also surviving are 3 daughters (Edna Shoemaker, Kathryn Reeves, and Esther Sutter), one son (Arthur), 14 grandchildren, 13 great-grandchildren. He was a member of Waldo Mennonite Church, where funeral services were held on Aug. 4, in charge of Lester Zook and Robert Harnish; interment in Waldo Cemetery.

Kavelman, Neil H., son of Frederick and Evelyn (Woods) Kavelman, was born on May 3, 1920; died of cancer at Kitchener, Ont., July 29, 1982; aged 62 y. He was married to Viola Boshart, who survives. Also surviving are 2 daughters (Joan and Grace—Mrs. Dave McGraw), 2 sons (Edward and Dennis), 7 grandchildren, 3 brothers (Henry, Earl, and Howard), and 2 sisters (Katherine—Mrs. Willard Pfohl and Leona—Mrs. Irvin Schroder). He was a member of Erb Street Mennonite Church, where funeral services were held on July 31, in charge of Wilmer Martin; interment in Erb St. Mennonite Cemetery.

Landis, Hettie H., daughter of David E. and Fannie K. (Huber) Herr, was born in Lancaster, Pa., Apr. 14, 1895; died at Lancaster General Hospital on Apr. 2, 1982; aged 86 y. On Nov. 23, 1916, she was married to Sanford A. Landis, who died on June 7, 1962. She is survived by 3 sons (David H., Sanford H., and John H.), 3 daughters (I. Elizabeth—Mrs. Earl Breneman, Dorothy—Mrs. Paul Charles, and Fannie M. Landis), 23 grandchildren, 27 great-grandchildren, and one brother (Roy H. Herr). She was a member of Mellinger Mennonite Church, where funeral services were held on Apr. 5, in charge of Paul G. Landis and B. Charles Hostetter; interment in the church cemetery.

Nissley, Dennis Dale, son of Rudolph and Mary (Mullet) Nissley, was born in Glendive, Mont., July

Hershberger, Doug and Mary (Scheideler), Milford, Neb., first child, Nicholas Dale, July 26.

Hochstetler, Roy and Patti (Nussbaum), Dalton, Ohio, second child, first daughter, Jessica Nicole, July 29.

Kauffman, Vernon and Roxanne (Treaster), Belleville, Pa., fourth child, third son, Austin Joel, July 27.

Miller, Paul and Pat (Miller), Hartville, Ohio, second child, first daughter, Emily Joy, July 16.

Miller, Perry and Betty (Troyer), Hartville, Ohio, second son, Zackery Scott, May 17.

Stutzman, Allan and Peg (Kennel), Wood River, Neb., first child, Alanna Marie, July 1.

Oyer, Stan and Jane (Koch), Timber Bay, Sask., first child, Samuel Luke, Aug. 2.

Troyer, Dennis and Shelly (Springer), Milford, Neb., first child, Karlette Rae, July 31.

Weaver, Mark and Darlene (Hostetler), Pomona, Calif., Matthew Brent, born on April 15, adopted on June 15.

24, 1949; died suddenly at his home on Apr. 18, 1982; aged 32 y. On Sept. 24, 1977, he was married to Laura Hochstetler, who survives. Also surviving are 2 sons (Tad Michael and Rob Jeremy), his parents, 2 sisters (Bonnie Nissley and Arlene Jantzi), and one brother (Thomas). He was a member of Red Top Mennonite Church, where funeral services were held on Apr. 22, in charge of Jonas Beachy; interment in the church cemetery.

Slabaugh, Joseph, son of Neil and Emma Slabaugh, was born in Ohio, June 12, 1908; died at Chesapeake, Va., July 20, 1982; aged 74 y. He was married to Barbara Yoder, who survives. Also surviving are 2 daughters (Laura Zook and Sharon Zook), one son (Olin), 7 grandchildren, one sister (Sarah Miller), and 2 brothers (Levi and Alva). He was a member of Deep Creek Mennonite Church. Funeral services were held at Mt. Pleasant Mennonite Church on July 22, in charge of Phil Miller and Robert Mast; interment was in Mt. Pleasant Cemetery.

Wonderley, Norma, daughter of Roy and Sylvia (McGuire) Dickerson, was born in Montgomery, Ind., Sept. 3, 1934; died at Charlottesville, Va., June 29, 1982; aged 47 y. She was married to Carl P. Wonderley, who survives. Also surviving are her mother, 4 sisters (Mrs. Eldon Swartztruber, Mrs. Paul Beiler, Catherine Dickerson, and Mrs. Willard Miller), and 4 brothers (Walter E., James R., Dale L., and Roy Dickerson). She was a member of Mt. Pleasant Mennonite Church, where funeral services were held on July 3, in charge of Phil Miller and Robert Mast; interment in Mt. Pleasant Cemetery.

calendar

Franklin Mennonite Conference annual meeting, Chambersburg, Pa., Aug. 28
Hesston College, fall classes begin, Hesston, Kan., Sept. 6
Goshen Biblical Seminary, fall classes begin, Elkhart, Ind., Sept. 7
Goshen College, fall classes begin, Goshen, Ind., Sept. 8
Eastern Mennonite College, fall classes begin, Harrisonburg, Va., Sept. 8
Eastern Mennonite Seminary, fall class begin, Harrisonburg, Va., Sept. 8
Mennonite Mutual Aid Board Committees, Chicago, Ill., Sept. 10
New York State Fellowship delegate assembly meeting, Syracuse, N.Y., Sept. 11
Lancaster Conference Assembly, Weaverland, Blue Ball, Pa., Sept. 16
Mennonite Publication Board, Colorado Springs, Colo., Oct. 1-3
Mennonite Church Historical Committee, Germantown, Pa., Oct. 5-8
Sixth Women in Ministry Conference, Rockway Mennonite Collegiate, Kitchener, Ont., Oct. 15-17
Inter-Mennonite Bible Conference (Great Lakes Area), Goshen, Ind., Oct. 17-19
South Central Conference (Joint with Western District), Hesston, Kan., Oct. 22-24
Council on Faith, Life, and Strategy, Oct. 28-31
Southeast Convention annual meeting, Miami, Fla., Oct. 29-31

Three new members for World Council

Membership of the World Council of Churches has expanded to 304 with the acceptance of the WCC Central Committee of three new churches whose membership numbers about 800,000. The three are the Orthodox Church of Finland, the Methodist Church in India, and the Joint Board of the Moravian Church in Tanzania. The Methodist Church in Samoa, formerly as Associate Member of the WCC, was also accepted into full membership, having passed the 25,000 minimum membership needed.

The Orthodox Church of Finland has a membership of 58,500. It is one of Finland's two established churches along with the Lutheran Church.

The Methodist Church in India was inaugurated last year following its independence from the United Methodist Church in the U.S.A. Its membership totals about 600,000 and its ministry is conducted in 15 different languages throughout the country.

The Joint Board of the Moravian Church in Tanzania represents three churches with their own constitutions working in three regions of the country. With a membership of more than 113,000, the Tanzanian Moravians form the largest national grouping of Moravians in the world.

Church exhibitors push power of the spiritual at energy world's fair

Under the golden glare of the Sunsphere, four World's Fair exhibits in Knoxville, Tenn., promote an unusual brand of energy—spiritual power.

Energy is the theme for the 22 national and 50 corporate exhibitors at the fair that continues here through Oct. 31, and for them energy means electrical, solar, nuclear and similarly mundane sources of power.

But the four religious pavilions—set up by Seventh-day Adventists, Southern Baptists, Churches of Christ, and a consortium of 16 denominations—focus on God as the source of energy and on humanity's responsibility to him.

Documentary film planned about Sabbath-observing 'Chariots of Fire' runner

The success of the movie *Chariots of Fire* has prompted Inspirational Films, in conjunction with Penland Productions, to begin production on a documentary film about Eric Liddell, the Sabbath-observing runner who was one of the two central figures in the Oscar-winning movie.

The Flying Scotsman, planned for release by the end of this year, will follow Mr. Liddell to

mainland China where he went in 1925 as an educational missionary. Signed to narrate the documentary is Kyle Rote, Jr., a former professional soccer star and son of a onetime football All-American.

Ken Bliss, president of Inspirational Films, helped Warner Brothers market *Chariots of Fire* in the church market, taking ads in religious publications and promoting the film among pastors in cities where the film opened.

New King James Version is a Bible updated

A Dallas theologian who served as an editor of the New King James Version of the Bible says there is no such thing as a perfect translation of the Scriptures, but editors of the latest version "like to believe it is as close as it can get to perfection."

Dr. Arthur L. Farstad, a theologian from Dallas Theological Seminary, headed a team of scholars who compiled the text for the New Testament in the first major revision of the King James Version of the Bible since 1769.

Thomas Nelson Publishers has invested \$14.5 million in the revision which took seven years to prepare and represents the work of 130 international scholars, clergy, and lay people.

The New King James Version conforms to the literary style and contains every verse of the 1611 King James Version Bible, Mr. Moore said. So why a new version?

Some of the language has been modernized "sheweth" now reads "shows," "shouldest" reads "should" and "thee" "thou," and "thy" became "you" and "your" in the new version.

Farstad further concedes that while the original King James Version of the Bible was found to be remarkably correct, he says "there are some real mistakes." Most changes concern words that hold a different meaning in today's language than they did when the original version was written.

Others are seen as actually errors. Easter, for example, is the name of a pagan Anglo-Saxon goddess, and as a religious holiday, emerged a "few centuries after New Testament times," the editors said. "The Greek clearly refers to the Passover," they explained. "Strictly speaking, 'Easter' is not an accurate translation." Therefore, in Acts 12:4, the word "Easter" in the King James Version has been changed to "Passover" in the New King James Version.

Baptist writer defends public schools against attacks by evangelicals

The public schools are getting a "burn rap" in some Christian quarters, says writer George Van Alstine, pastor of a Baptist church in Altadena, Calif.

Christians should get involved with the

public schools and try to change what they don't like about them instead of criticizing them and starting schools of their own, says Mr. Van Alstine.

"The public schools are important enough to our democratic way of life and society that they should be maintained and given our best effort. I think Christians have a moral commitment to get involved with the public schools rather than with establishing a lot of basement schools of their own."

Mr. Van Alstine's *The Christian and the Public School* (Abingdon) takes issue with evangelicals who accuse the public schools of abandoning a once strong Christian character for indifference or even hostility to Christianity.

Gallup study suggests near-death experience is fairly common one

The biblical record tells of only one man, Lazarus, who ever "tasted" death and returned to tell about it. And, even then, Scripture is mostly silent about what he saw and experienced on the other side.

But today, researchers are exploring the idea of afterlife using the next-best thing to eyewitness accounts—tales of near-death experience. One of them is George Gallup, Jr., who examines these accounts in a new book, *Adventure in Immortality* (McGraw-Hill).

Described as the first effort to catalog and analyze first-person accounts of "what happens as one approaches the threshold of death," the book also includes national survey data suggesting that near-death experiences are fairly common.

Gallup said that those reporting a positive experience were more likely afterward to approach life with gusto, take chances, and fear death less. Several expressed a conviction that their lives were governed by plans not of their making.

Chicago church sets up sanctuary for fugitives from Salvador conflict

A United Church of Christ congregation which decided to offer itself as a public sanctuary for illegal refugees from El Salvador welcomed its first refugee. The 27-year-old refugee, a student from the University of El Salvador, wore a brown bandanna over his lower face and a broad rimmed hat to protect his identity during a special service in the small 76-year-old Wellington Avenue United Church.

The student will remain about three weeks in quarters remodeled by the church after members voted to provide the sanctuary. Then he will be passed along to other churches participating in the program.

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Principalities and powers

"We wrestle not against flesh and blood, but against principalities, against powers . . . against spiritual wickedness in high places" (Eph. 6:12).

Throughout the writings of Paul there is an occasional use of the phrase "principalities and powers." Though both of these terms are common references in the lingo of our day, we sense when reading them here that what is meant is not quite what we usually mean.

The impression is given that to be involved with these powers is to face some manner of spiritual conflict against which the usual weapons are not used. So in Ephesians 6 there is call for the armor of God which turns out to be things like truth, righteousness, and peace. It is clear we are not considering the average kind of struggle. But how in day-to-day life do we identify this enemy?

H. Berkhof in a little book, *Christ and the Powers*, first published by Herald Press 20 years ago and still available, holds that the practical expression of these powers is in the natural structures by which society is organized: clan, race, and nation. I have never heard a more convincing explanation. These structures, says Berkhof, are useful and necessary to keep life orderly, but they tend to take to themselves more authority than they deserve. Too much devotion to these structures becomes a kind of idolatry against which Christians are called to struggle.

When any of these systems demands more than a minimum loyalty, it is up to us to put it in perspective as did the writer of Genesis 1 with the heavenly bodies. These, he implies, have no cosmic significance as many held. They are mere functional timepieces.

So it is with all human systems. But how do we know that these are demanding idolatry? One obvious clue is when seemingly good men indulge in questionable activity in support of the powers. An example is the trial and execution of Jesus where the doctors of the Jewish law teamed up with the Roman authorities to send him to his death. Both systems were dedicated to justice. Either one of them alone should have saved

him. But they departed from their own standards.

Yet, as Paul writes in Colossians, it was they who were defeated, not Jesus. Because he refused to play their game as would have a common revolutionary, they were shown up for what they were, fallible systems readily diverted to selfish ends.

Today an obvious manifestation of the powers is in the form of government, from the smallest township or village to the nation state. Government on all these levels is a useful manner of organizing life, but its thirst for power is insatiable and to be resisted by those who aim to worship God alone.

In Ephesians 3 Paul says that it is the task of the church to make known the wisdom of God to the principalities and powers. This observation comes on the heels of the point that God's great secret has come out. This secret is that God wills for Jews and Gentiles to be one in Christ. This was God's intention all along, says Paul, but only in his time had it come out into the open.

So now those in Christ have a loyalty which transcends all others. No longer do they need to get caught up in the smaller, petty loyalties to family, clan, region, or nation, for now they are God's people as 1 Peter stresses in 2:9, "You are a chosen race, a royal priesthood, a holy nation, God's own people." This means, of course, that Christians will always be partly out of step.

For example, last spring the service program conducted by Rosedale Mennonite Missions in Nicaragua was closed down under pressure from the Nicaraguan government. "Our attempt to promote a peace position was described by one government official as a sin against the people," writes Willis Gingerich in "The Closing of a Door" (*Brotherhood Beacon*, August 1982). "Our type of grass roots level teaching was not welcome in Nicaragua. But we could bring in money and promote occupational training in the jails."

So the service workers left. But what the Nicaraguan government will have to deal with is the presence of a Nicaraguan Mennonite Church whose task it is to help make known "the manifold wisdom of God" (Eph. 3:10).—Daniel Hertzler

Gospel Herald



**Five faces of
womanhood
by Don
Brenneman.
Page 590.**



Jesus blessing the children. A genuine biblical spirituality will mirror Jesus and the upside-down kingdom.

A genuine biblical spirituality

by Marlin E. Miller

During the last 20 years, movements seeking renewed spiritual vitality and direct experiences of divine presence have appeared in North America. Some of them make little or no claim to be Christian. Others intend to be distinctively Christian. For both the search for vital spiritual experience is an important sign of the times. It may include things which are consistent with a biblical faith. It may include things which distract from and even disparage a genuinely Christian focus. This search therefore represents both potential for spiritual renewal and possibilities for spiritual wandering. The mixed parts to this search therefore need to be sorted out.

Genuine Christian spirituality may be summarized as that quality of life in which the Holy Spirit's presence takes shape in the church and in the believer in ways which reflect the life, death, and resurrection of Jesus Christ. This quality of life is

born of and sustained by the Spirit's transforming presence. It needs a nurturing and a discipline which frees believers to become more aware of and more sensitive to the Spirit's promptings and power.

But whatever spiritual awareness, experience, or practice claims to be Christian should be tested by whether it mirrors Jesus Christ. Christian spirituality is thus that quality of life which arises from, is sustained by, and reflects the same Spirit manifest in Jesus' life, death, and resurrection. Some parts of present-day emphases on spirituality go in this direction, others do not.

At least two major streams feed into the present search for spiritual experience among North American Christians generally, Mennonites included. One centers on experiencing the Holy Spirit, on spiritual power, and on personal adoration and love for Jesus. The other stream emphasizes the inner journey of prayer, meditation, and silence.

An emphasis on prayer, meditating on the Scriptures, and the inner journey is certainly needed in the church. About four

Marlin E. Miller is president of Goshen Biblical Seminary, Elkhart, Ind. He is a member of The Assembly congregation in Goshen, Ind., and has included several illustrations from his own congregation at the urging of the editor.

Spirituality reconsidered: seeking first God's kingdom and righteousness

years ago, David Bosch sent a questionnaire to Mennonite missionaries about problems they had in overseas work. (A report of his study appears in *A Spirituality of the Road*, Herald Press, 1979). He listed such things as pursuing devotional life, having friends with whom to let down one's hair, doubts over their call, sexual temptations, a feeling of being useless or not properly appreciated, fatigue, relations with other missionaries, and relations with local Christians. Twenty-three responded to the questionnaire. Twelve said that maintaining a regular devotional life was their major problem. Another six gave it second place in their list of major problems. (To be sure, the answer may have been partly predictable: after all, it is more "spiritual" to admit having a problem in pursuing regular devotions than having squabbles with other missionaries.)

We can only guess what the responses might be if the questionnaire were given to a local Mennonite congregation. Quite likely the proportions would not differ a lot. "Normal" congregational members as well as missionaries can easily become so busy working, witnessing, and serving others—or simply in pursuing other interests—that they neglect their devotional life. Then spiritual fatigue sets in.

Without the disciplines of praying, reading the Bible, and nurturing the inner life, Christians will hardly be able to avoid spiritual emptiness or even burn-out, let alone continue to grow in faith and spiritual maturity. Cultivating a genuine Christian spirituality will therefore include the disciplines of prayer, meditation on Scriptures, and opening the inner life to God.

The Spirit's presence and power. A renewed and lively awareness of the Holy Spirit's presence and power is also needed in the church. Since the late sixties particularly, "charismatic" movements among Roman Catholics and Protestants as well as Mennonites have arisen. They emphasize direct experience of the Holy Spirit. Very often in the history of these movements, individuals or groups of people who found themselves in a situation of crisis or despair experienced the Holy Spirit in a dramatic way.

For many, the experience of the Holy Spirit means a new appreciation for the gifts of the Spirit and greater freedom in Christian witness. For many, it leads to a better prayer life and Bible study. For many, finding Christians in other denominations who share similar experiences inspires a broader vision of Christian unity. For many it brings more emotionally satisfying

expressions of prayer and praise into worship services.

To be sure, "charismatic" tendencies in Mennonite and other denominations have also at times brought excesses, and questionable teachings and practices. But without a continuing openness to the Holy Spirit, Christians will hardly avoid spiritual weakness or even despair, let alone grow in hope and spiritual strength. Seeking a genuine Christian spirituality will therefore include a deepening awareness of how the Holy Spirit is working in the lives of the churches and individual believers.

But the search for a deeper spirituality may easily fall prey to the spirit of the times. It therefore needs to be tested by whether it mirrors Jesus Christ and takes shape among Christians in ways which reflect the Spirit manifest in Jesus. It seems to me that there are three major areas of concern which should be examined in seeking to continue, renew, or develop a genuine biblical spirituality. These areas of concern represent tendencies among Mennonites as well as among others who are interested in a more vital spiritual life. These areas of concern also often apply to the current emphasis on experiencing the Holy Spirit or to the present focus on prayer and meditation.

First, there is the attempt, sometimes consciously and sometimes more by default, to *limit* spirituality to the inner and private spheres of life. This view may seek to justify itself by appealing to Jesus' own teaching and example. Did not Jesus frequently withdraw to be alone with God and pray in private? Did not Jesus teach his disciples to pray, fast, and give alms in secret? Yes indeed! And many North American Christians, Mennonites included, would do well to withdraw regularly from the frenzy of daily activity to nurture the inner life in solitude, to pray, and to meditate on the Scriptures.

However, some voices among Mennonites and other denominations are saying that genuine Christian spirituality has to do with the believer's personal and private life *rather than* with the quality of the believer's life as it becomes publicly visible. This tendency misinterprets Jesus' teaching and example. Jesus withdrew to be alone with God and to pray particularly on occasions of important events in his public ministry. Furthermore, Jesus' words against practicing one's piety in public in Matthew 6 follow his teaching about the disciples' being like a city on a hill in Matthew 5.

Jesus' followers are called to be reconciled with each other even before bringing their offerings to God, to remain faithful in marriage, to tell the truth in public as well as in private, to practice a new pattern of justice, and to show love to those considered to be enemies of one's own nation, class, profession, and kind. Such actions will be publicly visible. They are visible expressions of a new quality of life which seeks first God's kingdom and righteousness. Jesus incarnated this quality of life and called his disciples to do the same. It is a spirituality which expresses itself in *both* private prayer *and* public practice without playing one off against the other.

Working toward this balance in the believer's and local congregation's life may vary. In some cases, more attention may be needed in encouraging the disciplines of prayer and meditation. Our congregation has an annual retreat when we spend two days in worship and recreation. Some retreats during the last few years centered on strengthening the devotional disciplines. Another way to encourage personal prayer and Scrip-

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A genuine biblical spirituality is born of and sustained by the Holy Spirit's transforming presence in the community and the individual.

ture reading has been using guides such as Elizabeth O'Connor's *Search for Silence* or Maxie Dunnam's *The Workbook of Living Prayer*. This has been most helpful when shared in the context of a congregational small group or with a spiritual partner, who can offer encouragement and counsel. Our congregation has also been deeply involved in the broader community witness and is conscious of today's moral and social challenges to which Christians should respond in ways informed by the good news of God's kingdom.

Integrating personal prayer and public practice has therefore meant a more conscious effort to encourage the dimension of prayer. For other congregations, the other dimensions may need encouragement and strengthening. But in either case, an authentic spirituality which seeks first God's kingdom and righteousness will include both of these dimensions rather than considering one more important in principle than the other.

Only a spiritual halo? A second area of concern is the reverse of the first. The first seeks to limit spirituality to the inner and personal piety of the believer. The second attempts, sometimes consciously and sometimes more by default, to limit spirituality to an attitude that fits with the values that *dominate* in the broader culture and society. Or, spirituality may be limited to an attitude that fits with the values of a group or movement that would *like to dominate* in American culture and society, even if it hasn't yet arrived. In this sense spirituality reaffirms and offers support to what has broad recognition and acceptance. It provides a spiritual halo to the American way of life, to one's own social and economic class, to "Christian" America, to the "right" or the "left." (In actual fact these two views of spirituality may often fit together like two sides of the same coin.)

This view of spirituality forgets that the kingdom of God which Jesus proclaimed and incarnated is an "upside-down kingdom," to use Donald Kraybill's phrase. It means a reversal of much which seems "normal." In his *Essentials of Evangelical Theology*, Donald Bloesch acknowledges that a pitfall of modern evangelicalism and fundamentalism has been the lack of insight regarding social sin. He commends the "evangelical left" for its "well-meaning attempt to relate the gospel to the social arena" in a way which does more than confirm dominant values and trends. Bloesch cites several major evangelical leaders who recognize that the gospel is a "world-changing" message rather than a message which speaks only to individual and not to social sin. By the "evangelical left" he means such groups as the *Sojourners* community in Washington, D.C., or evangelical church leaders who sympathize with some liberation movements.

Bloesch admonishes this "evangelical left," however, because it sometimes "too easily allies the Christian faith with the social expectations of political radicalism." His concern should equally apply to Christians who are more sympathetic to the "right" or the "middle." Many Christians are also tempted to think that the values of the conservative right or the moderate middle fits best with the gospel.

A genuine biblical spirituality which mirrors Jesus Christ and

the upside-down kingdom is sustained by the Holy Spirit's *transforming* presence, rather than by elevating currently or would-be dominant values to a higher spiritual status. For example, in a sermon at a Mennonite Renewal Conference several years ago, Nelson Litwiller lamented that many charismatic Christians lack a clear understanding of the cross. Some therefore too easily identify economic or personal or social success with divine benediction, without giving adequate attention to discipleship and the way of the cross. Nelson called for a spiritual renewal which includes both greater openness to the Holy Spirit and to Christian discipleship. Or another example: In the early 1970s Mark Hatfield called participants in the National Prayer Breakfast to repent from the sin of the Vietnam War as well as to pray for God's guidance in national and world affairs. He clearly sensed the temptation of making spirituality into a halo over national commitments and rejected it. Both Litwiller and Hatfield perceived the danger of allowing a form of spirituality to become a religious halo over cultural and national commitments. Both had caught the vision of a distinctive Christian spirituality reflecting the life, death, and resurrection of Jesus Christ.

Third, there is often an attempt to *limit* spirituality to the individual rather than including the community dimension of faith. This temptation arises when a central biblical emphasis about the Holy Spirit is omitted and two other notions are joined together in a way which makes them half-truths.

According to one notion, genuine Christian spirituality arises from the individual's acceptance of and believing response to the gospel. According to the second notion, a whole society can't be expected to reflect the quality of life in Christ because it is made up of both believers and unbelievers. These two notions are often put together to form the conclusion that the Holy Spirit changes the individual rather than the society.

Sometimes this conclusion becomes a test for warning against suspected liberal tendencies. In this case, the church's witness for social or economic justice is criticized as being unorthodox, or un-Mennonite, or anti-Anabaptist. It is then said that the church should focus on helping individuals change and thus concentrate on spiritual matters. Anything else may slide into some kind of social gospel which forgets conversion.

This conclusion sees things two-dimensionally rather than with the three-dimensional view of the New Testament. On the day of Pentecost the Holy Spirit did not land on individual disciples scattered around Jerusalem and then bring them together. The Holy Spirit appeared to them when "they were all together in one place" (Acts 2:1). The Spirit thus created a new community. This means that the "first fruits of the Spirit" (Rom. 8:23) are manifest in a new community of believers which brings together both individual and social realities.

Since Pentecost, Christians are called to think not only in terms of isolated individuals or society in general as the beginning points of spiritual renewal. We are called to think in terms of the community of the Spirit, where genuine spirituality has to do with *both* the relations of Christians to each other and others *and* with the inner life of individual believers. The early church in Jerusalem therefore shared both in praising God as well as in distributing their material resources according to need. Both are signs of the Holy Spirit's presence and power.

To break down barriers. This same vision permeates the New Testament. The apostle Paul preached that in Christ

"There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female" (Gal. 3:28). He not only preached it, but helped to break down the barriers in the Christian congregations between Jews and Gentiles, slaves and free, males and females.

The message and the practice were not limited to individualistic renewal that only secondarily (or not at all) had to do with being Jewish or Greek, male or female. Nor were the message and the new unity between Jews and Gentiles or men and women expected in the same way from society in general. But the new quality of social and individual life was expected to take shape in the "church of God" (1 Cor. 10:32). This vision also encourages believers from different countries and races to share their material resources according to the standard "of equality" (2 Cor. 8:14).

This vision of both social and individual renewal is hardly surprising. Jesus himself proclaimed that the "kingdom of God" has come near. The message of the kingdom calls individuals to repentance and renewal but is not individualistic. And the kingdom's "coming near" calls for social renewal among those who respond in faith even though they may not expect society in general to adopt kingdom ways. A genuine biblical spirituality lives from this vision. It is therefore a quality of life which seeks first God's kingdom and righteousness. It is a quality of life which is born of and sustained by the Holy Spirit's transforming presence in the community and the individual.

Where genuine spiritual renewal is happening today, Christians are again catching glimpses of this vision. One who emphasizes the importance of prayer for spiritual renewal has written: "If the praying of Jesus took its character from his conviction and announcement of the breaking in upon the world of God's new age, so that his prayer for daily bread and for the forgiveness of sins is prayer for the bread of new life begun and the wholly new relationships set up, it may be questioned whether many of us pray after this manner at all. . . . Spirituality today must ask what has happened to this great vision of the kingdom. . . ." (Quoted in Kenneth Leech, *Soul Friend*, Harper and Row, 1977, pp. 190-191.) And both among some "charismatic" as well as among other Christians, a concern for both individual renewal and transformed social and economic relations in the church is being raised.


How this concern begins to take shape will vary in different congregational and broader church settings. Congregations which have overemphasized a new quality of community life at the cost of personal piety may need to encourage individual members toward spiritual renewal and growth. Congregations which have overemphasized a new quality of individual piety at the cost of new community may need to encourage a spirituality which includes economic and social renewal. Perhaps one of the major *spiritual* challenges before the Mennonite Church today comes on the side of economic and social renewal.

In a recent interview (*Gospel Herald*, May 11), Sam Steiner asked J. C. Wenger what he would emphasize today if he rewrote his book *Separated Unto God*. J. C. answered: "As I see it, the greatest need today is to get the eyes of many Christians, particularly the members of our own church, off materialism and then to promote a simple lifestyle." Other voices are also encouraging us to seek renewal in this area. The Kauffman-Rudy proposals in their recent study, *Money and Economic Issues*,

and efforts to renew a vision for Christian stewardship in the broader church are good signs. But we may also need to remind ourselves as North American Christians that an alternative to materialism is a *spiritual* issue. It has to do with seeking first God's kingdom and God's righteousness.

As a small symbol of spiritual renewal which includes economic relations, members of our congregation transfer one percent of their gross annual income for grass roots needs and development in the Third World. Since 1974, this commitment has belonged to the congregational covenant of membership. This transfer is not considered charity. It is rather seen as a symbolic repayment of a debt. The debt has arisen because the United States has become one of the world's richest and most powerful nations—partly through the exploitation of others. As a Christian community we are however responsible for living and proclaiming the way of kingdom justice. This means that we are called to take the initiative to restore what has been taken from others.

Economic as well as individual. Practically, this means that we have agreed to set aside at the beginning of each month one-percent of the previous month's income. This is brought as a special offering the first Sunday of each month. It therefore becomes a regular part of the congregational worship. Sometimes there are brief reports during open sharing time about how the funds are being used. Sometimes the congregation joins in prayer for the persons or groups receiving the funds. This small symbol becomes a reminder in the context of worship that God's kingdom and righteousness point us to a community which goes beyond the "normal" economic and national boundaries that the spirituality of God's kingdom is expressed in economic as well as individual renewal.

In summary, Christian spirituality is the quality of life in which the Holy Spirit takes shape in the church and in the believer. It is distinctively Christian to the extent it reflects the life, death, resurrection, and living presence of Jesus Christ. It is expressed both in private prayer and public practice. It includes both sensitivity to the Holy Spirit and to Christian discipleship. It leads to both social and individual renewal for those who seek first God's kingdom and righteousness. 

Obscenity, obsinety

Hiroshima,
Images of God turned mutilated statistics.
More images, forcibly raped of self-respect and will to live.
Creation, given the back hand,

a black eye,
thick lip,
bloody nose,
left naked.

Seven days of God's handiwork suddenly sees obscenity;
the ultimate obsinety.

Mutiny on the earth-ship Bounty against the Captain's way of love.

And the church looks on,
stretches,
yawns,

and has another cream-filled doughnut.

—Ginnie Horst Burkholder

Five faces of womanhood

by Don Brenneman

In Hebrews 12 we are told that we are surrounded by a great cloud of witnesses, those who have gone on before us and are waiting for us to finish our race. One day some of the women of that group got together in the heavenly realm to consider the plight of their sisters on earth. They began discussing the vocations of women, their role, their place in society and the home, motherhood, singleness, careers.

The five women who had gathered were Hannah, Deborah, Martha, Mahlah, and Mary the mother of Jesus. As they observed the women followers of Christ who are facing the issues and struggles of life and how to be faithful, Hannah spoke first.

"It seems to me that women are losing their sense of vocation as *mothers* and *homemakers*," she said. "What higher calling can there be than being a mother and raising children for the glory of God? I felt terrible all those years I couldn't have children, and I prayed and prayed to the Lord for a child. Finally the Lord granted my request and I had a son, Samuel! I raised him and dedicated him to God and his service. Then I felt fulfilled. I felt I was carrying out my calling as a woman. Later on I had three more sons and two daughters. Most people know only about Samuel, for he became a great leader in Israel. As I look at our sisters on the earth I wish they would sense the call to dedicated motherhood and nurture, bringing up children for the Lord. God knows that more Samuels are needed."

As Hannah finished speaking, Deborah started to share: "You have a point, Hannah. Motherhood is a high calling and there are those who don't take it seriously enough. But I don't believe we can say that motherhood is a woman's highest calling or the only calling God gives to women. I, too, was married. My husband, Lappidoth, is not well known. I was a homemaker and lived in the period of the Judges, before Hannah's time. But the Lord also called me to a work beyond the home. I had the gift of being able to give counsel to people. And so I would sit under a certain palm tree and men and women from all over would come to me. My story is told in Judges 4. I was also a prophetess and would speak, preaching the Word of the Lord to the people.

We were living in hard times, attacked by enemies, and the Lord called me to take leadership. I called the general, Barak, and proposed a plan to free ourselves from our enemies. General Barak was afraid and said to me: 'If you will go with me, I will go; but if you will not go with me, I will not go' (Judg. 4:8). I couldn't believe that a man, a general at that, would say that to a woman, especially among the Jews in that ancient time. To make a long story short, the enemy was defeated and Israel had peace for 40 years.

By now Martha was getting a little fidgety, and she interrupted Deborah: "I can sense that many women on earth are feeling left out, somehow made to feel that they haven't quite made it because they have not married, much less become mothers. I felt that way. As you remember, my sister Mary and my brother Lazarus and I lived together. It was a good arrange-

ment for us, but some people did not consider us normal. We felt that some pitied us or looked down on us. Some even called us 'Lazarus and the girls,' as if we weren't grown women yet when we were in our thirties. But you know it was strange, and yet reassuring, that our home was one of Jesus' favorite places to stay. That helped us to see ourselves, our worth, our place, our calling in a whole new light. We found great fulfillment serving him, hosting him. So I think the main issue of womanhood today is the place of the single woman and the attitudes toward her."

Then Mahlah spoke up: "As I see it, the greatest problem facing womanhood is the denial of their rights. Why, even in the United States the marriage laws are based on the old concept of wives as property. They are still legally considered 'dependents.' Many of the tax and divorce laws, insurance and pension plans, as well as labor laws and social security system, are based on these outdated notions. Women make only 59 cents to every dollar that men make, and it's going down. Not even the Equal Rights Amendment is passed yet which 88 percent of those polled approve.

"I remember how it was in the days of Moses. There were five girls in our family with no boys. I could tell that our parents were disappointed, especially because we girls would not be able to inherit the land of our parents. It was the custom that the land could only be passed on to sons. Then dad died. That meant that we couldn't receive the land that was promised to us in Canaan. We didn't think that was just or that God would want it that way. So my four sisters and I decided to plead our case with Moses and the leadership. Moses heard us and took it to the Lord. Justice was done and our rights were recognized. This became one of the most far-reaching decisions of all time (Num. 27:7-9). So I see *the* issue of womanhood as having to do with justice for them. I applaud those who work for it."

Finally Mary got up. She was greatly respected and had been pondering all these things in her heart. "Each of you has spoken from your own experience," she observed. "Each of you has a different face of womanhood, and each face is lovely in God's sight. Hannah's is the face of a dedicated mother and homemaker, Deborah's the face of a leader who served outside the home, Martha's the face of a single woman who joyfully served the Lord, Mahlah's the face of one who pleaded for justice. God has used each of you in your calling and place. The advice of Paul still stands: 'Let everyone lead the life which the Lord has assigned to her, and in which God called her.'

"I was made aware of that one day when Jesus responded to women who said to him: 'Blessed is the womb that bore you, and the breasts that you sucked!' But He said, 'Blessed rather are those who hear the word of God and keep it!' Then I saw it! Each of us is to do the will of God and be faithful in the place God has put us. Blessedness is not particularly in motherhood, or in an assignment outside the home, or in singleness, or in social activism. Blessedness is doing the will of God with the face God has given us."

Mary sat down. And all the women said, "Amen."



Don Brenneman is pastor of the North Goshen (Ind.) Mennonite Church.

Winter VS. Vacation with a purpose.

Vernon: We are pretty active people and like to keep busy. While in Florida, I didn't enjoy fishing or golfing like the other guys. It seemed like all I did was sit around, play games and get fat. We decided we could be of more use in Brownsville, Texas.

Bertha: We had our fears. We thought we wouldn't be able to do the work. I'm 57 and Vernon's 65. I admit there were some days when we'd come home dragging, but those were only a few.

Vernon: We enjoyed the Spanish people. They had so much spiritual life. Christianity was so fresh and new to them.

Bertha: We recommend Winter VS to anyone who enjoys meeting new people and learning to relate to them.

Bertha and Vernon Miller of Goshen, Ind. enjoyed a month of sun, work, and relaxation while the winter storms raced through the North. Their **VACATION WITH A PURPOSE** is open to **YOU**.

I'm ready to go to work
for Winter Voluntary
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A Partnership of 
Mennonite Board of Missions,
South Central Conference
and the Church of the Lamb

Kenyan leadership shaken in coup attempt

President Daniel arap Moi has ordered the arrest of virtually his entire 2,200-member air force and the closing of the nation's two universities following an unsuccessful attempt to overthrow his government on Aug. 1. More than 300 were killed and tens of millions of dollars worth of property were damaged or stolen in the wake of the abortive coup, led by low-ranking air force personnel.

Mennonite Central Committee East Africa representative Harold Miller of Lancaster, Pa., who is based in Nairobi, reported that by two days after the uprising the city was "for all practical purposes back to normal," although a dusk-to-dawn curfew remained in effect until Aug. 6. In a phone call to headquarters in Akron, Pa., Aug. 4, Miller also indicated that all Mennonite workers in the country were safe and well.

Stores and hotels in downtown Nairobi suffered extensive looting and vandalism in the hours following the coup attempt, before authorities restored order. Moi blamed the "hooliganism" of "misguided youth" for the rebellion, which received some support from students and urban poor as well as air force personnel. Coup leaders, four of whom fled to neighboring Tanzania, had accused the government of corruption, inequality, and repression.

Miller said they first became aware of the crisis when shooting broke out in Nairobi early on Aug. 1, a Sunday. At 7:00 a.m. the rebels

announced over the radio that a "National Redemption Council" was now to rule the country. But by 10:00 a.m. the radio was again in the hands of Moi's people, who warned that rebels would be dealt with "ruthlessly."

In one incident army troops reportedly gunned down three busloads of student sympathizers of the rebellion, with no survivors. Miller reported seeing 15 to 20 cars on one of the city's major highways "scattered about in various postures—a fairly realistic war scene." He noted, "Apart from the nastiest incidents during the Mau Mau period, this is the most violent incident in Kenya's recent history."

The coup attempt forced a change of plans for thousands of travelers, including two Kenyan participants in MCC's international visitor exchange program. Benson Asigo and Cleophas Machango had been scheduled to return home on Aug. 3, after having spent a year in North America. But the temporary closing of Nairobi's Jomo Kenyatta airport delayed their departure by nearly a week.

Before leaving, Machango expressed surprise at the attempt to topple Moi. "I didn't think people had come to such a point as trying to overthrow him," he commented, although noting that a recent rise in prices for food staples may have helped stir up dissatisfaction. Machango voiced some concern over the well-being of family and friends in Nairobi, where he works as an electrician.

Kenya, long one of black Africa's most stable



Coup attempt in Kenya forced Benson Asigo and Cleophas Machango to delay their return home by nearly a week.

and prosperous nations, currently suffers from high unemployment, a chronic food deficit, and a growing gap between the rich and the poor. While most consider President Moi personally honest, corruption at lower levels is widespread. Moi, who came to power in 1978 on the death of the country's founding father, Jomo Kenyatta, has received criticism in recent weeks for turning the country into a formal one-party state and the detention of several dissidents.

MCC presently has 15 personnel in Kenya, involved in teaching, afforestation, airplane mechanical work, and support services. Nine Eastern Mennonite Board of Missions and Charities personnel are currently in the country, working with education and an Islamic ministries program.

Medical association focuses on SET

Erland Waltner, executive secretary of the Mennonite Medical Association, told its annual meeting on July 23 at Bluffton, Ohio, that "our Student Elective Term (SET) program is the fastest growing arm of the MMA."

SET provides assistance for medical students to get at least one term of training in a cross-cultural setting. It is one of the reasons for the founding of the MMA. Through such an experience it is hoped to increase the health care understanding of physicians and to encourage many to include overseas service as an option for shorter and longer terms.

Since 1980 over 30 students have been approved for SET experiences in Taiwan, India, Zaire, Tanzania, Zambia, Haiti, Liberia, and other countries. New SET opportunities are

Bishop claims social transformation mission of the church

"The church has the power to transform the world but it is not going to be by force of arms," said Bishop Francisco Claver, a native of the Philippines and a Jesuit who visited Mennonite Central Committee headquarters on August 3 and 4. "The church's power is its people, poor farmers together reading the Bible, praying, discerning the Scriptures, and then acting according to the Scriptures."

Claver, who worked with MCC workers Earl and Pat Martin of New Holland, Pa., for more than three years in the Philippines, said that a mission of the church is to empower the poor so that they can gain access to the means of making a living. To do this, Claver said, the church must work for a social transformation using the power of these small groups of village farmers.

"Our church in the Philippines began work years ago. We knew that the people were hungry, ignorant, and sick, so we set up feeding centers, schools, and hospitals," he noted. But over the years, Claver and his colleagues discovered that the people were hungry, sick,

and ignorant because they were poor. The church, he said, started projects to help the poor gain access to the necessary means of making a living by forming cooperatives and credit unions. "We tried to teach them 'how to fish' instead of just giving them fish," he said.

After several more years, Claver said, he and other church people identified another deeper cause of poverty—social injustice. "When they [the poor] tried to fight for justice, they had no power," he noted. At this point, he said, the church realized that the "root problem" of poverty, social injustice, and powerlessness is "lack of respect for human dignity" by governments and other powerful groups and individuals. Claver said that the people in power often use that power to keep themselves in power at the expense of the poor.

Without social change the poor will not be able to meet their basic needs and "be self-sufficient with dignity," he said. "Social transformation is the mission of the church."

Claver is known internationally for his vocal opposition to the martial law regime in the Philippines. Earl Martin describes him as "perhaps the most eloquent voice nationally and perhaps internationally for the defense of human rights from the perspective of faith" at the height of martial law.

church news

being negotiated in Israel and Nepal.

SET operates under the Mobilization for Mission project of MMA. These gifts are tax-deductible and no budget has ever been set for it. As needs arise, the MMA membership is notified and expenses have always been met.

Some new guidelines were approved by the MMA members for SET: 1. Applications require one year for processing. 2. Priorities go first to MMA members, other Mennonite and Brethren in Christ students, and finally to any others who may apply. 3. Normal travel subsidy will be 75 percent of economy fares; spouses are eligible for the same. 4. Special circumstances will be considered.

In other actions the MMA adopted a statement (similar to what the Mennonite Health Association adopted last March at Louisville, Ky.) expressing commitment to serve health needs in peace and war but expressing opposition to the current nuclear arms race and urging resistance to the civilian-military contingency hospital plan being promoted by the Department of Defense.

Also adopted was a statement opposing capital punishment, including the "so-called more humane methods such as drug injection."

Twenty-four new members were received into the association (total membership about 460).

Linford K. Gehman continues as MMA president, Carl N. Rutt is president elect, and Roger Unzicker is secretary-treasurer.—Bernie Wiebe, for Meetinghouse

Birmingham Church reaches large audience

About a year ago, the Birmingham Mennonite Church took a step of faith by going on radio with their own program produced locally by Pastor John Verburg, using *Art McPhee in Touch* scripts.

That five-minute broadcast, released on Saturday between 7:00-8:00 p.m. to a limited audience, gave way in February to one-minute spots aired in prime time. After discussing a variety of formats and times with the station, "we settled on three, one-minute spots each week," John says. We felt that "if we were in the same time slot consistently over a longer period of time our effectiveness would be quite good.

"The Tuesday and Thursday programs are run about the same time during morning rush hour driving time for one month and then during afternoon rush hour driving time the next month," John says.

"The Friday program is aired after midnight each time during a special 'hard Christian rock' program called *Bread and Jam*."

According to station personnel, a large audience is listening from midnight to 5:00 a.m. every Friday and Saturday morning.

"Apparently we are the only people trying to reach out to that audience," John notes.



MBM sends out 16 new volunteers

Sixteen persons were prepared for Voluntary Service assignments with Mennonite Board of Missions in a July 11-18 orientation in Ohio. The group spent the first part of the week in Kidron, with sessions on communication, lifestyle, food, and an insightful look at historical Anabaptism led by Ervin Schlabaugh.

Two days were spent in Cleveland, where, for many the highlight was an afternoon in the park eating lunch and "people watching."

Orientation ended with the group's participation in the Festival of Missions at the College of Wooster July 17-18. Sunday afternoon's commissioning service was especially meaningful—new VSers left feeling "sent" by the broader church.

The volunteers are: (Front row, l. to r.) Karen Marner, Marengo, Iowa, to Champaign, Ill.; Cheryl Fisher, Kalona, Iowa, to Carlsbad,

N.M.; Kelly Moyer, Souderton, Pa., to Tucson, Ariz.; Mafra Swartzendruber, Hesston, Kan., to Sterling, Ill.; and Shelly Erb, Uniontown, Ohio, to Fort Dodge, Iowa.

(Middle row) Marilyn Roth, Shipshewana, Ind., to Carlsbad, N.M.; Brad Moyer, Souderton, Pa., to Tucson, Ariz.; Betty Moyer, Souderton, Pa., to Tucson, Ariz.; Ruth Suter, Harrisonburg, Va., to Fort Dodge, Iowa; and Henry Yoder, Grantsville, Md., to Crooked River Ranch, Ore.

(Back row) Greg Abel, Midland, Mich., to Sterling, Ill.; Susan Wensel, Spring City, Pa., to Aurora, Ohio; Karen Slabach, Milford, Ind., to Champaign, Ill.; Earl Moyer, Souderton, Pa., to Tucson, Ariz.; Terry Sutter, Harrisonburg, Va., to Fort Dodge, Iowa; and Esther Yoder, Grantsville, Md., to Crooked River Ranch, Ore.

Mission board consolidates new directions and vision

Paul Gingrich was reappointed president of Mennonite Board of Missions during the July 22-24 quarterly meeting of the board of directors in Elkhart, Ind. The 12-member board appointed Paul to a four-year term, with evaluations of various aspects of his work to take place each year.

In a special four-hour session, the board continued discussions with Chester Raber, a management consultant from Lancaster, Pa. Chet emphasized to board members that their job is to focus the overall mission and set goals to accomplish that mission. The board then expects staff to draw up plans and do the necessary work to meet the goals.

"The board of directors is becoming more of a legislative body and less of an administrative one," said Paul. "Chet Raber is helping us learn that the board should be less involved in

day-to-day management detail and more concerned about overall direction."

The three divisional committees of the board—home ministries, overseas ministries, and administration and resources—did not meet this time. The newly established pattern is for them to meet prior to each Board meeting except the summer one.

In other business, the board of directors: —Endorsed Mennonite Church General Board's "A Call to Faithful Stewardship".

—Reviewed a midyear financial report which showed 1982 contributions of \$1.1 million running 6.6 percent ahead of last year's pace at the end of June, but slightly behind this year's projections.

—Approved the General Board's "Vision for Witness" statement as the basis for all MBM ministries.

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

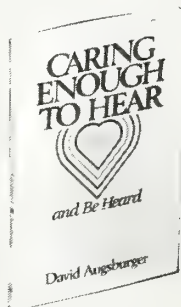
PERSON

Mennonite Marriage Encounter weekends will be held Oct. 15-17 at Denver, Pa., and Oct. 22-24 at Salem, Ore. For more information contact: (Pa.) Family Life Commission, Salunga, PA 17538, (717) 898-6067 or 393-5426; (Kan. and Ore.) Paul and Lois Unruh, Box 347, Newton, KS 67114, (316) 283-5100.

Stewardship, giving, lifestyle, conservation, ecology, farm issues, and volunteerism are some of the range of stewardship issues about which Robert Yoder can provide workshops and Bible teaching. To arrange for Yoder, who is staff person for congregational stewardship education with the Mennonite Board of Congregational Ministries, contact him at R. 1, Eureka, IL 61530; (309) 467-2670.

PRINT

In *Caring Enough to Hear and Be Heard* David Augsburg writes that "to open the channels of hearing and being heard is the crucial first step in clearing communications, clarifying



covenants, and creating genuine community. . . . A relationship is as good as its communication is mutual." Augsburg deals with the causes of communication failure and uses personal illustrations, diagrams, exercises, psychological principles, and case histories to help persons improve their communication skills. The book includes suggestions for personal growth as well as group processing. \$4.95 (U.S.)/\$5.95 (Canada) from Provident and other bookstores.

In *Repairing the Breach: Ministering in Community Conflict* Ronald S. Kraybill calls Christians to involvement in ministries of reconciliation. Kraybill, director of Mennonite Conciliation Service for MCC, reviews alternative means for resolving

disputes between groups, between individuals, and within a group. Beginning with a biblical basis of reconciliation, he introduces a conceptual framework for resolving conflict in which a variety of roles for peacemakers are defined, including those of observer, legitimizer, advocate, resources expander, and mediator. \$3.95 (U.S.)/\$4.75 (Canada) from Provident and other bookstores.

Revised lists of peace books for children and for youth and adults are available from Dorothy Cutrell, Provident Bookstores, Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683.

Single Voices, edited by Bruce Yoder and Imo Jeanne Yoder, seeks to address singleness needs and issues within the context of the church—the family of God—composed of single as well as married persons. The seven authors write about singleness in conjunction with: the church, relationships, Scripture, professionalism, sexuality, spirituality, and in a married society. A good discussion piece for congregations, small groups, and Sunday school classes working at the implications of living as the family of God, with a reflection and study guide. \$6.95 (U.S.)/\$8.35 (Canada) from Provident and other bookstores.

AUDIOVISUALS

The Last Epidemic: The Medical Consequences of Nuclear War details the effects of a nuclear attack and points out the absurdity of expecting any meaningful medical response to care for the injured survivors. It suggests that the only proper medical action is preventative medicine: freezing and then reversing the arms race. The descriptions of the current situation and the probable immediate and long-term effects of a nuclear explosion will cause fear and anxiety, but they will also provide necessary information to concerned Christians who want to apply Christ's message of hope and security to the situation. Produced by Physicians for Social Responsibility, the 36-min. film is available from the MCC Audio-Visuals Library, 21 S. 12th St., Akron, PA 17501; (717) 859-1151.

Resource materials for this column are compiled by Jon Kauffman-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515-1245.



From left: Mike Hostettler and Jim Bowman prepare to shoot a scene from *The Weight* near Kokomo, Ind. The crane was custom-designed and built under the supervision of crew member Paul Showalter.

TV cameras roll in Kokomo; *The Weight* will be ready for viewing next year

"We're here with the film crew," the driver of the first vehicle says to the parking attendant. The man nods his head, points his stick, and a caravan of assorted vans, trucks, and cars passes in a cloud of dust.

After two years of planning, filming for *The Weight* is underway in the central Indiana area surrounding Kokomo. Forty people, including extras from the Howard-Miami Mennonite Church, spent three nights and about 700 man hours at the Howard County 4-H Fair filming a scene that runs for about three minutes in the finished film. The filming became one of the more popular side shows at the fair, providing cast and crew with a unique opportunity to share with interested bystanders.

Central Indiana is also making an impression on the film team. Howard-Miami Mennonite Church, the host congregation, has pitched in to provide everything from food and lodging to sets and props for the scenes. Hospitality has been so good that the planning team is desperately trying to think of a sequel.

"When this film is finished it will stand as a testimony to the peace witness of the Mennonite Church; and to the concern, contributions, and hard work of many of its members," commented producer Ron Byler.

The film, which is being done in cooperation with Mennonite Board of Congregational Ministries, will be available to groups early in 1983.

A visitor's view of two countries in development—Botswana, Zimbabwe

After dusty Botswana, Zimbabwe seemed cool and green. Of course it wasn't—the difference was merely the paved road and the trash-free countryside.

The paved road that runs from Victoria Falls to Bulawayo is the road we as tourists, like thousands of other tourists in Zimbabwe, took to see the falls. Its roadside tables are placed as closely as every ten kilometers. It runs through Wanki national park where we watched for giraffes and elephants. Strips of land through which the elephants had passed were scarred with twisted and uprooted trees, looking very much as though a tornado had recently passed.

The road is also marked every kilometer with the number of kilometers from the border. It was at the 73 km mark, where less than 24 hours after we had passed, a group of tourists like us were kidnapped and held hostage in lieu of the government's release of Zipra members being held in detention.

Zimbabwe People's Revolutionary Army (Zipra) is the guerrilla expression of opposition to the ruling party. It is controlled largely by the Ndbeles, a tribe strong in western Zimbabwe around the industrial city of Bulawayo. The Ndbeles are in the minority. The Shona tribe, Prime Minister Robert Mugabe's tribe from eastern Zimbabwe, has the majority.

The Ndbeles fought with the Shona for independence in white controlled Rhodesia. After independence, the blacks now control the politics, though the whites still control the economy. The radical Zipra of the Ndbeles feel that the Shona controlled government is moving too slowly in economic reform, particularly in land control. White money and black labor have developed Zimbabwe noticeably above its western neighbor, Botswana, where black controlled development is just beginning to emerge with the help of outside expertise—at the request of the government—with agencies such as Mennonite Central Committee.

In Zimbabwe, where black skills development must be assisted if the blacks with the political power are ever to share in the economic control, MCC is also present. It was to the MCC guesthouse in Bulawayo that we were headed, forced to make part of our trip after nightfall due to car trouble.

At dusk, we saw an army vehicle, and shortly after dark the car's headlights caught the reflectors on a policeman standing at a roadblock. He wanted to know only from where we came and our immediate destination—from Victoria Falls to Bulawayo. He let us pass. Again on the road, we soon saw an army tank. The obvious military presence surprised us, but we soon got to the city of Bulawayo intent on finding the guesthouse.

The next morning, we headed toward the

Botswana border where we faced another police roadblock. The young man who stopped us said, "You should have no trouble. But I am off duty now, will you please give me a ride?"

We took one look at his weapons and quickly said, "Of course."

"With these people there is always trouble," he said. "Last night some guerrillas broke in and robbed some places for money. They took \$17. They need more money to get weapons."

We let him off, went through the border post, and were again on the unpaved, dusty road of Botswana leading to Francistown, Botswana, where the whites were never in control, where the economic development just beginning shows much promise, where the technical skills of the developed nations are needed and requested, where outside agencies are teaching the people the skills they need to direct their own development.

The contrasts between the two countries are obvious—one developed, unusually clean, prosperous, the other underdeveloped, poorer. But in the developed Zimbabwe, the tensions of the Ndbeles out of power, impatient with the slower pace of the government in what they see as a continuing revolution, produce the Zipra guerrillas intent on taking what they see as their own.—Susan L. Sommer

Should Mennonite history be rewritten?

It has been said that America will never move toward the full realization of justice until it rewrites its history, acknowledging particularly the unjust treatment of Afro-Americans and Native Americans. In the light of Hubert Brown's address in the opening session of the Black Caucus Annual Assembly, Aug. 12-15, at Franklin and Marshall College in Lancaster, Pa., one might wonder if the same could be said of the Mennonite Church in relation to Afro-American Mennonites.

Hubert was calling for more than a rewriting of Mennonite history. He was calling for the reorienting of Mennonite historiography to include the Afro-American Mennonite experience. To perpetuate the present rather one-sided, colorless history of the Mennonite Church is to bind the church to a distorted view of reality.

Hubert's call is for nothing more—and nothing less—than justice, which precipitates peace. It is a call to realism, that is, a recognition of another side of history. It is a call to affirm a people's struggle for Christocentric existence, he says, in spite of one of the most diabolic and systematic attempts to prevent that.

It is a call to "the church, black and white, to see, accept, and utilize the 'gift of blackness' in their midst, as well as to learn from *their* relationship and treatment of black folks in American Mennonitism."—John Rogers

Pastoral salary recommendations issued

The salary policy advisory committee of the Mennonite Church General Board is recommending a 4 percent cost-of-living increase for pastors and church agency staff persons in the U.S. Meeting on July 30, the committee noted a rise in the U.S. consumer price index of 7.2 percent from June 1981 to June 1982. Aware that many persons, including members of Mennonite congregations, will be receiving increases of less than the cost of living, the advisory committee recommended an increase for church workers of up to 4 percent for fiscal years beginning this fall or winter.

Mennonite Board of Congregational Ministries is mailing with its August *Memo* to pastors a six-page document on suggested remuneration for full-time pastors. The document proposes a base salary of \$16,900 (up from \$16,250) with an increment of \$520 for each of the first five years of experience, \$260 for years 6-10, and \$105 for years 11-20. Copies of the suggested support schedule are available upon request from MBCM.

In considering salary recommendations, the salary policy advisory committee reviewed information gathered from Gordon Zook's May 1982 sampling of congregations in 21 conferences exploring "Current Patterns of Shared Leadership in Mennonite Church Congregations." The data showed that salaries for full-time pastors in 1982 ranged between \$10,500 and \$24,900 with an average of \$18,502 and a median of \$18,000. When additional benefits were added in, total remuneration ranged between \$12,000 and \$30,400 with an average of \$20,868 and median of \$21,000.

Wisconsin v. Yoder decision to be reviewed

"Wisconsin v. Yoder, After a Decade" is the topic of a one-day symposium to be held at Franklin and Marshall College in Lancaster on Sept. 16. The meetings will take place in College Hall from 10:00 to 4:00 p.m. The symposium will review the consequences of the landmark decision for both public and private schools. The principals involved in the 1972 landmark case will assess the legal, educational, religious, and social consequences of *Wisconsin v. Yoder*. They include William B. Ball of the law offices of Ball and Skelly in Harrisburg, Pa.; Don Erickson of the University of California at Los Angeles; John A. Hostetler of Temple University in Philadelphia, Pa.; and William C. Lindholm, chairman of the National Committee for Amish Religious Freedom, of Livonia, Mich. Other participants are Dean Kelly of the National Council of Churches; Gertrude Enders Huntington of the University of Michigan; and Dean Albert Keim of Eastern Mennonite College, Harrisonburg, Va.

'Landscape' of health viewed by nurses and physicians

Wanda McDowell, head of the Bluffton (Ohio) College school of nursing, told the July 22-25 annual convention of the Mennonite Medical Association and the Mennonite Nurses Association that health is to be viewed "as a vast landscape." Wanda then painted in some of its elements: stages of life; physical, sociocultural, psychological and spiritual wholeness—wellness demands integration of these parts.

About 210 doctors, nurses, psychiatrists, dentists, several other health professionals, and their families assembled at Bluffton on the theme: "Health for All Seasons." It was to be a comprehensive look at the meaning of health.

Jep and Joyce Hostetler (Medical school professor and psychiatric nurse from Columbus, Ohio) gave two presentations on the marvelous way God created the human body and how this mechanism adapts throughout the life-span. To promote good stewardship of God's creation, they challenged all to three elements: (1) exercise regularly, (2) eat properly, (3) be involved in mind-stimulating activities.

Walter Drudge, clinical social worker from Oaklawn Center, Elkhart, Ind., told the convention that faith, operationally defined, is a relationship. The key to personhood lies in relationships.

Drudge said that the human capacity for psychological, social, and spiritual revitalization is greater than physical resources for renewal. The key health organ is the mind. "Our history resides within our cerebral library." Revisiting it, said Drudge, can be a good experience.

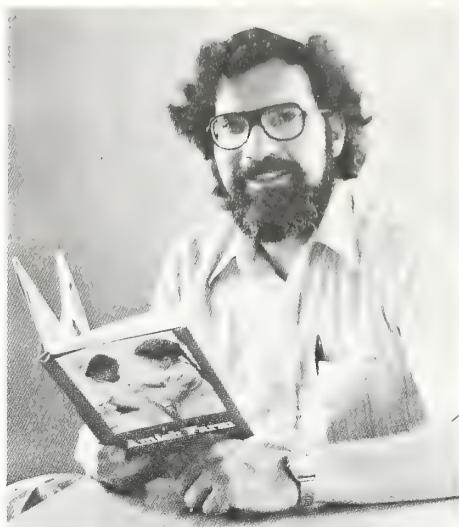
Tilman Smith, author of the recent book *In Favor of Growing Older* and the oldest person in attendance (79), encouraged the convention on the topic: "God has made everything beautiful in its time."

Norman Loux, senior psychiatrist of the Penn Foundation at Sellersville, Pa., presented eight images of health care for the future: more specialization is inevitable, hospitalization will occur in different kinds of hospitals, newer kinds of care will be developed for chronic cases, hospices will be important, patients and families will be more involved in their health care, gerontology will be much more important, team health care will be essential, and the tensions of cost versus quality will become severe.

John R. Mumaw, former MMA executive secretary from Harrisonburg, Va., had the final address on "Health and Hope Beyond Time."

Plans call for the 1983 convention to meet July 28-31 at the Laurelville Church Center, Mt. Pleasant, Pa., just prior to the General Conference and Mennonite Church meetings at Lehigh University in eastern Pennsylvania.—Bernie Wiebe, for Meetinghouse

mennoscope



Merle Good

A children's book by Merle Good, Mennonite businessman, has just been released by Walker and Company. Entitled *Nicole Visits an Amish Farm*, the text by Good is illustrated with photos taken by New York photographer Erika Stone. The book tells the story of Nicole, a black girl from New York, who came to visit an Amish girl named Charity who lived in Lancaster County, Pa. Her visit is typical of summer vacations enjoyed each year by countless city children through the Fresh-Air program. "The Fresh-Air Fund is a wonderful idea," Good commented. "When I discovered that a children's book had never been done about it, even though it's been going on for more than 100 years, I agreed to do it." The photos were taken primarily on the farm of John and Ann Lapp near Leola in Lancaster County. The Lapps themselves have hosted several Fresh-Air children and their daughter Geraldine portrays Charity in the story. Good is also a member of the Mennonite Publication Board.

Corrections: This summer has produced a small crop of errors in *Gospel Herald* news. Wenger's son, on page 467, should be Merlin instead of Aaron. The photo on page 562 includes some French Mennonites, who were part of an ecumenical worship service and who did visit Switzerland, but they were a minority in the photo. Finally, the baptisms referred to on page 545 took place at Berkey Ave., Goshen, Ind., (an omission).

Gerald and Joetta Handrich Schlabach will begin a three-year assignment as Mennonite Central Committee country representatives in Nicaragua. They have been in voluntary service at MCC headquarters in Akron the past two years, Joetta working in Food and Hunger Concerns and Gerald in Information Services. Joetta is a member of Grand Marais (Mich.) Mennonite Church and is a daughter of Willard and Mary Lehman Handrich of Grand

Marais. Gerald is a member of East Goshen (Ind.) Mennonite Church and is a son to Theron F. and Sara Schlabach of Goshen. Both have recently been attending Akron (Pa.) Mennonite Church.

A group of 69 international young people left for home in early August with the challenge to be "multipliers" of the insights and experiences they had gained during their year in North America. The young people, participants in Mennonite Central Committee's International Visitor Exchange Program, came to headquarters at Akron for their year-end conference. The challenge came from resource person Peter J. Dyck, who in addition encouraged the visitors to become involved in their local churches and communities, and to "take another look" at the claims and promises of Jesus. Dyck had also served as a resource for the program's midyear conference at Normal, Ill.

The Rocky Mountain Mennonite churches are preparing for their 7th annual MCC sale to be held on Sat., Oct. 16, at the Arkansas Valley Fairgrounds, Rocky Ford, Colo. Each year more and more Mennonites are discovering the sale and scenic southeastern Colorado, home of the Koshare Indians, Kiva Museum, and Bent's Old Forest National Historic Site.

Four new full-time faculty will join the Hesston (Kan.) College staff this fall. Bob Lapp, a native of Kalispell, Mont., will teach electronics. Ernie Overby, Hagerstown, Md., will teach economics and business management courses. Teaching speech and drama will be Erma Stauffer, most recently from New York City. Steve Weaver, a 1982 Hesston graduate, will be a flight instructor for the aviation department. Two part-time faculty will also begin teaching this fall: Jane Juhnke Freyenberger, recently returned from an assignment in Ghana, will teach home economics, and Norman Lichti of Reba Place Fellowship, Evanston, Ill., will teach business data processing.

A marriage enrichment retreat will be held at Laurelville Mennonite Church Center on the weekend of Oct. 1-3. Led by Irvin and Kitty Weaver, Hollsopple, Pa., and Wilmer and Lois Hartman, Marshallville, Ohio, this event is designed to assist couples who have a fairly satisfying marriage to improve their relationships. The retreat is limited to 20 couples. Register by writing LMCC, R. 5, Box 145, Mt. Pleasant, PA 15666, or phone (412) 423-2056.

Naomi Kauffman, Perkase (Pa.) Mennonite Church librarian, was named "church librarian of the year" by the Church and Synagogue Library Association at its annual national convention meeting in Albuquerque, N.M., in June. Besides her work in the Perkase congregation, Naomi promotes libraries throughout Franconia Conference, is active in the local chapter of CJLS, and is an elementary school librarian. "Her commitment to library

work in the church comes from a belief that libraries are a fundamental resource for spiritual growth in the congregation," reports Barbara Esch Shisler of Telford, Pa.

Eastern Mennonite College has an opening for director of student life, beginning on Oct. 1, pending and during federal grant received. Call vice-president Lee M. Yoder in Harrisonburg, Va., at (703) 433-2771.

Ruth Brunk Stoltzfus will be serving the Grace Mennonite Church as interim pastor beginning on Sept. 1. Her address will be c/o Grace Mennonite Church, Pandora, Ohio; phone (419) 384-3508.

Percy and Lillian Gerig will be taking an interim assignment with the Pleasant View congregation beginning on Sept. 1. Their address will be R. 1, Hydro, OK 73048; phone (405) 663-2301.

Regan and Janice Savage began pastoral work at the Groveland Mennonite Church, Pipersville, Pa., July 4. They were former residents of Harrisonburg, Va., (Park View), where Regan was attending Eastern Mennonite Seminary. They have two children, Natalie and Ryan. An installation service is being planned for next month. The Savage address is Box 57, Stump Road, Pipersville, PA 18947.

Loren Swartzendruber, pastor and church leader from Franconia Mennonite Conference, has accepted a position with the Mennonite Board of Education. MBE executive secretary Albert J. Meyer has announced that Swartzendruber will assume the position of MBE staff



L. Swartzendruber

associate on July 1, 1983. In his new assignment, Loren will be representing Board of Education concerns to the various district conferences of the Mennonite Church and conveying conference concerns to the board. In this role, he will coordinate planning and inter-staff relationships among the colleges and seminaries in the areas of development and enrollment.

Sheldon Burkhalter was installed as pastor of the First Mennonite Church of Iowa City, Iowa, during the morning worship service on Aug. 29. Sheldon and his wife, Janis, came from Blooming Glen, Pa., where they served that church in pastoral roles since 1973. They have two children, Emily Kate, 6 and Andrew Joel, 4. Their address is 2115 Aber Drive, Iowa City, IA 52240; phone (319) 354-7122.

A new **SELFHELP** Crafts warehouse and retail store is in final stages of renovation. Dedication of the center has been set for Sunday, Sept. 19, at 3:00 p.m. The dedication service will be at the new center, located on

Route 272 just north of Ephrata. **SELFHELP** Crafts, a program of Mennonite Central Committee, is a marketing outlet for poor but skilled artisans in developing countries. Its purpose is to help such artisans make a living through their traditional crafts. Elmer Neufeld of Bluffton, Ohio, MCC chairman, will be the featured speaker at the dedication. Paul Landis, president of Eastern Mennonite Board of Missions and Charities, Salunga, Pa., and chairman of MCC U.S., will be moderator.

Jerry A. Miller of Elkhart, Ind., will join Eastern Mennonite College's admissions office on Sept. 1. In his new post, Miller will share responsibility for off-campus student contacts with other staff persons, working particularly in Virginia, Maryland, and Ohio. He will also coordinate



J. Miller

an expanded campus visit program under the theme, "See EMC." "Miller brings a deep commitment to relating to college age young adults, with much experience in group dynamics and life planning," said Ross D. Collingwood, director of admissions at EMC.

For the fifth consecutive year, the Lancaster Mennonite Historical Society's genealogy committee, headed by James E. Frey of Honey Brook, Pa., will offer its fall genealogy seminars. In view of increased interest, this year's sessions include a choice of two concurrent six-week seminars at beginner or intermediate levels. Sessions will be held on Tuesday evenings from 7:00 to 9:00 p.m., Oct. 5 to Nov. 9, at society headquarters, 2215 Millstream Road, Lancaster, PA 17602.

"The Second Boat," a daylong seminar on European life and migration to America in the nineteenth century after the Revolutionary War, will run Saturday, Oct. 9, at Lancaster Mennonite Historical Society headquarters, 2215 Millstream Road, Lancaster, PA 17602, from 8:45 a.m. to 4:00 p.m. Taught by John W. Heisey and sponsored by the Society's His-

tory Committee, the sessions will be helpful for history buffs and genealogists alike. Registration fees, \$15.00 for Society members and \$20.00 for nonmembers, should be sent to David J. Smucker at Society headquarters. Registrants will be accepted on a first-come, first-served basis as long as space is available.

Glen A. Roth, Lancaster, Pa., began half-time employment on Aug. 2 as assistant to the president of Eastern Mennonite Board of Missions, Salunga, Pa. Roth has also taken a position as associate pastor of the East Chestnut Street Mennonite Church, Lancaster. He moved with his family from Elkhart, Ind., to an East Chestnut Street residence early this month.

New members: Jenna Sellers, Krystal Hershberger, William McCuch, Janet McCuch, Iva Ford, and Stephanie Springer by baptism and Joe Zook, David Cattell, and Leslie Homer-Cattell by confession of faith at **Frazer**, Malvern, Pa. Tina Hedrick, Tony Lapp, Cheryl Peachey, Juanita Wolfgang, Joe Franczyk, and John Munro at **Plains**, Lansdale, Pa. Joy Benner, Pam Brunk, Tim Drescher, Mary Jean Linn, Jeremy Nafziger, Donna Shenk, and Theodore Stahl at **Park View**, Harrisonburg, Va. Michelle Garber, Bart Miller, Darlene Miller, Glenda Miller, Joey Miller, Steve Miller, Beth Ann Sommers, Don Warren, David Weaver, and Steve Yoder at **Walnut Creek**, Ohio. Sonia Nofziger at **Berkey Avenue Fellowship** Goshen, Ind. Eugenia Barley, Tim Barley, Andrea Hess, and Scott Schell at **Neffsville**, Lancaster, Pa.

Change of address: Bill Wilson from 2408 Marsh Pike, to 901 View St., Apt. C, Hagerstown, MD 21740. **Duane Beck** from Hesston, Kan., to Bethel Mennonite Church, Box 548, West Liberty, OH 43357. **Norman and Grace Hockman** from Harrisonburg, Va., to Apartado 77, La Ceiba, Honduras. **Wayne and Sheryl Lehman** to P.O. Box 14146, Westlands, Nairobi, Kenya. **Leon Ressler** family from Kenya to R.D. 1, Box 140, Peach Bottom, PA 17563. **Glen and Sylvia Hess** from Kenya to R. 1, Millersville, PA 17551. **Mark and Beverly Barwick** to 84 Avenue de Boufflers, 54000 Nancy, France.

readers say

After reading (G.H., Aug. 10, 1982) the call to "Hear, Hear!" from Dorothy Jean Weaver I wonder if the church can avoid doing some very serious thinking. If one follows her promise and arguments, which appear sound to me, can one avoid a frightening conclusion? The equation Sister Weaver presents is that "Gifts and their use=obedience to God's call." Are we pushed, by her logic, to make a judgment on whether or not the gift, when given to the church, is from God or the deceiver? Let us look carefully and walk with trepidation. It seems to me this could be perilously close to blasphemy against the Holy Spirit. Yes, it is blasphemy, if a gift from the Holy Spirit is said to be evil. God cannot save from that error—or can he?—**Lois Landis Shenk**, Lancaster, Pa.

Lavon Welty's youth ministry comments (July 27) had a point of sharp relevance for adults as well: we need to study the Bible not only for its immediate "practical application," but simply to let God speak to us about himself. For Scripture is not first a guidebook, but God's Word about who he is and what he does.

Your earlier editorial (July 13) about the preacher who became a deacon vibrated a biblical chord. Let us recognize and utilize fully all the person gifts our Lord has given. If the gifts don't fit one of our slots or boxes, let's find another way to make sure we don't waste these precious gifts. He wouldn't give us what we didn't need.

—**Henry Shank**, Apple Creek, Ohio

marriages

Bouwman—Shank.—Jan-Gerrit Bouwman, The Netherlands, Mennonite Church (Netherlands), and Wanda Shank, Dixon, Ill., Science Ridge cong., by Phillip N. Helmuth, July 31.

Cortez—Mecum.—Herman Joseph Cortez, Jr., and Sharon Joy Mecum, both of Des Allemands, La., Des Allemands cong., by Robert Zehr, Apr. 3.

Driver—Meyer.—Fred Driver, Goshen, Ind., East Goshen cong., and Joyce Meyer, Wauseon, Ohio, Inlet cong., by John Driver, June 12.

Eash—Wilson.—Eric Eash, Orrville, Ohio, Orrville cong., and Coral Wilson, Rittman, Ohio, Baptist Church, by Carl K. Newswanger, July 3.

Eigsti—Long.—Michael Eigsti and Janice Long, both of Sterling, Ill., Science Ridge cong., by Phillip N. Helmuth, July 24.

Giesking—Leichty.—Brad Giesking, Iowa City, Iowa, Lutheran Church, and Ruth Leichty, Coralville, Iowa, First Mennonite cong., by J. Stanley Friesen, June 12.

Glick—Kirchhofer.—Daniel Glick, Smoketown, Pa., Bart cong., and Helen Kirchhofer, Orrville, Ohio, Orrville cong., by Carl K. Newswanger, June 5.

Heiser—Harshbarger.—Dennis Heiser, Goshen, Ind., Willow Springs cong., and Linda Harshbarger, Goshen, Ind., Bethel cong., by Don Heiser and Duane Beck, July 24.

Lehman—Drescher.—John J. Lehman, Versailles, Mo., Mt. Zion cong., and Sandra K. Drescher, Richmond, Va., Scottdale (Pa.) cong., by John M. Drescher, July 31.

Longacre—Drescher.—Richard A. Longacre, Franconia, Pa., Swamp cong., and Rose M. Drescher, Harrisonburg, Va., Scottdale (Pa.) cong., by John M. Drescher, Aug. 14.

Mease—Gischel.—Douglas Mease, Quakertown, Pa., and Tammi Gischel, Jonestown, Pa., both of Swamp cong., by Noah Kolb, July 10.

Mishler—Grotos.—Linwood B. Mishler, Falls Church, Va., Big Spring cong., and D. Sigrud Grotos, Arlington, Va., Methodist Church, by D. Paul Mishler and J. Courtney Sheffield, June 19.

Moore—Hershberger.—Roland Moore, Columbia, S.C., Baptist Church, and Karen Hershberger, Malvern, Pa., Frazer cong., by Ray M. Geigley, Aug. 14.

Schrock—Wiley.—Don Schrock, Middlebury, Ind., and Deborah Wiley, Warsaw, Ind., both of Shore cong., by Orville G. Miller, June 12.

Steckly—Widrick.—Edward Steckly, Sweet Home, Ore., Sweet Home cong., and Cheryl Widrick, Croghan, N.Y., First Mennonite cong., by Lester Bauman, June 19.

Stobbe—Meyers.—Karl Edward Stobbe, Kingston, Ont., Mennonite Church, and Julie Anne Meyers, Waterloo, Ont., First Mennonite cong., by Earl Meyers, July 31.

Swartz—Martin.—Timothy Swartz and Rachel

Martin, Pottstown cong., Spring City, Pa., by David Greiser, Aug. 1.

Warstler—Miller.—Joe Warstler, Syracuse, Ind., Church of the Brethren, and Lavonne Miller, Millersburg, Ind., Clinton Frame cong., by Vernon

E. Bontreger and Wayne Lawson, Aug. 7.

Zimmerman—Reimer.—Philip Zimmerman, Ephrata, Pa., Hinkletown cong., and Julie Reimer, Lexington, Ill., Waldo cong., by Lester Zook, July 10.

births

Beaver, Ted and Janet, Wooster, Ohio, second child, first son, Jeffrey Edward, July 7.

Bender, Anthony and Connie (Lebold), Waterloo, Ont., first child, Luke Anthony, July 26.

Hackman, Bryan G., and Michelle (Kulpa), Norristown, Pa., first child, Jessica Michelle, Aug. 6.

Hershberger, Ernie and Janice (Miller), Hartsville, Ohio, third child, first son, Daniel Joseph, Aug. 8.

Kraybill, Nelson and Ellen (Graber), Princeton, N.J., first child, Laura Graber, July 26.

Mast, Merl and Carolyn (Miller), Goshen, Ind., second son, Julian Conrad, Aug. 7.

Mast, Weldon and Linda (Yoder), Kokomo, Ind., first child, Tara Michele, Aug. 8.

Miller, Craig and Linda (Beachy), Bunker Hill, Ind., first child, Kenan Josiah, July 29.

Miller, Lynn J. and Darlene K., Elkhart, Ind., first child, Colette Renee, July 2.

Nice, John and Bev (Short), Morrison, Ill., second son, Samuel Adam, Aug. 2.

Oswald, Denis and Julie (Einerwold), Stanton, Neb., first child, Justin Joseph, July 26.

Rosenberger, Alan and Jo, Perkaspie, Pa., first child, Jeffrey Alan, July 22.

Schrock, Dale and Jan (Mishler), Goshen, Ind., second son, Brandon Michael, Aug. 2.

Shantz, John and Rosemary (Kennedy), Kitchener, Ont., second son, Craig Andrew, July 30.

Spohn, Keith and Shirley (Schweitzer), Friend, Neb., third son, Todd Christopher, Aug. 1.

Wenger, David and Miriam (Showalter), Waynesboro, Va., third daughter, Kristi Ann, July 5.

Yeackley, Tom and Jackie (Stutzman), Milford, Neb., second child, first son, Micah T., June 15.

Yoder, Stanley and Barbara (Unternahrer), Hesston, Kan., first child, Emily Ruth, July 28.

obituaries

Kennel, Catherine Danette, infant daughter of Dallas and Lola (Miller) Kennel, Shickley, Neb., was stillborn at Geneva, Neb., July 25, 1982. Surviving are her parents, one sister (Susan), grandparents (Mrs. Peter Miller and Mr. and Mrs. Vernon Kennel), and great-grandmother (Mrs. Martha Kennel). Graveside services were held at Salem Mennonite Cemetery on July 27, in charge of Wilton Detweiler and Lee Schlegel.

King, Mary Lynn, daughter of Ralph and Brenda (Hummel) King, was born at Millersburg, Ohio, July 7, 1982; died on July 8, 1982; aged 1 da. Surviving are one brother (Chad) and 2 sisters (Angela and Melody). Graveside services were held at the Berlin Cemetery in charge of Leon Shrock and Paul Hummel.

Landes, Jacob H., son of Elias and Elizabeth (Hagey) Landes, was born in Salford Twp., Pa., Apr. 19, 1898; died of a heart attack at Grand View Hospital, Sellersville, Pa., July 27, 1982; aged 84 y. On Sept. 27, 1919, he was married to Ella Mae D. Swartley, who survives. Also surviving are one daughter (Loretta—Mrs. Ray P. Landes), 3 grandchildren, 2 great-grandchildren, 2 sisters (Mattie—Mrs. Dayton L. Landis and Mrs. Alice H. Heavener), and 2 brothers (Howard and Cyrus). He was a member of Franconia Mennonite Church where funeral services were held July 31, in charge of Earl Anders and Floyd Hackman; interment in adjoining cemetery.

Landis, Norman D., son of Raymond M. and Stella (Delp) Landis, was born at Souderton, Pa., Jan. 17, 1917; died of a heart attack at Lansdale, Pa., Aug. 4, 1982; aged 65 y. On May 14, 1938, he was married to Hannah R. Henning, who survives. Also surviving are 2 daughters (Doris L.—Mrs. Leroy J. Alderfer and Marlene—Mrs. Jacob Alderfer), 2 sons (N. Glenn and Arlen R.), his father, 12 grandchildren, 2 sisters, and 3 brothers. He was a member of Plains Mennonite Church, where funeral services were held on Aug. 8, in charge of John E. Lapp and Gerald C. Studer; interment in Plains Cemetery.

Lefever, Mary, daughter of Christian and Stella (Mowrer) Hostetler, was born in Manor Twp., Pa., Dec. 16, 1920; died at Lancaster, Pa., July 26, 1982; aged 61 y. On Jan. 3, 1942, she was married to Elvin G. Lefever, who survives. Also surviving are 3 sons (Allan, Raymond, and David), one daughter (Grace), 7 grandchildren, 2 brothers (Harvey and Harold),

and 4 sisters (Elizabeth, Dora, Miriam, and Esther). She was preceded in death by an infant daughter. She was a member of Mellinger Mennonite Church, where memorial services were held on July 29, in charge of B. Charles Hostetter, Paul G. Landis, and Landis Myer; interment in Mellinger Mennonite Cemetery.

Miller, Alvin E., son of Eli M. and Mary (Miller) Miller, was born at Middlefield, Ohio, Apr. 17, 1910; died at Elkhart General Hospital, Elkhart, Ind., Aug. 6, 1982; aged 72 y. On June 4, 1940, he was married to Edna Yoder, who survives. Also surviving are 4 daughters (Sarah—Mrs. Melvin Mullet, Velma—Mrs. Dennis Lechlitner, Mary Ann—Mrs. David Suter, and Inez—Mrs. DeWayne Householter), 13 grandchildren, 2 brothers (Joe E. and Jacob E.), and 2 sisters (Elizabeth—Mrs. Albert Leichty and Tillie—Mrs. Harley Hochstetler). He was a member of North Main Street Mennonite Church, where funeral services were held on Aug. 9, in charge of John C. King; interment in Union Center Cemetery.

Sauder, Philip Daniel, son of Clair H. and Nancy (Rohrer) Sauder was stillborn at Ephrata, Pa., Aug. 5, 1982. Surviving are his parents, 2 brothers (Timothy R. and Michael A.), paternal grandfather (Daniel E. Sauder), maternal grandparents (Elmer H. and Ruth Rohrer), and maternal great-grandparents (J. Clarence and Vera Garber). Graveside services were held at Metzler Mennonite Cemetery on Aug. 13, in charge of Wilbert Lind and J. Elvin Martin.

Cover by Michael Goldberg; p. 586 by Barbara Sahli; p. 592 by Jim King.

calendar

Hesston College, fall classes begin, Hesston, Kan., Sept. 6
Goshen Biblical Seminary, fall classes, Syracuse, N.Y., Sept. 11
Lancaster Conference Assembly, Weaverland, Blue Ball, Pa., Sept. 16
Mennonite Publication Board, Colorado Springs, Colo., Oct. 1-3
Mennonite Church Historical Committee, Germantown, Pa., Oct. 5-8
Sixth Women in Ministry Conference, Rockway Mennonite Collegiate, Kitchener, Ont., Oct. 15-17
Inter-Mennonite Bible Conference (Great Lakes Area), Goshen, Ind., Oct. 17-19
South Central Conference (Joint with Western District), Hesston, Kan., Oct. 22-24
Council on Faith, Life, and Strategy, Oct. 28-31
Southeast Convention annual meeting, Miami, Fla., Oct. 29-31

\$309,933.

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$309,933.19 as of Friday, Aug. 20, 1982. This is 41.3% of the total needed. Contributions have been received from 324 congregations and 177 individuals. Individual gifts represent \$64,048.62 of the total.

Goal: \$750,000

U.N. conference adopts plan to ready the world for an elderly majority

A United Nations-sponsored world assembly on aging which met in Vienna, Austria, adopted a world plan of action preparing governments for the fact that in a few decades, the old will outnumber the young. The 120 participating countries pledged to enhance the lives of the aging as individuals so that they could enjoy "in mind and in body, fully and freely, their advancing years in peace, health, and security."

Despite occasional references to current political crises such as Lebanon, there were no major controversies before this assembly. Most delegates expressed surprise that the problems of aging appear remarkably similar in all countries.

Delegates from China, which has 80 million people 60 or older, told the assembly that right now it still is relatively young in its demographic makeup. But projections for the year 2025 indicate that the number of aged in China will then reach 200 million.

Peace talks are masked by selfish intentions, Vatican statement says

The Vatican says peace negotiators have indulged in "empty rhetoric" and "selfish intentions" in a statement announcing the theme for the 1983 Day of World Peace. The text did not indicate which negotiators it was referring to, but from the fact that it spoke of "so many missed opportunities, fruitless negotiations, or inconclusive international conferences," it appeared that the statement was expressing disappointment over the lack of any tangible results at either the recent United Nations session on disarmament or the bilateral talks between the United States and the Soviet Union.

11 Rumanians arrested for distributing Bibles are freed, agency says

Eleven Rumanian Christians who were arrested and imprisoned for distributing Bibles have been released, according to an evangelical operation that monitors religious repression in Eastern Europe. The East-West News Service based in Camarillo, Calif., said the release apparently was the result of publicity given to the case in congressional hearings regarding continuing Rumania's status as a "most favored nation" in trade with the United States.

Klaus Wagner, the reputed leader of the Bi-

ble-distribution operation, was said to have been beaten and given electric-shock treatments in prison. He and Maria and Fibia Delapeta were sentenced to more than five years in prison in December and the other eight were given sentences of up to six years in prison last March.

Nation's Catholic bishops defer action on statement on peace and nuclear war

The nation's Catholic bishops have decided to defer collective action on a long-awaited pastoral letter on nuclear arms and peace. The controversial statement, a draft of which was released in June, was scheduled to be voted on at the annual bishops conference in November. Instead, the bishops said they may call a special session next spring for a final vote on the matter or wait until their November 1982 conference.

Archbishop Joseph Bernardin, chairman of an ad hoc committee on war and peace of the National Conference of Catholic Bishops, said the decision was made because of "the magnitude of the response" to the draft statement.

The statement largely opposes U.S. nuclear policy but does not go as far in condemning nuclear arms as many church peace advocates hoped it would. One veteran peace activist and official of the Catholic international peace group Pax Christi, Gordon Zahn, disagreed with critics who say the draft statement is a "disaster." But, he added in an article written for the lay Catholic magazine *Commonweal*, "The statement is nonetheless a disappointment for those like myself who hoped for more explicit moral guidance free from ambiguities, reservations, and exceptions."

WCC says it's dismayed at disarmament session's outcome at U.N.

The central committee of the World Council of Churches has expressed disappointment and alarm at what it called the "failure" of the United Nations' Special Session on Disarmament.

In a statement adopted here, the ecumenical agency said that "the recent inflation of bellicose rhetoric . . . from some capitals" was a factor, as was the lack of opportunity for countries other than the two superpowers to be involved in serious disarmament negotiations.

But despite what it called the "disappointing results" of the session, the World Council agency affirmed the U.N. as "central to realizing global aspirations for peace and disarmament."

Visitors describe 'absurdity, scandal and horror' in Beirut

West Beirut, according to the president of the French Protestant Federation just back from a weeklong ecumenical pastoral visit to Lebanon, is a "concentration of absurdity, scandal, and horror."

Jacques Maury and his colleagues on the visit—Lutheran Archbishop of Uppsala Olof Sundby (primate of the Church of Sweden and one of the six World Council of Churches presidents), Eastern Orthodox Bishop Maximos of Pittsburgh (Greek Orthodox Archdiocese of North and South America), and World Council of Churches Middle East Secretary Ghassan Rubeiz—reported to a session of the WCC Central Committee, meeting here (July 19-28).

Maury described the people of Lebanon as "exhausted, despairing, divided." Having suffered from Palestinian and Syrian forces, he said, Lebanon is now invaded by the Israelis, "transformed so soon after the holocaust into an imperialist and dominating power."

The Hartford Seminary and The Alban Institute announce collaboration on publications

The Hartford Seminary, Hartford, Conn., and The Alban Institute, Washington, D.C., have joined together to collaborate on the publication for national distribution of research projects conducted by seminary staff.

Three major publications resulting from this collaboration are: *Religion's Public Presence: Community Leaders Assess the Contribution of Churches and Synagogues* by William J. McKinney, David A. Roozen, and Jackson W. Carroll (in collaboration with the United Church Board of Homeland Ministries); *Explorations in Faith* by Robert A. Evans, G. Douglas Lewis, and Marjorie Hall Davis; and *Being the Church: Developing and Sharing Our Ministry* by Robert W. Johnson.

The Alban Institute, a nationally known interdenominational membership organization, is committed to the health of congregations. Through research, publications, consulting, and training, the institute endeavors to assist clergy and laity working to improve their congregations and their communities.

The seminary and the institute participate in an informal coalition with the Auburn Theological Seminary in New York and the New York Theological Seminary to collectively pursue research and educational programs with broad, ecumenical implications. All the groups have similar interests and concerns, and incorporate a broad and practical approach to research.

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Gifts and how we obtain their use

The vexations at Corinth stirred up creativity in Paul and brought out of him a whole set of figures of speech to describe the local church. Two of them appear in 1 Corinthians 3. Here within a few verses the Corinthians are first described as God's field and then as his building.

Later, in 12:4-11 it almost seems they become the construction crew with the Holy Spirit as the foreman who hands out the tools. But no, in verses 12 to 27 the figure is a body, an ordinary physical body with each member a part of this same body. This is an obvious illustration and in this section it is belabored almost to exhaustion. But Paul seems determined for the divisive Corinthians to understand that to be in Christ is to be a part of a single entity.

J. B. Phillips titled his translation of the New Testament epistles "Letters to Young Churches." It would be of interest to know what he would write about church structure if he were writing to us in our *old* churches. But since he is not, we ourselves are called upon to make the translation. The meaning of Paul's figures of speech is reasonably clear and their strength is impressive. We are given to understand that in the church there is unity through faith in Christ, but there is also particularity. This particularity is good, indeed necessary, for the functioning of the group, since a variety of functions is needed. So no one should feel inferior because his contribution to the congregation is not the same as another's or he is not given the same recognition.

What Paul neglected to comment on is how these gifts are recognized and certified by the church organization. One can assume that in these young churches there were no constitutions or plans of organization. But how *did* they get organized?

Since we do not know, we may reflect on the fact that most of us are guided by organizational plans, and that for more than 100 years, churches and other deliberative organizations in the U.S. at least have been influenced by Robert's "Rules of Order." Just now it occurred to me to wonder, Who was Robert?

I find that he was Henry Martyn Robert (1837-1923), a U.S. Army officer in the Corps of Engineers. About 1862 he was presiding over a meeting in his church in New Bedford, Massachusetts. The meeting got out of hand and he discovered there were no rules of order. So he devised a set and it has been in use ever since.

It is of interest to note that these rules were prepared by an

army officer for a church. This is an example of how we in the church tend to borrow procedures from the secular culture. It is proper that we should do this, but we should also reflect now and then on whether in borrowing from our culture we import assumptions or techniques that do not fit our theology.

For example, even in the time of Paul, the church began to use some formal organization. We read in Acts about the ordination of elders in various congregations. Today churches generally have many more functionaries than a few elders.

One of the ways of taking the church back to the people has been to reject the hierarchical system which the medieval church evidently picked up from the empire and to have the people choose their leaders. How shall they express this preference? Often it is done by election. Is it any surprise that election of church leaders is common in cultures where election is a common method of designating persons for public service?

Is election a Christian method for choosing leaders? It has things to commend it such as the opportunity for the people to show their preference as noted above. Does it have disadvantages? Yes.

Among them is the assumed competition for office. It seems clear that our society operates on the basis of a kind of social Darwinism which holds that the fittest survive and the best win. Life is viewed as a race and this is symbolized by the terminology used for elections: One is expected to "run" for office. In defense of this system we can cite the cliché which is as good an answer as any: although from our perspective democracy is not perfect, it seems to us better than any of its alternatives.

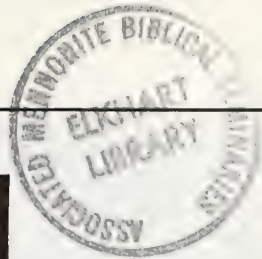
But should democratic elections be brought into the church? Presbyterians and Baptists say yes, to name only two which come to mind. As I read reports of their elections, I gather that their people run for office, or at least others promote preferred candidates. There is an openness and clarity about this which is salutary, but I do not believe it fits our Mennonite style. Indeed some of us still choose ministers by lot in order to leave the final selection to God.

To vote for one candidate in an election is in some sense to reject another. In a democratic society this makes sense because it is expected that both will run and the one who runs faster wins. (It is not as simple as this, of course.) In the Mennonite Church, to present two gifted persons for a task and to reject one of them seems an affront to the rejected one's gift.

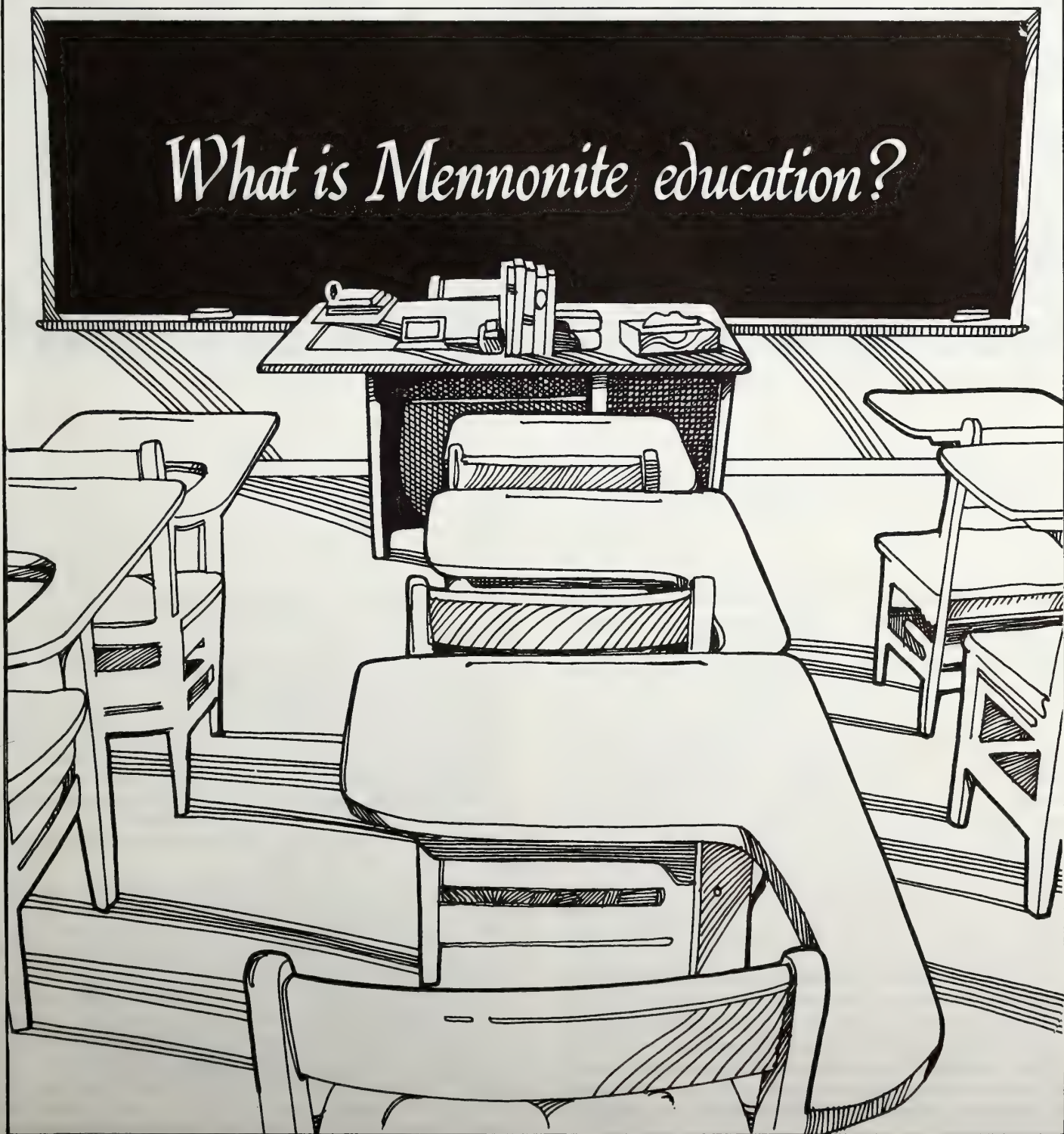
—Daniel Hertzler

Gospel Herald

September 7, 1982



What is Mennonite education?





Phebe Yoder in Africa in 1938. Missionaries were isolated, but she went to South Africa for six months and came back free.

Keep your eyes on Jesus

by Joseph C. Shenk

Editor's Note: Phebe Ethel Yoder (1903-81) served as a missionary in Africa from 1937 to 1969. This tribute was written by a onetime fellow missionary who is now pastor to students at Eastern Mennonite College. This article is reprinted from *Missionary Messenger*. Used by permission.

It was midyear, 1938. Eastern Board chairman Henry Garber and his wife, Ada, were making the first deputation trip to Africa. While they were in Bukiroba (Tanganyika), an M.K. (missionary kid) was born. At afternoon tea Phebe Yoder, a nurse, asked the visiting Garbers if they would like to see the new baby.

"Why, of course," the Garbers replied.

The wee one was brought all wrapped up with only its little round face showing. Taking the baby, Henry remarked, "What a lovely child!" Then, looking more closely, he observed, "My, isn't he dark!"

Just then another baby began crying back in a bedroom. Perplexed, Henry wondered, "What's that?"

It turned out that the baby Henry held was Rebecca Migire, newborn daughter of a student in the Bible school.

Phebe's little joke had required careful planning, since housing for the Bible school married students was on the far side of the mission compound. Some people didn't think the exchange was appropriate.

When asked about it, Phebe had a ready answer. "They're so light when they are newborn," she said, "you can hardly tell the difference."

But really, would Phebe arrange her little surprise just to say that? She probably had a deeper motive.

The previous day Phebe had been at Mugango, 24 miles from Bukiroba, in the middle of a week filled with more than she thought she could accomplish, when the mission pickup from Bukiroba drove up.

"Phebe, quickly pack your suitcase," was the message. "You are needed at Bukiroba. An M.K. has been born."

Years later Phebe told me, "But my call to Africa wasn't to nurse M.K.'s and their mothers."

Phebe didn't get back to Mugango for a fortnight. But it might have been a comfort to her to discover that a little African P.K. (preacher's kid) had come into the world in Bukiroba that same June day. In any case, the first baby that Henry Garber saw in her arms was the black one.

Phebe couldn't go on with that bitter tension concerning her "call" in her heart. To whom could she go for help? She was from Kansas, her missionary colleagues were from Virginia and Lancaster, the new church was struggling and immature. The World War spread; oceanic travel stopped; correspondence was sporadic; missionaries, especially women, were isolated as interstation traffic slowed to a trickle. Phebe got away to South

Phebe Yoder went at problems head-on and it worked because her heart was free. She harbored no grudges.

Africa for a six-month "furlough." She came back to Mugango free.

God gave Phebe an African colleague in ministry, Rebecca Muruka, a woman from Mwanza, 150 miles to the south, a member of the African Inland Church.

"Come up to Mugango," Phebe urged Rebecca. "We'll get to Jita land and do women's work."

"Doing women's work" meant holding classes and seminars for women and girls. They probably went by bicycle.

Phebe's missionary colleagues were concerned that an African "evangelist" on the Mugango station might take it into his head to go to Jita land and interfere with the women's work. They prayed that this would not happen.

But the African evangelist went. And through Rebecca's ministry he was dramatically converted. That week in Jita land was the beginning of the revival among the Mennonites that transformed so many lives in the early 40s.

When Phebe learned that prayers had been made by her colleagues that the evangelist would not go to Jita land, she said, "Rebecca and I were praying he would come."

Phebe didn't work well in the establishment. She was always full of ideas, plans, and actions. She was impatient with committees. She would cut through all that convention and do something. She helped many people by going through, around, or over obstacles.

As a young missionary colleague in the late 60s, I would fault her for that. Later I saw that the established ways of doing things favored me, a married pastor, but for Phebe it was different. So she went at problems head-on, and much of her effort paid off.

It worked because her heart was free. She harbored no grudges. She prayed about everything. We used to say of her that she had a direct line to heaven. Jesus was very close to her.

Phebe built houses and schools. She wrote books and translated. She nursed. She was the first to teach an African to drive. She taught on a dozen levels in a hundred places. She earned her Bachelor of Divinity degree and was on the faculty of the Mennonite Theological College, Musoma, Tanzania.

How is it when one walks with the Lord for a lifetime? Do the issues change? Do we change? During her last decade in

Africa Phebe gave herself to the sale and distribution of Christian literature. She fixed up a Volkswagen van like a tiny house trailer and used it for colportage.

The year she was 67 we lived as neighbors in Bukiroba. I was assigned pastoral oversight of the Ikoma District, six congregations spread over an area 60 to 150 miles southeast of Bukiroba. We collaborated to do an evangelistic-colportage trip. She wanted to sell Christian literature; I wanted to show gospel filmstrips and have baptism-communion services. My church work stipend paid for the gas; she provided the van and generator.

There were five of us, two church elders, a guest pastor, Phebe, and I. We held evening and morning services at a different congregation each day. There were two good opportunities for Phebe to sell literature. On our third day out she set up bookracks at an open-air market but she didn't sell much.

At the fifth congregation there was a cotton market about two miles from the church. Phebe planned to set up early that morning, knowing that people would have money from selling their cotton.

The night before a thousand people must have gathered to see our pictures. We announced that Christian literature would be sold at the cotton market. We men were billeted in a classroom of the district school which wasn't far from the church. Phebe slept in the van. Breakfast was in the home of one of the schoolteachers, a Mennonite.

Immediately after breakfast Phebe wanted to get on her way to the cotton market, but she couldn't go until we had loaded our bedrolls into the van. We four men were pretty slow about doing that, so Phebe got off about an hour late.

We men walked to the church where the small congregation was already gathering. Before long a lad rode in on a bicycle. He told me that the white woman had a flat tire, and he lent me his bicycle.

Phebe hadn't wanted me to be fetched. She was working with jack and lug wrench changing the tire herself. The tire was ruined; the wheel bent hopelessly out of shape.

Whatever had she hit?

There thirty feet behind the van was a square-cornered rock jutting 18 inches high out of the side of the road. She had driven right over it, both front and back wheels. Only the front tire and wheel were smashed.


She wasn't driving very fast. She had been looking up into the sky, telling Jesus how sorry she was for being so angry with the four men. "And Jesus was forgiving me," she said, "restoring peace to my soul, and then the van nearly tipped over!"

I hadn't known she was that upset. I wouldn't have found out if the fellow on the bicycle hadn't insisted on fetching me.

There we were—Phebe and I looking at each other. It was 32 years since our first encounter at Bukiroba. Maybe for the first time I saw myself and I saw her—here I was *still* interfering with her work.

She was smiling, seeing my recognition. There were a lot of children standing around watching us, and we were sort of greasy and dusty from changing the tire, so we didn't hug each other. I wish we had.

The moment of recognition passed. Phebe climbed back into the car. Reverting to form, I said, "Keep your eyes on the road, Phebe."

As the van sprang to life, she shouted back, "Not on the road, Joe; keep your eyes on Jesus." 

Editor: Daniel Hertzler

News Editor: David E. Hostetler

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Gospel Herald Volume 75 Number 36

We have borrowed too many of our educational clues from other sources, says the author. Here is his own statement based on the Anabaptist-Mennonite tradition.

Mennonite education: what is it?

by Paul M. Zehr

From Philippians 3 we discover the apostle Paul was not really educated until he met the living Christ. Only after his conversion to Jesus Christ did Paul's understanding of the world come together in an integrated way. Christian education is an attempt to integrate learning in Jesus Christ.

To speak about Mennonite education involves more than our Christian schools. We must consider who is educating 86 percent of our children who are not attending Mennonite Christian schools as well as the high percentage of our high school graduates who are not attending our Mennonite colleges. Many of these persons are receiving most of their Christian education in the congregational setting and most congregations cannot handle this task satisfactorily.

Beyond the congregational task, however, lies the task of our Christian schools. We are grateful for all the efforts teachers, parents, administrators, and boards are putting into our Mennonite schools. Yet, I fear many do not know what Mennonite education is about. We have borrowed many of our clues from other sources.

Accordingly, I would like to outline five basic principles regarding Mennonite education.

1. Mennonite education is based on a Hebraic philosophy. Much of Western society is Greek oriented. The Greeks educated by training the mind and gave the world such great thinkers as Aristotle, Plato, and other philosophers. The Greeks also trained the body. So out of the Greek world came sports. In short, the Greeks had a two-track curriculum: mind and body.

How different was the Hebraic approach to life and education? Children in Hebraic society were taught the fear of the Lord. They were taught that the total personality belonged to God. Education was not limited to the mind or body nor was education merely broken down into a threefold view of man as body, soul, and spirit. Instead, the Hebrew family understood the total personality must be committed to God. All of life was sacred so that the Hebrews considered man a unified personality living in covenant relationship with God and others in the covenant community.

Jesus built on these Hebraic concepts. He had no school, no major text books, no race track, nor a university. Instead he lived with the twelve. In the context of the totality of life, the twelve learned by observing and living with Jesus.

In the first few centuries following the beginning of the Christian church, a new emphasis on Greek thought arose. Neo-Platonism affected the Christian church so that the church

fathers began to integrate Platonic thought with Christian theology. A classic example of this is Augustine. Later, during the scholastic period, Aquinas tried to weave together Aristotelian and Christian thought. Consequently, Christianity was largely an intellectual movement with emphasis on study in the monastery. Even the Protestant Reformation, though it attempted to bring Christian thought to the lay level of European society, still was very much Greek oriented.

But the Anabaptists went back to the New Testament, to Jesus and the gospels. Here they discovered that all of life is to be brought under the lordship of Jesus Christ. Instead of educating merely the mind or training the body, the Anabaptists educated the will so that the total person began to live in obedience to Christ. In doing so, they reflected a Hebraic philosophical approach to education rather than the Greek approach found in many other Protestant leaders.

2. Mennonite education is based on a discipleship theology. At the heart of Anabaptist theology is the concept of Christianity as discipleship. A Christian is to follow Christ in life. Christian conversion must be evidenced by a changed life.

Educationally speaking, this means we are training the child for living, not merely to pass a test. The Anabaptists said Jesus was God in the flesh and he lived on the highest level of obedience to the will of God. If, therefore, we follow him in life, we will not err. Their epistemology was based on obeying Christ believing that he who obeys Christ in life will perceive the truth.

So significant was this approach to the Scriptures that the Anabaptists began with Jesus Christ and the gospels and moved hermeneutically to Paul's epistles emphasizing particularly the new life in Jesus Christ. Anabaptist theology is a Christocentric theology. In contrast, Luther began with man as sinner and moved to man as justified by faith. Zwingli and Calvin began with God and developed the decrees of God. An Anabaptist approach, beginning with Jesus Christ and emphasizing the new life in Christ, means that in education Christ is at the center of one's world-view. With Christ at the center, our approach to theology is different from both Protestantism and Catholicism.

Perhaps this difference shows up most clearly when we face the ethical teachings of the New Testament. The early church placed Christ at the center of its ethical teachings. For Mennonites, theology and ethics are not separated. We have raised ethical behavior to the level of theology. We are concerned not only about right doctrine, we are also concerned about right living.

Mennonite education is education to produce a life more than a degree. It is education to bring the student into the full-

Paul M. Zehr is director of adult education for Lancaster Mennonite Conference. This article is a condensation of an address at a Christian School Teacher's Institute.

ness of life in Christ so that he both lives and understands the meaning of faith in Christ in terms of day-to-day experiences of walking in obedience with the living Lord. This is significant because much of Western Protestant thought has separated ethics from theology. Right doctrine is important, but ethical behavior is often overlooked. This is illustrated by various areas of discipleship including love and nonresistance.

Mennonite education must recapture the concept of educating the child to live a life of obedience to Christ. How do we do that, however, when many Christian schools are using curriculums produced by organizations whose view of Christian education is not based on a discipleship theology nor on a Hebraic philosophy?

3. Mennonite education is training for Christian community. God's people have always lived in the context of covenant community. In the Old Testament this covenant bond was both with God and with one's fellowmen within the covenant community. This is reflected in the Ten Commandments where the first four commands describe one's relationship with God and the last six describe one's relationship with others in the covenant community. This theme is likewise emphasized in the prophets where broken relationships within the covenant community indicates also a broken relationship with God. This theme is found also in the gospels where Jesus called the twelve to live together in Christian community. It is found in the early church where salvation in Christ meant coming together in a local body of Christian believers and sharing life together in the context of covenant community called the church. Perhaps the greatest dimension of covenant community is expressed in Revelation 21 and 22 where God's people live in his divine presence as the community of the redeemed.

The covenant community has many implications for Mennonite education. To come to Christ means to come to the visible body of believers, the local congregation. Mennonite education is education to live and relate to others in the context of Christian community. One of the major reasons for the Christian school is for education to take place in the context of a wholesome Christian environment. Here the student learns by who his/her associates are. Sociologically the child participates in community on the elementary level, but moves beyond the sociological dimension to the spiritual dimension on the high school level after the child has become a Christian.

The Christian high school must be a meaningful participation in Christian community both spiritually and socially. Thus

we educate with Christian community in mind so that the high school graduate knows how to live in Christian community in the local congregation. Such concepts as brotherhood, peace, and unity are taught so that stratification does not become a barrier disrupting wholesome Christian relationships.

Our emphasis on Christian community means the Christian student discovers that he is part of a great movement of the people of God in history as well as part of the local fellowship of Christian believers which expresses visibly the contemporariness of this Christian movement. Our aim in Mennonite education is to produce mature Christians who can live together in peace and harmony in the local fellowship of Christian believers.

4. Mennonite education is training toward conversion, training in conversion, and training beyond conversion. One of the most significant differences between Mennonite education and Protestant and Catholic education is our understanding of the status of children. In Catholicism it is assumed the child has original sin and needs infant baptism to remove that original sin. From baptism onward one is educating a Christian in Catholic thought. This child's life is later confirmed upon completing catechism class and at the first communion he receives the gifts of the spirit. Thus Catholic religious education is designed to train Christians. In Protestantism it is the opposite. Here the child is lost from birth until the child makes his own decision to become a Christian. Even infant baptism among many Protestant groups is designed to be a dedication experience rather than a removal of original sin. Consequently in Protestant education one is training a sinner to become a Christian. The net result is often child evangelism with an attempt to lead that child to accept Jesus Christ as quickly as possible often resulting in conversion at a very young age.

In Mennonite education, however, we understand the child is born in innocence and the atonement of Jesus Christ covers the age of innocence. Consequently, there is no strong need for evangelistic appeals to children as is found in child evangelism. That is why Protestant curriculum for Mennonite Christian schools does not meet our needs.

Part of that innocent age, however, is more of a twilight period which may be called the age of awareness between ages 6 and 11. During this time the children may have spiritual experiences which can become frustrating to parents, teachers, and the child. Frustration arises because parents and teachers are not sure if this is a conversion experience or not. During the age of awareness, parents and teachers can help the child understand God freely forgives, affirms the child's experience, and advises the child that God will speak to him or her again.

From the age of innocence and the age of awareness, the child moves into an age of awakening between the ages of 12 and 16. Here the child is most ready to make a complete commitment to Jesus Christ.

In Mennonite education we educate the child up to approximately age 12 *toward Christian conversion*, being careful not to follow the way of child evangelism and lead children to premature commitments to Christ. In the teen years we educate the child in *true Christian conversion* and throughout his or her Christian high school experience lead the person in Christian maturity.

These three periods of the child's life; the age of innocence, the age of awareness, and the age of awakening must be distin-

Be kind to the experts

Don't criticize
the young consultant.
How is he
supposed to know
the "new" programs
that he proposes
were scuttled
thirty years ago?

—John D. Engle, Jr.

guished. As we integrate our theology with our understanding of child development our approach in education will be neither Catholic nor Protestant.

5. Mennonite education is training for kingdom values and service. Mennonite education has a goal, namely, to produce servants of Christ who serve him faithfully wherever they are called. Through Mennonite educational institutions, we are achieving that goal. Mennonite Central Committee and various Mennonite mission boards look to graduates from our Mennonite colleges and high schools for service assignments. For example, approximately 2/3 of the voluntary service people from Lancaster Mennonite Conference are graduates of Lancaster Mennonite High School which presently is educating only 24 percent of all Lancaster Conference high school youth. This means out of 24 percent of the Lancaster Mennonite Conference youth come 2/3 of the voluntary service persons who serve under Eastern Mennonite Board of Missions. Out of the remaining 76 percent of Lancaster Conference youth come only about 1/3 of EMBM voluntary service personnel.

Not only do we educate for service, but we also educate for a Christian lifestyle. Our values are not the same as those of the secular institutions which train to get a good job, to earn a good salary, to live a good life. Our emphasis is on following Christ in our style of life. We teach and live by kingdom values and thereby participate in the eternal purposes of God. That is why the way of peace is an important part of our curriculum and liv-

ing. Militarism has no place in the Mennonite school curriculum nor do curriculum materials promoting militarism and nationalism have a place in the Christian school. Our goal in education is to produce Christians who will want to serve Christ by how they live as well as by vocation.

Perhaps the best way to instill this commitment in the student is through teachers modeling it. In Mennonite education we view the Christian teachers and administrators as persons in Christian service. As teachers and administrators model kingdom living, students learn likewise what a life of service to Christ is all about.

In conclusion, Mennonite education has a clear goal in mind. Daniel Hertzler writes, "The goal of Mennonite education is a person who will be informed about his heritage and articulate about his faith. He will have a sense of identity in vocation as a Christian and will see his occupation as a way in which to serve Christ. He will see himself as a person of value and so will respect himself and others. He will possess emotional independence, the capacity for critical judgment, and willingness to be unpopular. He will be concerned about spiritual, social, and economic opportunity for the poor and the oppressed and will himself not become a slave of affluence. Loyalty to Christ and the Christian values will deliver him from too great devotion to his home country. In fact, he can be at home in any country, for as a Christian he is really a world citizen" (*Mennonite Education Why and How*, Herald Press, 1971, pp. 47, 48). ☞

To the old Mennonites from a new one

by Timothy E. Rapson

I'm new to the Mennonite Church. I was raised in the Lutheran Church, I met Christ in an American Baptist church, but I found the family of faith in 1977 at Michigan Avenue Mennonite Church in Pigeon, Mich.

In 1980 my wife and I moved to Dallas, Texas, and joined the Dallas Mennonite Fellowship. The folks here were puzzled by the name Rapson—it is not your typical Mennonite name—but when they discovered that I was from the sovereign state of Michigan, they certainly knew the right question to ask. "Oh, you're an Old Mennonite, then?" To which I replied politely, "Well, actually I'm only 25. . . ."

Two years and several Mennonite history books later, I have been educated concerning the various branches of the Mennonite family tree (the Old Mennonites, the General Conference Mennonites, and the Mennonite Brethren), and I understand there are more to come. But now I must ask, "Who are we who as adults have chosen the Mennonite way, we who were not born to it?"

Perhaps the most specific name would be the "Non-ethnic Mennonites," but that sounds clinical, rather like a census report. The Quakers call their non-ethnics the "Convicted Quakers," which conjures up an image of tin cups and striped

uniforms. (In fact, *all* Mennonites should be Mennonites out of personal conviction, whether they were raised in Mennonite families or not.)

How about calling these "convicts" the "Converted Mennonites"? Personally, I can't buy this one because I didn't convert either to or from anything to become a Mennonite. I merely found that the Mennonites believed just what I'd already learned from a simple reading of the Bible, and from trying to live a Christian life. Since I've found the Mennonites, they have shown me many more truths about the way, in one form or another, but the change has been by growth, not by conversion.

Of course, I didn't write all this without already having thought of a solution. Some of the other good choices that I considered were the "Becoming" Mennonites and the "Young" Mennonites, but I think that I would like most to be called a "New" Mennonite. We are new and strange to you, the "ethnic" Mennonites, and you are equally new and strange to us. Yes, I like that: The New Mennonites.

Now as a New Mennonite I realize that in most of my relationships with other Mennonites I will of necessity be on the receiving end. I've gained a people, a new understanding of God, and a challenging ethic. (I've even learned how to sing "acapulco.") What can possibly repay such gifts as these? Well, the New Mennonites definitely do have something to offer:

Timothy E. Rapson lives in Carrollton, Texas. He acknowledges the collaboration of his wife, Kathy, in the development of this article.

•A surprising number of "ethnic" Mennonites are loaded with guilt. They feel like such hypocrites because they can't be perfect Mennonite Christians in today's overwhelmingly consumer-oriented society. To these brothers and sisters we say, "You should have seen the hypocrisy in the churches we've had to come through to find the Mennonites. The Mennonites are at least conscious of the principles of sacrifice and discipleship. We can't say the same for everyone."

•Many "ethnic" Mennonites believe that the church must strive to be relevant to today's world. It must shed all its old-fashioned doctrines of pacifism, separation from the world, and good stewardship in order to emerge into the light of the energetic eighties as a Potent Force for Harmony and Good Feelings. After all, only the backward-looking, prayer-cap-wearing Senior Citizen Resource Personnel Anti-Zipper Brigades take that pacifism stuff seriously anymore. To this we New Mennonites can only say: never, NEVER, NEVER!

We did not accept pacifism and simple living because they

are traditional, as a convert to the Republican Party would accept an elephant as his new totem. We found them to be integral parts of our devotion to Christ before we ever set foot in a Mennonite Church, yes, long before we ever sang a hymn in German. These same "old-fashioned" doctrines are what have made the Mennonites the most doctrinally sound Christian group in the world for 450 years.

•One great fault of the "ethnic" Mennonites I've known is that for all of their fundamental understanding of the faith, for all their beautiful hymn-singing, and for all their deep concern for the rest of the world, many, if not most of them, have a bad case of dullness. We ought to be a rejoicing people, instead of a sleeping one. We should be a creative people, a buoyant people, but instead we are stubbornly hanging on to everybody else's designs for cast-iron lifeboats, and are in danger of going down with the ship. Let's have some enthusiasm in our singing and sharing. Let's worship God with our hearts.

Thank you for listening.



Preparing for our senior years

by Titus Martin

The late Moses Gehman told me years ago that the best preparation for our senior years is "Live the present life well." In one of his books J. R. Miller said about the same thing. He wrote, "Live today well, and it will prepare you for the morrow, and the last day for eternity, and thus no day will find you unprepared to meet it."

How then prepare for our senior years? The parents have a part in this. Pity the child who is born into this world not wanted. A child born in a home of love and early in life taught that God loves, has a great advantage in later life. Where such love is not manifest, it will be much harder for the growing child to accept God's love when he first calls.

Children are taught by precept and example. This includes a consistent prayer life, and reading and memorizing the Scriptures. However, God's grace is sufficient for those who did not experience such a home. God hears the cry for mercy from those who have spurned his call even to old age, but there will be fewer regrets if we give all of life to him.

More specifically, what can the individual do to prepare for old age? We need to take the Lord in all our plans. We must always say, "If the Lord will, we shall do thus and thus." Our span of life God only knows, and perhaps some of us will not reach old age, but we always have a right to the promise, "As thy days so shall thy strength be." God's will is for each person to live one day at a time. Too often we want to carry the failures of yesterday, the duties of today, and the possibilities of tomorrow at the same time. Many times the supposed burdens of tomorrow never come.


Another thing that helps us prepare for our senior years is to live a simple lifestyle, even if we could afford a better one. Today some of our senior citizens are short of funds. During their earning years the income was low, and even if they did lay back

some for old age (which I think is good) it hardly reaches in these inflated times. When those days come for those who did not live a simple life style it will be much harder.

Some of us older ones may feel that we have outlived our usefulness. This is not true. As long as God allows us to live he has a purpose in life for us. Never retire too early unless health or other reasons call for it. Keeping busy according to our strength is a big help in spending our last days on earth.

The Bible says, "It is more blessed to give than to receive," to which I can attest by experience. However, to enable some to experience the blessing of giving, some have to be receivers. As we grow old this is more likely to happen to us. Let us then accept it gratefully as from the Lord who permitted this need to come into our life. Those of us who can give, let us give cheerfully and thank God that we can give. It is much harder for those on the receiving end, often through no fault of their own, if they surmise that we give grudgingly.

Naturally as we grow older we are approaching the sunset of life. Usually we have a desire to live a while longer, which is natural as we were created to live and not die. Paul wrote that to depart and be with Christ would be far better, but he felt God had a work for him and he was willing to remain for the good of the church. A certain bishop was a little worried because he did not feel like the apostle Paul. He had a desire to live a while longer. The Lord told him thus, "Today I am giving you living grace, and when your time comes to die I will give you dying grace." When his time came to die he was ready to go.

The psalmist says, "Though I walk through the valley of the shadow of death I will fear no evil, for thou art with me." We must have Christ as our portion in life if we want him in the hour of death. After passing through this valley we will find ourselves in the presence of Christ where there is fullness of joy. Let us praise the name of the one who makes this possible. 

Titus Martin is a semiretired painter from Bird-in-Hand, Pa.

Over 1,200 attend Region V assembly

"Grant us wisdom, grant us courage, for the living of these days." Those lines from "God of Grace and God of Glory," No. 434 in *The Mennonite Hymnal* and theme song for the Region V Assembly, became a rallying cry during the Aug. 6-8 meeting at Chambersburg.

Spirited a cappella singing in the Chambersburg Area High School auditorium, where the biennial meeting took place, probably did much to dispel any apprehensions present among members of the host group, the Franklin Mennonite Conference of Franklin County, Pa.

Merle G. Cordell of Chambersburg, chairman of the local arrangements committee, noted that "it was the first time that Franklin Conference people had ever hosted a larger church gathering," adding that "we were quite anxious over the many planning details."

Franklin Conference, with 969 members in 11 congregations, according to the 1982 *Mennonite Yearbook*, is one of the smaller conferences within Region V of the Mennonite Church.

Region V includes more than 35,000 members from 460 congregations in 21 Eastern Seaboard states from Maine to Florida and the Gulf Coast.

Singing, messages, "talk-it-over" groups, and informal conversation all contributed to the program theme, "Our Christ-Centered Faith." Official registration was 1,076—853 adults and 223 children and youth—but actual attendance exceeded 1,200 at times.

Avoiding controversial topics or making resolutions, the assembly instead stressed basic biblical affirmations about the person and work of Jesus Christ and the difference he makes in the way Christians conduct their lives.

Speakers J. C. Wenger of Elkhart, Ind.; Donald R. Jacobs of Landisville, Pa.; and Paul M. Lederach of Scottsdale, Pa., each spoke twice during the weekend to an appreciative audience. The humidity was high in the un-air-conditioned auditorium, but few seemed to mind.

In a keynote address on Friday night, Aug. 6, Wenger recalled the birth, growth, and ministry of Christ as recorded in Scripture, and declared that "Jesus Christ, the eternal Son of God, is the center of history . . . every time you sign the date, 1982, you are testifying to this fact."

"Christ provides the firm basis for our faith and life—our total well-being. Our knowledge of what God is like is revealed through his Son," Wenger stated.

On Saturday morning, Aug. 7, Wenger

continued his portrayal of Christ as "the sovereign Lord to whom we owe allegiance. The Christian can walk in victory knowing that Christ is reigning now and at his second coming will execute final judgment on all nations."

Jacobs, in depicting "Christ Our Savior," used vivid word pictures to remind the audience of "Jesus' coming among us . . . he became our sacrifice and absorbed the full wrath of God in our place. Because of this, we can live at peace with ourselves, with others, and with God."

Is his characteristically animated style, Jacobs cited biblical parables in describing different ways people become alienated from God, deliberately or unintentionally, stating that "we need the Savior because of our tendency toward 'lostness.'"

Referring to Mark 5:24-34, Jacobs maintained that Jesus "dealt with the whole person rather than separating physical and spiritual needs," and in turn "we need not get caught up in that dichotomy."

Lederach spoke on Saturday night and Sunday morning on ways the church becomes a "visible, obedient community." Basing his messages on Romans 12 and 13, he said the church must be:

- A voluntary group that has experienced repentance and conversion.
- A community of mutual discipline as described in Matthew 18.
- A community of the transformed bent on discovering the will of God.
- A community of grace, sober judgment, and love that assists each other to discern "what is right and what is wrong, rejoicing with those who rejoice and weeping with those who weep."

In following Christ, Lederach declared that his disciples will dedicate themselves to peacemaking in everyday life, to submitting to authority—"we are caught in creative tension between the competing claims of Christ and Caesar"—to loving one's neighbor as himself, and to preparing for his return—"not in getting sidetracked on prophecy but in living in the light of that awareness."

The assembly closed on Sunday afternoon, Aug. 8, with a second address by Jacobs on "Christ Our Message," taken from the first chapter of Acts.

Declaring that the gospel "is for all people," Jacobs said that "Jesus is at the center of all New Testament preaching. God's people are in mission because we have had an encounter with Jesus."

Small group meetings on Saturday afternoon and again on Sunday morning allowed persons to identify issues and to learn from others how putting Christ first affects one's daily relationships at work and home.

Saturday morning began with a Women's Missionary and Service Commission-sponsored prayer breakfast attended by some 300



The Toba Indians call this new vehicle *qoto lapa*. For four other members of the Horst family it is a home. The van is used for church work among the Toba churches in northern Argentina. Workers since 1970 have been doing teachings, counseling, and literacy work among the Toba. The family takes along its own Evangelical Church. The family takes along its own year, Horsts used an old station wagon. "Indian people entertain themselves with a variety of activities which are both from Ohio."

women—and a few men. Dramatic readings and music were followed by group prayer around tables for special needs.

A roll call that opened a Saturday afternoon business session was answered by 314 delegates. A \$12,485 budget for the 1982-84 biennium was approved based on a 35-cent "per member asking" from congregations.

Delegates elected Martin W. Lehman of Sarasota, Fla., to a two-year term as moderator-elect of Region V. Margaret M. Foth of Harrisonburg, Va., and Bruce Yoder of Richmond, Va., received two-year terms on the Region V Executive Council.

Lee M. Yoder of Harrisonburg was reelected secretary for four years, and Joseph L. Lapp of Telford, Pa., was reelected to a four-year term as Region V representative to the EMC, Inc., board of trustees.

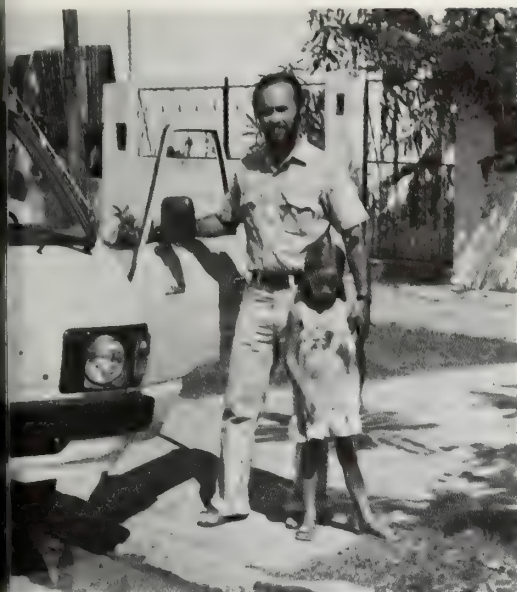
Paul M. Zehr, outgoing Region V moderator, expressed appreciation to Franklin Conference people for "the excellent way they handled local arrangements" and "for opening their homes so graciously." He also noted the "harmony and spirit of all in attendance."

"I am grateful for the sense of Christ-centeredness and unity present in Region V and trust that it will continue to build," Zehr said.

Zehr recognized incoming Region V moderator Norman Derstine of Harrisonburg, Va., during the final public session.

Roger D. Eshleman of Waynesboro, Pa., a member of the Marion (Pa.) Mennonite Church, spoke for many others when he

church news



white dove). To Willis and Cristina (pictured) and the from-home during weekend visits to scattered Indian Mennonite Board of Missions, the Horsts conduct Bible and other Indian groups which make up the United and bedding. Until the purchase of the van earlier this at a slow pace for our children," Willis said. "They arents visit and work." Willis and Byrdalene Horst are

portunity to participate. Rick cited three benefits he expects to result from these sessions.

First, the seminars will foster interconference support and cooperation, resulting in a greater sense of denominational identity. Conference ties will be strengthened as leaders share problems and insights and interact with persons from distant conferences.

Second, the seminars will allow time to discuss specific problems conference leaders face. Working through case studies in a small-group setting will encourage teamwork, peer counseling, and use the gifts each person has to offer, Rick believes.

The third benefit will be the inclusion of various churchwide agencies in seminar activities. Rather than take sole responsibility to equip and resource conference persons, MBM has invited agencies such as Mennonite Mutual Aid and Mennonite Board of Education to provide leadership. Mennonite seminaries will also have input at each seminar.

The first seminar is scheduled for Sept. 14-17. Three others are scheduled for October and November. Costs will be covered by MBM, but each conference is being asked to contribute \$100 to a travel fund.

"If successful, the seminars could become a prototype of something done on an annual basis," Rick said. The content would likely change from year to year, and meetings could be held outside of Elkhart, but the basic idea could be continued.

Pennsylvania pastors to get on-location training

Some Mennonite pastors in eastern Pennsylvania will stay on the job for a refresher training course and to develop new skills in ministry.

Thirteen pastors began a 20-week supervised pastoral education program on July 6—six in the Lancaster area and seven in the Franconia area. Two more groups of seven each begin in January 1983.

Supervisor for the 11-month term is Paul M. Miller from the faculty of Associated Mennonite Biblical Seminaries, Elkhart, Ind. Miller, professor of pastoral theology, holds accreditation from the American Association of Clinical Pastoral Education.

The Pennsylvania plan represents the first time among Mennonites that a CPE supervision has gone to the pastors, Miller said. "I hope to get into each pastor's church and see them on their own turf," he said.

Pastors from Lancaster, Franconia, and Atlantic Coast conferences of the Mennonite Church and the Eastern District Conference of the General Conference Mennonite Church have been enrolled. Miller is undertaking the assignment at the invitation of the area interconference pastoral training board, chaired by Clayton Swartzentruber, Harleysville.

The plan provides training for pastors who because of family, congregational, and tent-making jobs cannot easily move to a seminary campus. As persons who have served five to seven years in the pastorate, the object will be, Miller said, "to help persons develop their own gifts in the work they've been called to do."

Miller will be assisted by resource persons from the conferences and psychiatrist Enos Martin from Hershey Medical Center and chaplain LaMont Woelk from Penn Foundation.

Paul and Bertha Miller will live in Center Square, north of Philadelphia, for the term. The Lancaster sessions are planned for the Landisville meetinghouse where Bertha attended Sunday school.

Participants in the second term may include two women in congregational leadership, Miller said. Administrator for the interconference pastoral training board is James Longacre, Barto.

Health board objectives reviewed

The board of directors of Mennonite Health Resources met in La Jara, Colo., recently for its quarterly business session. The meeting was hosted by Conejos County Hospital, an affiliate of Mennonite Health Resources located in LaJara. Meeting places are rotated so as to provide a direct contact between the six affiliated hospitals in Colorado and Kansas with the MHR Board.

MHR is joining hands with the Mennonite Health Association in encouraging congregations to become increasingly aware of and involved in health related activities. MHR board members and representatives of the affiliated hospitals either have served or will be available to serve as liaison persons between the Mennonite Health Association and their congregations. It is encouraging others to follow this example, on the premise that health care issues and concerns are part of the stewardship agenda of the local congregation.

In keeping with its mandate to be a link between the larger church and health care programs, the MHR Board gave attention to ways in which its members either have been or might be involved in congregational meetings. Considerable time was spent in looking at the unique responsibilities and opportunities of the church-related health care programs, drawing heavily upon C. Norman Kraus's monograph, *The Healing Christ*. One Board member also related recent experiences in one congregation's review of the mission of the church in health care.

The 12-member MHR Board is comprised of representatives from the affiliated hospitals, the Rocky Mountain and South Central Conferences for the Mennonite Church, and two members appointed by the Mennonite Board of Missions. William R. Zuercher serves as executive director.—William R. Zuercher

pointed to "the sense of unity and cohesiveness this kind of meeting provides. It's good for Franklin Conference churches to have more interaction with the larger brotherhood."

As a symbol of solidarity with the four other regions of the Mennonite Church, monies received from offerings above assembly expenses will be forwarded to the Mennonite Church General Board.—Jim Bishop

MBM plans training seminars for conference leaders

Conferences and congregations are demonstrating new initiative and interest in church founding congregational development, and other mission and service activity, according to Rick Stiffney, MBM vice-president for home ministries. "Many conference leaders are seeking counsel and assistance in these ministries."

In response to these requests, MBM is planning four conference mission leader seminars in Elkhart, Ind., for this fall. By focusing on four critical areas—program development, finances, program administration, and leadership development—the seminars will provide encouragement and training for conference leaders. It will also be a chance for conference leaders to share insights and strengths with each other.

Two representatives from each of five or six conferences will attend one of the four-day seminars so that all conferences have an op-

Seventy-four international visitors begin one-year assignments in North America

Seventy-four young people from 27 countries arrived in North America this month to begin a one-year stay in North America through Mennonite Central Committee's International Visitor Exchange Program (IVEP). At the same time, 41 North American youth, participating in the Intermento Trainee Program, prepared to leave for a one-year assignment in Europe.

Aug. 7 to 12 the IVEP trainees, arriving from Latin America, Europe, Africa, and Asia, attended a five-day orientation conference at Blooming Glen Mennonite Church in the Franconia, Pa., area. During these sessions, Doreen Harms (IVEP director), Helen Penner of MCC (Canada), and others oriented the participants to North American Mennonite

churches, as well as to life and customs in North America.

"We want to ease them into the year and prepare them for the adjustments that they will need to make," says Harms. She notes that this orientation is a tremendous exposure for the trainees, not only to life in North America, but also to the other trainees and their countries and cultures.

During the orientation conference the trainees stayed with host families in the area. "During this time," notes Harms, "rich ties are fostered between the trainees and their host families. After these first days, most hosts and trainees stay in contact the entire year and often beyond."

For the 13th year, the Clayton Kratz Mennonite Fellowship Organization, a group representing various church groups in the Franconia area, arranged the trainees' housing and their transportation to and from the conference and then on to their new homes and assignments at the end of the orientation.

Normally the year is divided into two six-month periods, so that the trainees live and work at two different locations during their stay. Most trainees will live with Mennonite families and work full time at jobs in their vocations. Twenty-two will work in Canada and the remaining 55 in the U.S.

Support for COs documented

On Aug. 17-19, Ross T. Bender, Myron Augsburg, James Longacre, David Mann, Glendon Blosser, and James M. Lapp (officers of the General Board) met with staff members at Lombard, Ill., to conduct business on behalf of the General Board. One action taken was to express concern for members of the Mennonite Church who are (or will be) prosecuted for nonregistration because of conscientious objection by addressing a letter to the president of the U.S. Copy of the letter is printed below for information to the constituency and with the permission for individuals, congregations, and groups to use the letter to express concern to the government.—Ivan Kauffmann, general secretary of the General Board

The President
The White House
Washington, DC 20500

Dear Mr. President:

The officers of the General Board of the Mennonite Church have noted with concern the government's efforts to prosecute some of the young men who have chosen not to register for the draft for reasons of religious conscience. One member of the Mennonite Church, Mark Schmucker of Alliance, Ohio, has already been indicted and others will likely follow if prosecution continues. In the past most Mennonite men have chosen to register as conscientious objectors when that opportunity was given to them, but the present registration procedures do not allow any possibility for declaring conscientious objection to military service.

We write to express our support for these young men. They are members of our church who draw their faith and strength from the teachings of the Bible and the fellowship of the church. They believe that the way of Jesus Christ is the way of peace, that they are called to love their enemies, and that followers of Jesus cannot kill people for any cause. This is the tradition and teaching of the Mennonite Church.

These men believe that registration is an essential part of the process of conscription which is designed to send men into the military to fight and to kill. The present registration is seen as part of a threat to use

military force in response to the Soviet involvement in Afghanistan and they do not want to be a part of such intimidation by violence. In light of the buildup of nuclear weapons, these young men are considering the meaning of a nuclear war which might begin and be concluded in a matter of minutes. They want to say "no" to that kind of eventuality beforehand. Another development that makes registration morally problematic for some young men is the military nature of the proposed alternative service program in case of a draft. Many believe cooperation with such a program would violate their consciences.

To those young men of our church who have made a decision based on faith in Jesus Christ not to register, we promise our prayers, spiritual counsel, and public support. They are prepared to accept the consequences of their conscientious action. To you we express our concern about a government policy which forces men to disobey their government's orders to prepare for war if they want to obey the dictates of conscience.

Finally, we want to assure you of our prayers, as you give consideration to this concern of ours and the many other heavy issues which a president must handle. It is our prayer that God may strengthen, sustain, and give you understanding for all of your duties.

Sincerely,
Ivan Kauffmann
General Secretary

Revivalists acknowledge different paths to peace

Peace people of many persuasions gathered at Camp Wondervu, just above Denver's Rocky Flats Plant, July 19-24 for a peace revival.

Five "testimonials" on Monday evening, July 19, gave early indications of the diversity among those attending. On Tuesday Liz McAlister of Jonah House in Baltimore urged listeners to a radical obedience to God rather than to government. A panel discussion on oppression and Leroy Friesen's address on Third World liberation broadened, on Wednesday, the focus of the revival to justice issues. Bible studies were offered by Bill Durland of the Center for Peace and Justice, Colorado Springs, Colo.; Perry Yoder of Bethel College, North Newton, Kan.; and Dorothy Friesen of Chicago. On Friday evening Jim Wallis, editor of *Sojourners* in Washington, noted the diversity of vision among peace Christians, but called for a oneness in Christ and a renewal of commitment.

Many responded at the ensuing "altar call," while communion climaxed a week of struggling, thinking, and sharing ways to wage peace.

In addition to the input listed above, workshops and small-group discussions, songfests and "more-with-less" meatless meals created a climate open to dialogue, confrontation, reflection, and action.

With a wide range of religious perspectives and peace practices represented, tension

developed over "who would be greatest in the kingdom." By Thursday many Mennonites, noting the polarization between peacemakers of different styles, began reaching out, listening, and meeting people where they were, becoming vulnerable in order to bring healing and acceptance of each other. This made possible an affirmation of oneness in Christ. The expressions of renewed commitment to the way of peace were moving as the revival came to a close.

mennoscope

The Board of Directors of the Oaklawn Center have appointed Carl N. Rutt, MD, as medical director. Coming from Sioux Falls, S.D., Rutt was most recently an associate professor in the department of psychiatry at the University of South Dakota School of Medicine. He also served as a psychiatric consultant for several local agencies. He succeeds Otto D. Klassen as medical director. Klassen continues on staff at Oaklawn as senior psychiatrist.

The San Diego (Calif.) Health Break will be held Mar. 19-23, 1983. These are the dates of the Mennonite Health Association Annual Convention. The theme for this convention is *Choosing Health*. The location of this convention next year is at the Town and Country Hotel. For more details write or call H. Ernest Bennett, executive director, Mennonite Health Association, Box 370, Elkhart, IN 46515, or call (219) 294-7523.

Homecoming day and celebration of its 81st year at Providence Mennonite Church, 13101 Warwick Blvd., Newport News, Va., will be observed Sunday, Sept. 19, featuring a covered dish dinner on the grounds at 1:00 p.m. Pastor Clair Umble, Parkesburg, Pa., will be guest speaker for the homecoming services. All members, former members, and friends are invited.

An ordination service for Buren Lindsey as minister and Ricky Moody as deacon took place on Sunday morning, Aug. 22, at the Straight Mountain Mennonite Church. They will be serving with John Metzler as a leadership team for the growing congregation located near Springville, Ala. John Metzler and Paul Dagen were in charge of the ordination and worship service.

Bethany Christian High School has planned a homecoming in conjunction with the senior high fish fry. There will be alumni soccer games and volleyball games, and an alumni chorus program. There will be something for everyone. This will be the first such combined activity.

A licensing/installation service for Philip Shenk was held at Northridge Christian Fellowship, Springfield, Ohio, Aug. 8. Stanley C. Shenk, Goshen, Ind., father of Phil, spoke on the subject "Accepting the Commission" as set forth in Isaiah 6:1-10. The licensing/in-



An unusually large group of Mennonite Central Committee workers left on Sunday, Aug. 15, for overseas assignments. The 21 adults and 11 children who boarded the Mennonite Disaster Service bus were all bound for New York, then Amsterdam, and finally for assignments in various African countries. The 32 leaving on August 15 were part of an August orientation of 59 adults and 20 children, all preparing for overseas assignments.

stallation was in charge of Kenneth Benner, an Ohio Conference overseer and pastor of the Sharon Mennonite Church, Plain City, Ohio. John Miller, former pastor at Northridge now serving the church in Grand Marais, Mich. also participated in the service. The congregation celebrated the occasion with a noon carry-in fellowship meal. Phil is married to the former Alice Hertzler of Blooming Glen, Pa. The couple have one child and reside at 155 W. College Ave., Springfield, OH 45504; phone (513) 324-1687.

Homer Schrock was installed as pastor of Pike Mennonite Church, Elida, Ohio, on July 11. Wilmer Hartman, conference minister officiated at the service. Homer was previously administrator at Penn Alps, Grantsville, Md., and minister at Diamond Street Mennonite Church, Philadelphia, Pa. His address is R. 2, 2704 Conant Rd., Elida, OH 45807; (419) 339-2307.

ABC Radio Enterprises, a new division of the American Broadcasting Company, has requested the series of ten *Choice VIII* Urban Spots for distribution to affiliated stations. This new branch of ABC relays Talkradio via satellite "to over two dozen stations around the United States," reports ABC Radio Enterprises. Their rapidly expanding list of affiliates includes New York, Los Angeles, Pittsburgh, Tampa/St. Petersburg, Cleveland, and San Francisco. Lois Hertzler, coordinator of program distribution for Mennonite Board of Missions/Media Ministries, has sent additional *Choice VIII* programs and the *Choice VI* series for possible use on ABC's Talkradio service. *Choice VIII* encourages "living more with less" from a Christian perspective.

The church at Guayaquil, Ecuador, held its first baptism and communion service. About 30 people attended and three were baptized.

In late June and early July, Elam and Doris Stauffer were involved in a citywide evangelism campaign. After its conclusion, they were left with approximately 60 people to visit for follow-up work in many different locations. Many seemed to be genuine conversions or people with openness to the gospel. Some were already involved in other churches. This church is being developed under the sponsorship of the Conservative Mennonite Board of Missions.

Ken Yoder has written a choric reading based on invocatory psalms and songs. Originally produced by the seventh- and eighth-graders for the spring program at Locust Grove Mennonite School last year, the script has since been used in many and varied groups of adults. It is about 30 minutes long, depending on how many verses of which songs are used, and works well to have some of the music done by a special group, according to John J. Miller, chairman of the worship and creative expression commission of the conference's Board of Congregational Resources. Quantities of choric script may be obtained by writing the Worship and Creative Expression Commission, Board of Congregational Resources, Salunga, PA 17538. The cost is 15¢ per copy or \$10.00 per hundred, plus postage.

readers say

The article on "Prayer in Public Schools," by Delton Franz (Aug. 3, 1982), provokes some observations:

It is puzzling that Delton Franz, who is constantly challenging the U.S. departments of Defense and State to take what he believes to be a more Christian stance in national and international affairs, is now opposed to having the Department of Education restore group prayer and Bible reading in our schools.

In light of the fact that our nation's schoolchildren

prayed without restraint for the best part of 200 years, why were the many insurmountable problems Franz speculates about not of great national concern prior to Madalyn Murray's infamous suit? Does Franz have any proof that significant numbers of children were harmed by those prayers of old and has he any convincing evidence that the nation has made a moral turn for the better since group praying in school has been discouraged and suppressed by Murray's successful suit?

Bro. Franz attempts, in the fifth paragraph of his article, to support nonresistance by quoting the sixth commandment given Moses on Mt. Sinai . . . an impossibility unless Franz knows something Moses didn't. For Moses directed the tribe of Levi to slay their brethren with the sword as one of his first administrative acts upon coming down from the mountain (Ex. 32:26-29), and rewarded them by making them the ecclesiastical tribe of Israel (Deut. 33:8-11). These portions of Scripture and others in both Old Testament and New indicate that "thou shalt not kill" prohibits murder . . . not the taking of life by lawful means.

I, too, support nonresistance for the Christian at this point in history, but in light of Christ's statement in Matthew 22:7 and the glimpse of his future reign over a civil kingdom given us in Revelation 19, Christ recognizes a different morality for the state. It seems to me a matter of record that the utterances of the MCC Peace Section in general and the Washington office in particular are in much better harmony with the political left and with the idolatrous religion of secular humanism than with much of Christianity.—James R. Hess, Bethel, Pa.

Jim Derstine makes a plea with readers not to condemn persons whose emotional and physical attractions are for members of their own sex (Reader's Say, Aug. 10).

One of the reasons he uses to support his view is that "Yahweh, who does what is right, is always on the side of the oppressed." I disagree with Derstine's viewpoint and reasoning. I believe him to be sincere and concerned but at the same time he is misleading readers concerning God's viewpoint of sodomy.

Until the recent era of "self-fulfillment" and "self-gratification," sodomy was clearly a sin and a serious one at that. But, alas, it would seem that a decaying and apostate culture should dictate and set the trend for the church's moral and ethical standards. Throughout the 1960s the West went through a sexual revolution and the first victim to be hunted down, was, of course, biblical sexual morality. Now we are in the midst of a homosexual revolution and it would seem that the next victim to be destroyed is the authority of God's Word through misuse "which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction."

Language has power and the terminology that is used or employed as substitutes for other words subtly changes the very meaning of words and softens the naked truth and abomination of an act, making it seem rather commonplace. This is what has happened in the case of "sodomy" today. It has been conveniently removed from the uncomfortable to the acceptable and is now referred to as "different," "unnatural," "abnormal" or in Jim's words "attracted to one's own sex." God refers to such acts as sodomy, abomination, vile affections, wickedness, violating nature, lusting for strange flesh, abusers of themselves, defilers, burning with lust, etc.

The verb "burned" is *ekkaio*, "to burn out." In history, sodomy becomes the prominent manifestation in every area of apostasy and time of decline. It is the culminating sexual practice of judgment and hostility toward God. The sodomite is at war with God and in his wickedness Paul says that "he suppresses the truth by practicing wickedness" (Rom. 1:18). Through their practices they deny God's natural order and law. "Thou shalt not lie with mankind, as with womankind: it is abomination" (Lev. 18:22). With God's Word set aside, the humanistic ethic of love takes over.

Man's terms and viewpoint remove the moral and spiritual implications of such actions and the sinner is seen as the victim of an oppressive society. The cause of homosexuality is said to be environment, not sin. We are told that homosexuality is a form of immaturity, a stage in human development, the result of family environment, or a flight from masculinity. Sympathy is demanded instead of a Christian response of confronting the sin and calling that person to true repentance. It is an anti-biblical approach whose goal is somewhat like modern psychotherapy, to be able to sin without guilt or shame.

Homosexuals are not victims of oppression as Derstine would have us believe, but are simply demonstrating the culminating stage of the nature in each of us which can only be rectified through salvation in Jesus Christ and true repentance.—Stephen Roth, Elmira, Ont.

. . .

It is encouraging to see the church looking at the issues of wealth and lifestyle, but I am disturbed by the direction that quest is taking ("Giving the Beaver a Start," Sally Weaver Glick, July 6, 1982). The claim seems to be that the church is losing businessmen and their money because of our attitude toward wealth; therefore, we ought to change our attitude toward wealth and business. This sort of pro-business is certainly in step with the new-right conservatism which holds sway in the political arena of the United States today, but I am not sure we should be following so obligingly to the beat of these economic theories.

I, for one, was never, conditioned to believe that money per se was evil, but rather that *lust* for money was sinful and acquisition of money through evil or devious means was wrong. In like manner, business, finance, and industry are not evil just because these areas have profit (i.e., money and wealth) as their ultimate objective. But if they are not automatically

Six-month report—giving is up

During the first six months of the 1982 fiscal year contributions from the congregations to the churchwide boards and agencies increased 4½ percent over that of the same period for 1981 (6 percent increase when alumni and special gifts are added).

Total contributions received (excluding alumni gifts and debt reduction funds) were \$2,545,415; this amounted to 62 percent of the total of \$4,105,995 needed for budgeted programs by the boards and agencies.

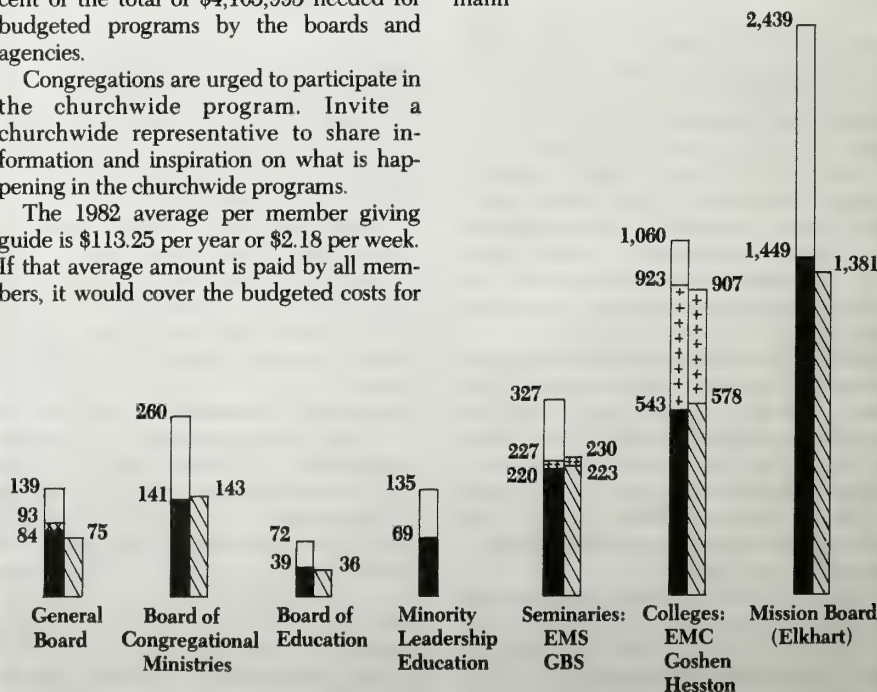
Congregations are urged to participate in the churchwide program. Invite a churchwide representative to share information and inspiration on what is happening in the churchwide programs.

The 1982 average per member giving guide is \$113.25 per year or \$2.18 per week. If that average amount is paid by all members, it would cover the budgeted costs for

all of the churchwide boards and agencies for the year. For a congregation of 100 members this amounts to \$218 per week or \$11,325 total for the year.

For 1982 the amount needed per member for Mennonite World Conference is 25 cents. For Mennonite Central Committee in the U.S. the amount needed is \$11.10.

Let us remember "to give as God has prospered" (1 Cor. 16:2).—Ivan Kauffman



SIX-MONTH REPORT OF CONTRIBUTIONS TO THE CHURCHWIDE BOARDS AND AGENCIES OF THE MENNONITE CHURCH—July 31, 1982

shaded columns: contributions received for six months
lined columns: contributions received for same period in 1981
+++ : total with alumni contributions added
xx: total with debt reduction funds added

add three zeroes -000- to all figures given in chart

evil, it should not be assumed they are automatically good either.

We must remember that business does not exist in a vacuum but must be analyzed within the wider context of the economic system of the country in which it operates. In the U.S. business functions in an essentially capitalist economy where workers rarely own the factories in which they labor, and therefore appear to have no legitimate claim to business profits. Instead, profits go to the person who set up the enterprise—the same person who had money in the first place. In other words, business in the U.S. seems to contribute to a cycle where the rich get richer and the bulk of the working class gets nowhere.

How can we support this and at the same time claim any sort of commitment to social justice? In such a situation we should resist the lure of looking at economic issues from a pro-business bias, which may only serve to rationalize our own lifestyle and cannot really be seen as an honest grappling with the issue.

Why not begin looking at alternative sorts of business enterprises, where workers together own the places where they labor, where there is at least some degree of worker input into management decisions, and where workers share in the profits rather than having one person at the top collect it all? This seems to be a constructive compromise which avoids the familiar knee-jerk reactions for or against business, and which is more compatible with Christ's compassion for the poor and respect for human dignity.—**Tim Baker**, Bellingham, Wash.

births

Beachy, Galen and Cheri (Schwartz), Spencerville, Ind., first child, Brett Michael, June 29.

Dyck, Richard and Betty (Voigt), Elmira, Ont., second daughter, Katherine Elisabeth, Aug. 6.

Eichel, Robert and Kristine (Steury), Spencerville, Ind., first child, Sarah Kristine, Aug. 2.

Esch, J. Vaughn and Judy (Kneller), Phoenix, Ariz., third son, Ryan Robert, Aug. 5.

Flack, Bradley and Kathy (Coblentz), Upland, Calif., third child, second son, Jonathan Bradley, Aug. 5.

Gibson, Ray and Lynn (Eby), Newton, Ont., first child, Nicholas Floyd Eby, July 24.

Gingerich, Don and Sharon (Bast), Zurich, Ont., sixth child, second son, Benjamin John, July 31.

Gingerich, Marlin and Sharon (Johnson), Sarasota, Fla., second child, first son, Randy Ray, July 31.

Goeke, Mark and Joyce (Shelly), Dakota, Ill., third child, second son, Seth Conrad, July 16.

Goff, Michael and Dottie (Wenger), Mt. Gilead, Ohio, first child, Benjamin Michael, June 9.

Graber, Randall Jay and Shirlyn Jean (Liechty), Crawfordville, Iowa, first children, Jon Randall, born on Mar. 23, 1978, and Sarah Susannah, born on Aug. 12; both adopted on Aug. 27.

Grieser, Doyle and Barbara (Reneger), Wayland, Iowa, first child, Nathanael Ryan, Aug. 13.

Gugel, Larry and Kathy (Stout), Kalona, Iowa, first child, Amanda Suzanne, Aug. 3.

Herr, M. Dale and Amy A. (Yoder), ———, Pa., second daughter, Amanda Sue, August 10.

Hershey, Steven and Kathleen (Himmelwright), Souderton, Pa., second child, first son, Jesse Michael, Aug. 14.

Jansen, Joel and Donna (Koch), Dakota, Ill., first child, William Charles, July 7.

Jutzi, Marvin and Helen (Jensen), Kitchener, Ont., first child, John Jacob, July 29.

Kanagy, Eugene and Kristi (Austin), Mt. Gilead, Ohio, fourth child, second daughter, Sarah Margaret, Feb. 20.

Kerr, Rodney and Betty Ann (Derstine), Harleysville, Pa., first child, Rodney Jared, Aug. 3.

Krabill, John and Debra (Wright), Fredericktown, Ohio, first child, Caleb John, July 24.

Lawson, David and Mary (Hershberger), Goshen,

Ind., first child, Timothy Andrew, Aug. 14.

McBride, Larry and Ann (Martin), Zurich, Ont., third daughter, Stephanie Joy, Aug. 6. (Second still-born child.)

Manske, Steve and Pat (Scholl), Waterloo, Ont., first child, Lauren Nicole, Aug. 3.

Mercer, Craig and Joanne (Blosser), Columbiana, Ohio, first child, Ryan Craig, June 26.

Metzler, Gerald and Doris (Eby), Christiana, Pa., third child, first son, Gerald Kent, July 17.

Miller, Mark and Irma (Hershberger), Kalona, Iowa, second child, first daughter, Rachele Lynette, May 5.

Moser, Ron and Kay (Marner), Littleton, Colo., second son, Dustin Nicholas, Aug. 9.

Musselman, David and Brenda (Petersheim), Ephrata, Pa., second daughter, Jenelle Sue, Aug. 9.

Nofziger, Michael and Gwen (Short), Lyons, Ohio, second daughter, Kimberly Sue, July 8.

Nolen, Greg and Darlene (Allebach), Telford, Pa., first child, Chad Lee, Aug. 12.

Nolt, Leonard and Karen (Kerns), Boise, Idaho, third daughter, Katherine Patrice, July 11.

Otto, Roger and Beverly (Rutter), Leonard, Mo., third child, second son, Arlin Keith, Aug. 11.

Overholt, Joseph and Vicky (Hoeflich), Fredericktown, Ohio, fifth child, fourth son, Jamie Don, Apr. 20.

Ruth, Roger and Pam (Piper), Boise, Idaho, first child, Lauresta Piper, Apr. 12.

Smith, Kenneth and Patricia (Weaver), Perkasio, Pa., second daughter, Cathy Lee, Aug. 16.

Weiland, Terry and Jeannine (Wilson), Rock City, Ill., second child, first daughter, Jamie Janelle, June 17.

Yoder, Donald and Elizabeth (Brown), Syracuse, Ind., second daughter, Carla Sue, Aug. 7.

Yoder, Mervin and Rebecca (Amsden), Sarasota, Fla., first child, Angela Marie, July 19.

Yoder, Michael and Mary (Lehman), Normal, Ill., first child, Kathryn Elizabeth Lehman, June 18.

marriages

Aguirre-Weaver.—Richard Aguirre, Santa Barbara, Calif., and Judy Weaver, Santa Barbara, Calif., College Mennonite cong., by Edward Miller, Aug. 1.

Beaty-Fuqua.—Mike Beaty and Kate Fuqua, both of Hyde Park Mennonite Fellowship, Boise, Idaho, by Larry Hauder, July 30.

Bedford-Newswanger.—Bruce Bedford and Marian Newswanger, both of Williamsport, Pa., Agape Fellowship, by Leon Sauder and Howard Witmer, June 5.

Brewer-Steffy.—Douglas M. Brewer, Peabody, Kan., Independent Church, and Margaret R. Steffy, Newton, Kan., Rocky Mount (N.C.) Church, by Herbert L. Steffy, brother of the bride, Aug. 15.

Derstine-Landis.—Douglas E. Derstine and Sally Anne Landis, both of Harleysville, Pa., Plains cong., by Gerald C. Studer and Curtis Godshall, grandfather of the bride, Aug. 7.

Deurksen-Slagell.—Marlo Deurksen, Newton, Kan., Alexanderwohl Mennonite Church, and Lynette Slagell, Weatherford, Okla., Pleasant View cong., by Ronald Krehbeil and Chester Slagell, May 29.

Elkin-Detweiler.—Richard Elkin, San Bruno, Calif., Baptist Church, and Sharon Detweiler, Telford, Pa., Souderton cong., by Russell B. Musselman, Aug. 14.

Floyd-Hartzler.—Noel Floyd and Linda Hartzler, both of Harrisonville, Mo., Harrisonville cong., by Cleon Nyce, July 9.

Fuglie-Stauffer.—Dave Fuglie, Nairobi, Kenya, and Rhonda Lee Stauffer, Beaver Crossing, Neb., Bellwood cong., by Herbert L. Yoder, Aug. 14.

Gascho-Howland.—Lonnie Gascho and Glenna Howland, both of Fairview, Mich., Fairview cong., by Virgil Hershberger and Otis Bontrager, Aug. 14.

Herr-Schrock.—Chris Herr, Goshen College cong., Goshen, Ind., and Tami Schrock, Holdeman cong., Wakarusa, Ind., by Vernard Guengerich and Ed Herr, Aug. 14.

Hertzler-Diffenbach.—Philip R. Hertzler, Elverson, Pa., and C. Annette Diffenbach, Lancaster, Pa., both of Hopewell cong., by Merle G. Stoltzfus, Aug. 14.

Hershberger-Weaver.—Galen Hershberger, Goshen, Ind., First Mennonite cong., and Karen Weaver, Goshen, Ind., Prairie Street cong., by Philip Bedsworth, June 19.

Hess-Charles.—J. Brent Hess, Quarryville, Pa., Mechanic Grove cong., and Julia Kay Charles, Peach Bottom, Pa., Oakwood cong., by Vernon Myers, Aug. 14.

Kauffman-Wyse.—Leroy Kauffman, White Chapel cong., Glendive, Mont., and Judith Wyse, Harrisonburg cong., Harrisonburg, Va., by Norman D. Kauffman, father of the groom, July 17.

Kirk-Gerber.—Tony Kirk, Cambridge, Ont., Anglican cong., and Sandra Gerber, New Hamburg, Ont., First Mennonite cong., by Glenn Brubacher, July 17.

Koenig-Watson.—Steve Koenig and Elaine Watson, both of Hyde Park Mennonite Fellowship, Boise, Idaho, by Larry Hauder, June 26.

Landis-Mark.—Dennis Landis, Kidron, Ohio, Kidron cong., and Susan Mark, Elkhart, Ind., Prairie Street cong., by Philip Bedsworth, July 31.

Mahaffa-Hoover.—Michael Mahaffa, Goshen, Ind., Baptist Church, and Connie Hoover, Elkhart, Ind., Prairie Street cong., by Philip Bedsworth, June 26.

Martens-Heyerly.—Bruce Martens, Fresno, Calif., Mennonite Brethren Church, and Patt Heyerly, Fresno, Calif., Zion cong., Hubbard, Ore., by Robert Vogt, Aug. 21.

Martin-Frey.—Robert Martin and Marilyn Frey, both of Alma, Ont., Bethel cong., by Amos Brubacher, grandfather of the bride and Gerry Vandeworp, June 5.

Martin-Sudermann.—Ellis Martin, and Hilda Sudermann, both of Elkhart, Ind., Prairie Street cong., by Philip Bedsworth, July 17.

Murtaugh-Dimick.—Jim Murtaugh, Mantua, Ohio, and Louise Dimick, Aurora, Ohio, both of Aurora cong., by Lawrence Brunk, Aug. 14.

Ritz-Myers.—Lee Roy Ritz, Birdsboro, Pa., and Joyce Myers, Lancaster, Pa., both of Hopewell cong., by Merle G. Stoltzfus, Aug. 14.

Ronquillo-Eby.—Daniel Ronquillo, Richmond, Va., First Mennonite cong., and Sharon Eby, Elmira, Ont., Bethel cong., by Gerry Vandeworp, July 31.

Sarver-Fryer.—Alan Sarver and Karen Fryer, both of Glendive, Mont., White Chapel cong., by Norman Kauffman, June 12.

Schrock-Gillespie.—Richard Lynn Schrock, Garden City, Mo., and Melissa Annette Gillespie, Latour, Mo., both of Harrisonville cong., by Cleon Nyce, Aug. 7.

Shetler-Miller.—Arnold Glen Shetler, Kalona, Iowa, Sunnyside cong., and Linda Dawn Miller, Kalona, Iowa, Fairview cong., by John L. Hershberger, July 24.

Speigle-Brenneman.—Wayne Speigle, Johnstown, Pa., Blough cong., and Joanne Brenneman, Doylestown, Pa., Doylestown cong., by Ray K. Yoder, Aug. 14.

Swartzendruber-Clymer.—John Swartzendruber and Barb Clymer, both of Hyde Park Mennonite Fellowship, Boise, Idaho, by Larry Hauder, July 31.

Thomas-Yoder.—Ron Thomas, Millersburg, Ohio, Millersburg cong., and Melissa Yoder, Wellman, Iowa, West Union cong., by Merv Birky, June 26.

Vogts-Herr.—Alan Vogts, Moundridge, Kan., and Ellen Beth Herr, Trinity cong., Phoenix, Ariz., by Eugene Herr and Jared Burkholder, Aug. 14.

Weisel-Cooke.—David Weisel, Morrison, Ill., Brethren in Christ Church, and Cynthia Cooke, Lena, Ill., Freeport cong., by Robert E. Nolt, Aug. 14.

obituaries

Birky, Nicholas M., son of Andrew and Barbara (Martin) Birky, was born in Dresdin, Kan., July 27, 1888; died at Tangent, Ore., Aug. 11, 1982; aged 94 y. On Jan. 27, 1909, he was married to Lilly Rediger, who died on Aug. 29, 1972. Surviving are 2 sons (Glen and Merle), 2 daughters (Ardis Kuhns and Phyllis Hamilton), 16 grandchildren, 27 great-grandchildren, and 3 great-great-grandchildren. He was ordained a deacon in 1917, a minister in 1918, and a bishop in 1937. He served the Thurman Mennonite Church in Colorado and the Fairview Church in Albany, Ore. He was a member of Fairview Mennonite Church, where funeral services were held on Aug. 14, in charge of Roy S. Hostetler, Clarence Gerig, and Marcus Lind; interment in Fairview Church Cemetery.

Blosser, Katherine, daughter of Christian C. and Josephine (Rich) King, was born at Wauseon, Ohio, Oct. 24, 1886; died at Hesston, Kan., Aug. 13, 1982; aged 95 y. On Sept. 27, 1905, she was married to Rudolph G. Blosser, who died on Nov. 4, 1961. Surviving are 4 sons (Byron A., Melvin R., Vernon F., and Virgil E.), 2 daughters (Thelma B. Loucks, and Blanche K.—Mrs. Alton Miller), 18 grandchildren, 23 great-grandchildren, one great-great-granddaughter, one great-great-stepgrandson, and one sister (Mrs. Fanny Leininger). She was preceded in death by 2 daughters (Wilma R. and Hazel M.) and one son (Ivan E.). She was a member of Whitestone Mennonite Church, where funeral services were held on Aug. 17, in charge of Jerry Weaver and Paul Brunner; interment in Meridian Church Cemetery.

Cressman, Leona, was born at Kitchener, Ont., Oct. 1, 1911; died at K-W Hospital, Kitchener, Ont., Aug. 4, 1982; aged 70 y. Surviving are 4 brothers (Ferhman, Clifford, Harold, and Clayton), and 6 sisters (Vera—Mrs. Simeon Weaver, Una, Cora, Mabel, Edith—Mrs. Lloyd Woolner, and Olive—Mrs. Alfred High). She was preceded in death by 2 brothers (Leander and Elton) and 2 sisters (Mary and Pearl). She was a member of First Mennonite Church, where funeral services were held on Aug. 7, in charge of Brice Balmer; interment in First Mennonite Cemetery.

Emswiler, Mark Franklin, son of Dewey and Cleta (Mitchell) Emswiler, was born near Broadway, Va., Mar. 23, 1944; died of a heart attack at Roanoke, Va., Aug. 4, 1982; aged 38 y. On June 26, 1965, he was married to Wanda Ritchie, who survives. Also surviving are his mother, one son (LaVerne), one daughter (LaShonda), one brother (Harold), and 3 sisters (Doris Benner, Betty Good, and Bonnie Lahman). He was preceded in death by one sister (Ruth Emswiler). Funeral services were held at Trissels Mennonite Church on Aug. 7, in charge of J. Ward Shank, Ed Heatwole, and Earl R. Delp; interment in Bethel Mennonite Cemetery.

Fretz, Fred Raymond, son of William and Margaret (Troup) Fretz, was born near Vineland Station, Ont., July 18, 1900; died at Hotel Dieu Hospital, St. Catharines, Ont., July 29, 1982; aged 82 y. Surviving is one brother (William) and one sister Jessie Herbert (who died on Aug. 1). He was preceded in death by 3 sisters (Lillian, Myrtle, and one who died in infancy). He was a member of First Mennonite Church. Funeral services were held at

the Tallman Funeral Home on July 31, in charge of Stanley D. Shantz; interment in the church cemetery.

Goebel, Joseph III, son of Joseph II and Debra (Adams) Goebel, was stillborn at Freeport, Ill., July 17, 1982. Surviving are his grandparents (John and Mary Adams and Joseph Goebel, Sr.) and great-grandparents (Mary Goebel, Mae Solace, and Mr. and Mrs. Edward Goebel). Graveside services were held at the Freeport Mennonite Cemetery on July 20, in charge of Greg Surratt.

Herbert, Jessie, daughter of William and Margaret (Troup) Fretz, was born near Vineland, Ont., Nov. 8, 1897; died at Extencicare, St. Catharines, Ont., Aug. 1, 1982; aged 84 y. She was married to Robert Hughes Herbert, who died in 1967. Surviving is one son (Bud) and one brother (William). She was preceded in death by 3 sisters (Lillian, Myrtle, and one who died in infancy), and one brother (Fred) who died on July 29. Funeral services were held at the Tallman Funeral Home in Vineland on Aug. 4, in charge of Stanley D. Shantz; interment in the First Mennonite Church Cemetery.

High, Lizzie G., daughter of Henry C. and Hannah (Geisinger) Gehman, was born in Hatfield Twp., Pa., Oct. 27, 1889; died at Lansdale, Pa., Aug. 11, 1982; aged 92 y. On Apr. 12, 1919, she was married to ——— High, who survives. Also surviving are one daughter (Kathryn—Mrs. Abram Rosenberger), 2 grandchildren, and 2 great-grandchildren. She was a member of Blooming Glen Mennonite Church. Funeral services were held at Huff and Lakier Funeral Home on Aug. 13, in charge of David F. Derstine; interment in the Blooming Glen Mennonite Cemetery.

Horst, Daniel, son of Levi and Susan (Kahn) Horst, was born on Aug. 26, 1884; died at the Altoona (Pa.) Hospital on Feb. 5, 1982; aged 97 y. Surviving are 4 sons (Harold, Norman, Leroy, and Robert), one daughter (Ada Eshleman), and 2 sisters (Mrs. Irene Lehman and Mrs. Emma Parmer). Two sons (Charles and Raymond) preceded him in death. He was a member of the Mennonite Church in Chambersburg, where funeral services were held in charge of Omar and Harold Hunsecker; interment in the church cemetery.

Kline, Ada Mabel, daughter of Samuel T. and Annie S. (Wanner) Bowman, was born in Hinkletown, Pa., Mar. 9, 1897; died at Denver, Pa., Aug. 14, 1982; aged 85 y. In 1923 she was married to E. Samuel Kline, who died in 1968. Surviving are 2 sons (John B. and Paul B. Kline), 4 grandchildren, and 4 great-great-grandchildren. She was a member of Ephrata Mennonite Church. Funeral services were held at Gravenor Funeral Home on Aug. 18, in charge of Wilbert Lind; interment in St. John's Lutheran Cemetery.

Kurtz, Irvin C., son of Samuel and Rebecca (Culp) Kurtz, was born at Chesapeake, Va., May 5, 1911; died of a heart attack at Goshen, Ind., Aug. 14, 1982; aged 71 y. On Apr. 2, 1944, he was married to Vera Yoder, who survives. Also surviving are 2 daughters (Pearl—Mrs. Clell Sommers and Nancy—Mrs. David Yoder), 2 sons (Marvin and James Kurtz), 7 grandchildren, and one brother (Christian). He was a member of Crown Hill Mennonite Church, where funeral services were held on Aug. 18, in charge of Lester L. Sutter and Noah Hilty; interment in Crown Hill Mennonite Cemetery.

Miller, Bessie L., daughter of Jacob C. and Mary (Burkholder) Frey, was born at Pettisville, Ohio, July 19, 1906; died at Napoleon, Ohio, June 16, 1982; aged 75 y. On Dec. 27, 1927, she was married to Charles L. Miller, who survives. Also surviving are 5 sons (Robert, Glen, Marlin, Dale, and Virgil), 3 daughters (Lois—Mrs. Marvin Short, Ada—Mrs. Andy Brenneman, and Marilouise—Mrs. Virgil Waidehlich), 32 grandchildren, 8 great-grandchildren, one brother (E. B. Frey), and one sister (Pearl—Mrs. Sylvan Rupp). She was preceded in death by one son (Kenneth Allen), 4 brothers, and 3 sisters. She was a member of West Clinton Mennonite Church, where

funeral services were held on June 20, in charge of Edward Diener and Rocky Miller; interment in Pettisville Cemetery.

Richards, Charles W., son of Jarrett and Bertha (Weller) Richards, was born in Noble Co., July 20, 1895; died at Allen Co., July 13, 1982; aged 86 y. On Sept. 4, 1915, he was married to Georgia Bradley, who died on Sept. 3, 1978. Surviving are one daughter (Louise Middaugh) and 5 sons (Albert, Sheldon, Raymond, Charles, Jr., and Bill). One son (Robert) preceded him in death. He was a member of First Mennonite Church, Ft. Wayne. Funeral services were held at Sheets Funeral Home on July 15, in charge of Roger Miller and Howard Dunlap; interment in Huntertown Cemetery.

Smeltzer, Goldia B., daughter of Martin and Margaret (Wenger) Blocher, was born in Olive Twp., Ind., Dec. 6, 1907; died at Greencroft Nursing Center, Goshen, Ind., Aug. 10, 1982; aged 74 y. She was married to Arthur R. Smeltzer, who died in Oct. 1963. Surviving are 2 daughters (Shirley—Mrs. Gene Leinbach and Mrs. Marcile Yoder), one son (Robert), 9 grandchildren, 3 great-grandchildren, 3 brothers (Ralph, Herman, and Charles Blocher), and one sister (Mrs. Bessie Canen). Funeral services were held at the Olive Mennonite Church on Aug. 13, in charge of Simon Gingerich; interment in Olive Cemetery.

Wilson, Mary F., daughter of Major and Gladys (Swyhart) Deem, was born in Champaign, Ill., Aug. 4, 1926; died at Rantoul, Ill., Aug. 10, 1982; aged 56 y. On Dec. 1, 1949, she was married to John A. Wilson, who survives. Also surviving are 5 daughters (Mary Deem, Carolyn Paullin, Alma Thompson, Patty Green, and Cheryl Wilson), 10 grandchildren, one great-grandchild, and 4 sisters (Betty Busch, Wilma Deem, Georgia Murphy, and Thelma Castle). She was a member of East Bend Mennonite Church. Funeral services were held at the Lamb Funeral Home on Aug. 13, in charge of Paul O. King; interment in Mount Hope Cemetery.

Wobler, Esther, daughter of Jacob and Phoebe (Zehr) Wobler, was born at Deer Creek, Ill., Aug. 29, 1898; died at Eureka, Ill., July 29, 1982; aged 83 y. She was a member of Eureka Evangelical Mennonite Church. Funeral services were held at Morton, Ill., July 31, in charge of Robert Harnish; interment in Mt. Zion Cemetery.

Pp. 608, 609 by Byrdalene Horst; p. 611 by Nick Frey;

calendar

Goshen Biblical Seminary, fall classes begin, Elkhart, Ind., Sept. 7
Goshen College, fall classes begin, Goshen, Ind., Sept. 8
Eastern Mennonite College, fall classes begin, Harrisonburg, Va., Sept. 8
Eastern Mennonite Seminary, fall classes begin, Harrisonburg, Va., Sept. 8
Mennonite Mutual Aid Board Committees, Chicago, Ill., Sept. 10
New York State Fellowship delegate meeting, Syracuse, N.Y., Sept. 11
Lancaster Conference Assembly, Weaverland, Blue Ball, Pa., Sept. 16
Mennonite Publication Board, Colorado Springs, Colo., Oct. 1-3
Mennonite Church Historical Committee, Germantown, Pa., Oct. 5-8
Sixth Women in Ministry Conference, Rockway Mennonite Collegiate, Kitchener, Ont., Oct. 15-17
Inter-Mennonite Bible Conference (Great Lakes Area), Goshen, Ind., Oct. 17-19
South Central Conference (Joint with Western District), Hesston, Kan., Oct. 22-24
Council on Faith, Life, and Strategy, Oct. 28-31
Southeast Convention annual meeting, Miami, Fla., Oct. 29-31
Mennonite Board of Missions, Nov. 3-6
Mennonite Board of Congregational Ministries, Elkhart, Ind., Nov. 5-6
Illinois Conference fall meeting, First Mennonite Church of Morton, Nov. 5-6
Gulf States Fellowship delegate body, Nov. 6, Poarch Community Church, Atmore, Ala., Nov. 6
Atlantic Coast Conference Missions Rally, Nov. 6
Mennonite Economic Development Association, Winnipeg, Manitoba, Nov. 11-14
Franconia Conference fall assembly, Franconia, Pa., Nov. 13
Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 18-19
Mennonite Church General Board, Lombard, Ill., Nov. 18-20
Northwest Conference fall meeting, Nov. 19-21
Southwest Conference annual meeting, Mt. View Men. Ch., Upland, Calif., Nov. 25-26
Mennonite Board of Education annual meetings on Mennonite education, Chicago, Ill., Nov. 30-Dec. 4

\$311,033

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$311,033.19 as of Friday, Aug. 27, 1982. This is 41.5% of the total needed. Contributions have been received from 324 congregations and 177 individuals. Individual gifts represent \$64,148.62 of the total.

Goal: \$750,000

Chicago church violates immigration laws to aid fleeing Salvadoran family

Some two months after fleeing their native El Salvador, a couple and four of their five children were given sanctuary in a Chicago church, the second time in two weeks the Wellington Avenue United Church of Christ has violated immigration laws to openly aid illegal Salvadoran refugees.

The six, joined by a retired Arizona rancher, none of them with a car, made the last leg of the journey—a four-day trip from Tucson to Chicago—through a series of rides offered by various religious fellowships along the way.

The Vargases, as the family has been named, are among several thousand Salvadorans fleeing political violence in their Central American homeland who have been taken north by means of an “underground railroad” informally organized by dozens of churches and religious groups.

Rights attorney cited for his work on behalf of parochial schools

William B. Ball, an attorney in Harrisburg, Pa., has been cited for his efforts on behalf of religious freedom by the International Platform Association. The association named him 1982 recipient of the association's Clarence Darrow award. The association was founded in the late 19th century to promote free discussion of issues in public forums. Its director, Dan Tyler Moore, declared that “in defense of civil rights, William Ball has fought to uphold our nation's system of justice and equality before the law.”

Mr. Ball is nationally known for his legal work on behalf of Catholic and Protestant parochial schools, and for his defense of the religious freedom of the Amish.

New York religious groups form corporation to ease problem of city's homeless

The major religious denominations in New York City plan to form a nonprofit corporation to provide shelter to some of the city's estimated 36,000 homeless people. The corporation was formed after Mayor Koch urged religious institutions to house the growing number without roofs over their heads.

An aide, Robert Martin, said the new groups will “help provide support services to individual churches and synagogues in opening and operating emergency shelters for the homeless.”

The number of homeless people in the city is reported to have risen 40 percent in the last year. The group said it hoped to create 500 to 1,000 new beds to help ease what it anticipates will be “a homeless emergency” this winter.

Baptist peace activists organize to move church into more liberal stance

Some 300 peace activists met in Louisville Aug. 5-7 to map strategies for advancing the cause of arms control in the Southern Baptist Convention, the nation's largest Protestant denomination and a stronghold for religious and political conservatism.

The National Peace Convocation was sponsored under the banner of the *Baptist Peacemaker*, a newspaper published by a local Baptist church as the focal point for peace activities within the SBC. It was held to coincide with the 37th anniversary of the bombing of Hiroshima, which marked the dawn of the atomic age.

Church youth choose self-improvement over social concern workshops

A United Church of Christ youth conference in Madison, N.J., showed that while young people are concerned about national and international problems, solving problems closer to home takes first priority. Most of the 400 youths attending the regional “youth event” flocked to workshops stressing personal values and self-improvement, rather than broad domestic and international topics. Some 40 workshops were offered in diverse subjects.

Sessions on peer group pressure, adolescent suicide, counseling a friend, and cults attracted the largest attendance. Workshops on peace-making, Bible studies, Central America, and human rights drew few people.

“Kids are aware of the larger problems, but they feel they must get their own act together,” an adviser noted.

Keston College monitors the state of religion in communist countries

Religious expression is stronger in Eastern Europe than in the West, and there are probably more “genuine” believers in Russia than there were in the days of the czars. This is the assessment of an Anglican priest, Michael Bordeaux, who is director of the Centre for the Study of Religion and Communism housed at Keston College, Keston, England.

Bordeaux believes the attraction which religion holds in the communist bloc is partly the result of historical circumstance. The people have seen the empty promises of communism and its failure to satisfy inner needs, he explained.

Opportunities for alternate ideologies are limited, and religion provides a “safer” outlet than opposition political parties. Religious involvement, however, by residents of a com-

munist state involves a sincere commitment that is highly creditable, he added. “People don't just drift into religion, they make a choice.”

Biblical research center in California preserves some 2,500 manuscripts

The Ancient Biblical Manuscript Center at Claremont, Calif., was formed four years ago, and has been collecting for the last three—yet there is not a parchment in the place. Not one goatskin scroll or even a papyrus fragment.

But what the center has, and is steadily improving upon, are microfilm photographs of about 2,500 manuscripts of Old and New Testament texts plus related literature.

They are kept in a climate controlled vault at the School of Theology at Claremont. Duplicate copies are in a vault in a Tahoe City, Calif., bank building.

Theologian says American decline puts new strains on the country's leaders

A University of Chicago theologian warned the United States' decreasing influence in the world may produce anxiety and then aggression on the part of national leaders. “That is what we must be careful of,” said Langdon Gilkey. “It's going to take tremendous strength on the part of churches to keep us sane, mature, and reasonable in the next 20 years.”

Gilkey, who spoke at the 25th annual Summer Theological Conference at St. Olaf College, said Christian hope and political action based on it may be our only chance.

“We need a relationship to and confidence in the power and mercy of God. There's nothing much else bridging these periods in history to count upon (except) a sense of the divine promise on which our faith is built. This is the character of Christian hope and it is, today, very important.”

New Jewish agency head says religious leaders have been out of step

The new executive vice-president of the American Jewish Committee says Jewish and Christian leaders alike will have to “rebuild” their domestic political agenda because “it's no longer the 1960s.” Donald Feldstein, whose background is in social welfare and Jewish philanthropy, said the by and large liberal religious leadership is out of step with “the laity,” who he said have moved to the right of the political spectrum.

He said he was not necessarily arguing for a more conservative agenda, but that religious leaders “have not reassessed their domestic political positions since the late 60s, when the liberal coalition broke down.”

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The curse

"He will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and smite the land with a curse." (Mal. 4:6)

The Protestant Old Testament ends on a poignant note. Indeed it is said that the Jews reversed the order of reading the last two verses of Malachi in order not to end the reading of the twelve prophets with a curse.

It is felt by many that verse 4 and verses 5-6 are appendices to the book of Malachi. As such they would be comments by later scribes. Also they provide perspective not only on Malachi, but on the message of the minor prophets. For us they serve as a comment on what has been termed the generation gap.

Commentaries I checked varied on whether the reference here is to individual families or to the Jewish people as a whole. Regardless of which the writer had in mind, the verse highlights the fact that the river of faith is only one generation deep. If the children reject the faith of the fathers, it will be no more, for there are no others to carry it on.

Now, of course, that is putting the issue too simply, as if the fathers were all true blue and the children all rejectionists. Indeed, the text does not make a judgment on this, but merely observes the importance of harmony between the generations. Ezekiel 18 carries the question of faithfulness over several generations and points out that a faithful father may have an unfaithful son, who in turn may have a faithful son. So the knowledge of God and the pilgrimage of faith have never been destroyed by a single generation.

But what of the curse which is threatened in Malachi 4:6? An Old Testament curse was understood as a fearsome thing. Persons, animals, even possessions which had been put under a curse were destined for destruction. Today we do not perceive the hand of God functioning this directly. But we may observe nevertheless that social movements have social consequences and some of these may well approximate the curse.

For example, the August 15 issue of the *New York Times Magazine* has a long article on loneliness. This is no new issue in America, the author observes, for it was noted in the 1830s by Alexis de Tocqueville, a Frenchman who visited the country. The problem as it shows up today is described in tedious detail, but what took my eye was a statement near the end describing the dilemma of loneliness: "Too many of us . . . are ambivalent about the spaces between us. We want independence and a faithful lover, we want the support of a family but not its demands, we want a community but we don't want to conform to its codes." Since these contrasting positions cannot be held together, the result is the curse of loneliness.

An answer to loneliness is outlined briefly in Malachi 4:6. It

is developed much further in the New Testament, particularly in the writings of Paul. Ephesians 2 and 3 summarize the vision Paul had of God's purpose to bring people together. This was God's great secret, he writes. It was not understood formerly, although God had it in mind all the time. But now the secret is out as 3:6 describes it, "that is, how the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel."

So God wills unity and unity can be found in a common loyalty to Jesus Christ. Through him, as the second chapter shows, peace was proclaimed for those far away (the Gentiles) as well as those close in (the Jews). So in the new system neither has an advantage over the other, for both have found what they needed from the same source.

In the letters of Paul, all prescriptions for action grow out of this assumption that what we are is not based on what we have done, but what we have been given. The very detail of these prescriptions, however, suggests the importance of the observation above—that if we are to have community, we will need "to conform to its codes." There cannot be community without the willingness to give up some of our freedom for the good of the larger entity.

This point applies to the gathered community—the church—as well as to the natural family unit. In Genesis 2 it is affirmed that it was not good for a man to be alone. And the chapter ends with a philosophical statement on marriage as a basic social unit. But in Genesis 3 it is reported that the helper who was welcomed by the man with poetry in Genesis 2 is denounced by the same man a chapter later as the source of temptation. I am reminded of the chance remark about marriage I once heard from a fellow worker in a factory: He said, as I recall, "I tried it 12 years. It didn't seem like more than a hundred."

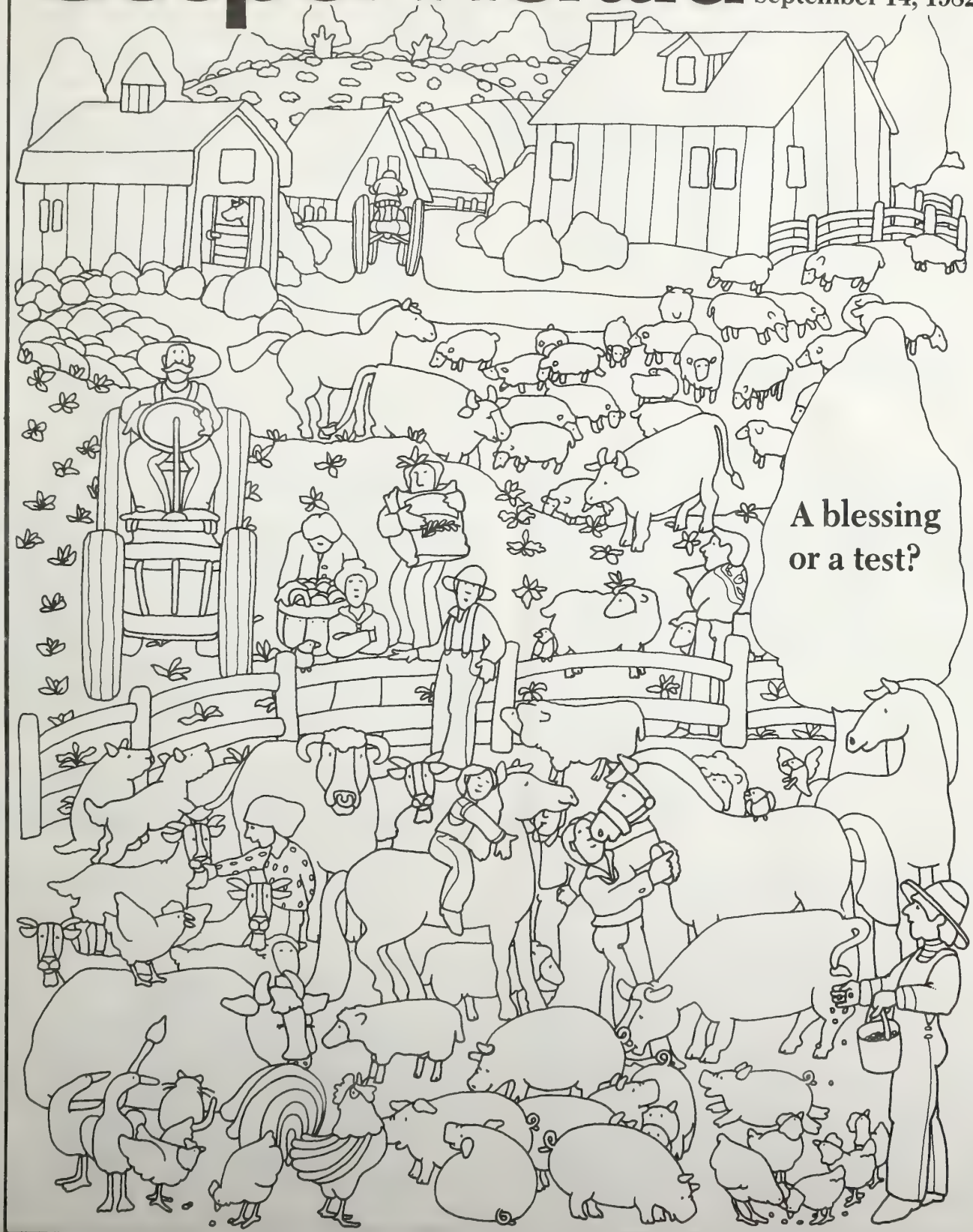
Yet while we acknowledge the limitations of marriage and of even the gathered church community, we confess too that our lives have been enriched and protected by these relationships. If we are willing to accept the "demands" of family and the "codes" of community, we may find support here which is available nowhere else.

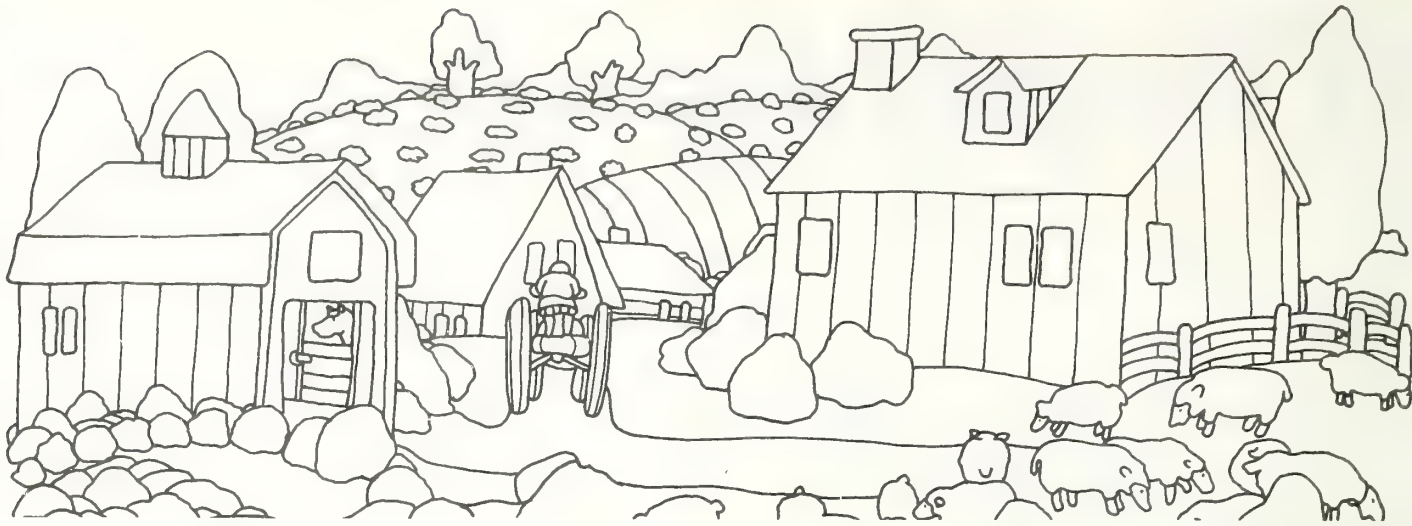
Of course, there are failures. Indeed there will be pettiness, rigidity. Both in the family and in the church, we get thrown together with people we might otherwise not choose as fellow travelers. My father once spoke of a man who enjoyed living in a certain area because "he had no kinfolk there." Yet if we are to be responsible family and church members, we will accept not only those persons and characteristics we find easy to live with, but also those who try our souls.

The alternative is the curse of loneliness.—Daniel Hertzler

Gospel Herald

September 14, 1982





A blessing or a test?

by L. A. King

Last Christmas my wife and I received from Christian friends one of those mimeographed newsletters that come during the holidays. At the end was a scribbled note: "God has certainly blessed us this past year." The basis of that statement was a catalog—good health all around of course, plus a son's big promotion with almost doubled salary, another's setting up a branch of his business, a daughter married to a successful young professional, and the husband's having a banner year in his business, in spite of the recession. God appeared only in the footnote.

That letter made me remember that fellow in Luke 12. The one who also had a good year, and how his story came out. Now I'm not expecting death or even calamity for my friends. But I *am* wondering about their view of things. It occurs to me that instead of a blessing, they are facing a frightening test, something like one of those multiple-choice questions that teachers throw at students.

In telling the story of that man Jesus didn't list all the possible answers of the test that the man had available, for he wanted to focus the issue. But we may insert another. That man, when he had that good year, might have said, "Now I have some cash to spare this year. I can repair the terraces, replace those old olive trees, paint the barn and maybe put in a deeper well, and get a better herd bull." But he didn't.

Jesus suggests that he might have said (Lk. 12:17-19): "God has truly blessed me this year. Now I can help repair our synagogue and help out our scribe. He and his family don't get too much here. And there's Jacob down the road; with all his illness he's badly in debt. I believe I could get him to take a loan (one that I'd never call of course). There's that beggar, too, who hangs around our town gate. I wonder whether the physicians couldn't do something for him. It wouldn't hurt to try. Oh, this is going to be a really good year, whatever next may be." He

didn't choose that answer either.

What he did say was, "Now I've got it made. I'm on easy street. I can do all the things I've always wanted to do. I'm going to take a trip down to Egypt and see how they enjoy themselves. I've heard they're good at it. Of course that will mean new clothes—purple of course—and a few fast camels. When I get down there I'm going to sample the best they have to eat, and maybe drink a little too. Oh, yes, and I'll take Rebecca along. And the children. They'll enjoy it. Maybe next year we'll go to Tyre or Sidon. God has surely blessed me. But I've worked for it. I've earned it. I deserve a good time. It's my money, and I'm going to enjoy it." But that was the wrong answer.

That plentiful harvest was not, in itself, a blessing. It was neutral, presenting a choice among opportunities. And therefore a test: how would that man choose? He failed the test and lost his possessions and himself, not because he had a good year but because he made the wrong choice.

I do not suppose that Jesus would have condemned that man

Editor: Daniel Hertzler

News Editor: David E. Hostettler

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L. A. King formerly taught English at Malone College, Canton, Ohio.

if he had used a part of his year's prosperity to repair or improve his farm. Farms and businesses can't go on without some of this plowing back. But to continue improvement and enlargement must inevitably lead somewhere to the question, to what end is this continuing enlargement? May there not be a better use of this surplus? And it is clear that Jesus would have wanted that question faced quite early on. For what he wanted was the answer that put that treasure safely away in heaven, along with the man's heart.

But presented with the crucial test-choice, he chose the very worst answer. As over against putting his surplus back into his farming and/or using it for God's work, he chose self-indulgence, to lavish it upon himself and his pleasures. He might, if time hadn't run out for him, have sent to all his friends a Hanukkah letter telling them of his prosperity and how God had blessed him. But he had a cardiac arrest ("Poor Jacob. So sudden, too. And unexpected"). And never got to take his trip to Egypt. It sounds as if he didn't get to Abraham's bosom either. At least another man like him (Lk. 16) didn't. And Jesus' comment at the end of the story (Lk. 12:21) doesn't sound encouraging.


We need not think that God struck this man down so quickly and suddenly simply because he had failed the test. He lets a great many people live long lives, and they continue to fail the test. But it all comes out the same in the end. The man wasn't likely to change; he had plans for years to come, and they were all self-indulgence. Every year he would have been less likely to change; self-indulgence is addictive.

As Thomas H. Middleton observes in an article in *Saturday Review*, "Offering to make a man rich if he will compromise his principles might or might not work, depending largely upon the man's character. But take that same man and, without tempting him to betray himself, make him rich. Give him a couple of years to become accustomed to his house, his swimming pool, his tennis court, his Mercedes-Benz, and his golf-club membership. Then threaten to cut off the source of all the

goodies. It will be as though you are threatening his very life. His dreary old principles will suddenly seem insignificant, and he will see things from a new angle, very close to that of Daddy Warbucks."

So, I say, I remembered that man when I read my friends' Christmas letter. And I am troubled about them. Do they know the danger they are in? Do they know the test they face? Do they know the choices and the consequences? Are they even aware of taking a test, and would they know the right answer even if they knew what they are facing? What are they doing with their "blessing"? Have they new, bigger cars? A new cruiser? A vacation at Acapulco? The latest in suits and dresses? Has their giving to God increased like their "blessing"? Do they know what a blessing from God is? Would they recognize it in a disciplining like that which the author of *Hebrews* speaks of (ch. 12)? All these questions trouble me.

Thinking of my friends reminded me of still another man, a real man much nearer to our time than the man Jesus talked about. He was named John Wesley. Figures vary from version to version of his story, but they go roughly like this. When he began his career Wesley had an annual income of £32. He found that he could live satisfactorily on £28, so he gave 4 to God's work, mostly among the poor. As time went on, what with his publishing and increased gifts, his income rose to something like £1400. Not having to deal with inflation, Wesley calculated that he could still live on £28 a year. He did not need a finer horse or clothes. So now he had that really large amount to give to God's work, still mostly among the poor. They somehow got the idea that he was truly a man of God.

And thinking about all these matters, I have decided that I am going to be very careful about that matter of God's "blessings." I think I shall confine my use of the word for things like being helpful in getting a man released from prison or having a long-wandering child of ours come back to God. I'm sure about this kind of blessing, but that other kind—well, it looks dangerous to me, something like fused TNT. 

I'm listening, Lord, keep talking

Stamped, addressed, but never mailed. The letter on my desk is addressed to Pam Sauder, Pioneer, Ohio. It was ready to go, but I never mailed it. I don't have to open it to know what it says. After all, I wrote it.

Pam had written to me about speaking at a fellowship meal at their church. But I was busy, the writing heavy, the school responsibilities no lighter even after thirty-four years of it. So the letter contains my "begging-off" reasons, lists two or three other speakers from this area that could fill the bill. In the letter I listed my reasons, asked to be excused. The funny thing about it is that I will be going next Tuesday. I'll have to hurry off right after school, drive hard, get back late. And it's your fault, Lord. But I'm smiling as I write this. I hope I can smile on Wednesday at school, Lord. You owe me a good day.

Do you recall how you kept me from mailing that letter, had me write a new one, accepting the appointment? I sure remember. I was all set to mail it, get myself off the hook, when you

reminded me of that list in my Bible. I remember what you said to me. You were pretty harsh. You said, "Sure, Bob, mail the letter. Tell Pam you are too busy, excuse yourself. Then you can be just like the 45 people on your list."

As a member of the nurture commission at our church it was my responsibility to get a teacher for one of the adult classes. It wasn't a full-time job, just every other Sunday. I started asking, kept asking, the refusals pouring in. I began to keep a list so I would not ask the same person twice. I heard lots of reasons why people could not accept that half-time position, teach every other Sunday. Some of the reasons were good. Finally I ran out of names. I quit asking and taught it myself.

Now, does it come back to you, Lord, why I'm going to Pioneer, Ohio, on Tuesday evening? As usual, you outfoxed me, said it was like becoming number 46. Was it really the same, Lord? Somehow I feel you talked me into this trip to Ohio. Regardless, I am glad.—Robert J. Baker

Mennonite church giving—1981

by Ivan Kauffmann

In 1981 Mennonite Church members gave an average of \$488.30 to the total church program including the local congregation, the district conference, and the churchwide boards and agencies. This is a 6.9 percent increase over the 1980 average giving of \$456.80. It is gratifying to see this increase continue even in times of recession.

These statistics are based on reports received from treasurers in congregations. Congregational treasurers sent reports to their conference stewardship representative who then sent a conference report to the General Board office at Lombard, where the reports were compiled into a total churchwide report.

Contributions by individuals given directly to a Mennonite (or non-Mennonite) cause which are not handled by or reported to the congregation's treasurer are not included in these statistics. This report reflects only the figures turned in by congregational treasurers. The actual per member giving figure

is likely somewhat higher.

Each year the General Board office in Lombard, Illinois, compiles financial statistics to report the giving performance of the Mennonite Church for the previous year. This is done with the hope that it will challenge the church to be faithful in its stewardship of financial resources. It provides information for an evaluation of ourselves. Are we giving as God has prospered? Should we be giving a tithe? Are we improving or going backwards? Inflation prevails and income is up. The amount of contributions is up, too. How do they compare? The information in Table I can help each of us take a realistic look at the giving performance as it compares with per capita income.

Mennonites are contributing an estimated 5 percent of their income for the work of the church through the congregational treasurer. For the Mennonite Church 10 percent of the members live in Canada and 90 percent in the U.S.

Table I—Comparison of Per Capita Income and Per Member Giving for 1981

	Average Per Capita Income	Average Per Member Giving
Canada	\$9,282*	\$552.37
United States	10,517**	482.23

*from Gross National Products Division of Statistics, Canada

**from the U.S. Government Report

The congregation and its mission is a primary emphasis of the present Mennonite Church organization. Congregations used 64.7 percent of their expenditures on the local program in 1981, 15.6 percent was used for district conference programs, and 17.4 percent went to churchwide programs. It is always appropriate to consider whether these proportions are as they ought to be. Congregations should invest resources in their own

local programs, but at the same time they are encouraged not to forget the churchwide programs or ignore worldwide needs.

Mennonite Church giving continues to increase. See the following Table II for a comparison of giving and distribution of expenditures for 1980 and 1981. Some of this increase is likely a result of inflation but growing stewardship convictions have likely also influenced the increase.

Table II—Mennonite Church Giving and Distribution of Expenditures
Comparison of 1981 with 1980

	1981 Amount	% of Total	1980 Amount	% of Total	1981 +increase -decrease
Number of Members Reporting	83,791		80,222		+3,569
Percent of Members Reporting	82.4%		79.7%		+2.7%
Total Contributions (Reported)	\$40,915,479		\$36,645,602		+\$4,269,877
Total Contributions (Projected)	49,654,708		45,979,425		+3,675,283
Per Member Giving	\$488.30		\$456.80		+\$31.50
Disbursements for:					
Home Congregation	\$25,656,511	46.9	\$23,105,269	45.3	+\$2,551,242
Capital funds	9,751,508	17.8	9,888,721	19.3	-137,213
Total for Home Congregation (Projected)	\$35,408,019	64.7	\$32,993,990	64.6	+\$2,414,029
District Conference Causes	\$8,533,610	15.6	\$7,440,107	14.5	\$1,093,503
Mennonite Churchwide Causes	9,530,623	17.4	9,523,642	18.6	+6,981
Non-Mennonite Causes	1,288,130	2.4	1,154,940	2.3	+133,190
Total Expenditures (Projected)	\$54,760,382	100.0	\$51,112,679	100.0	+3,647,703

Ivan Kauffmann is executive secretary Mennonite Church General Board.

One area which could be questioned in the above statistics might be the amount of money given to non-Mennonite causes. Even though 2.4 percent may seem small, the Mennonite Church is contributing \$1,288,130 to non-Mennonite causes while some of our own are not adequately supported. However, this also includes contributions to American Bible Society, which is encouraged at the rate of \$1 per member per year for

Mennonite Church members.

Table III lists the per member giving by conferences and compares 1981 with the previous year. In compiling a report of this kind one has to recognize that it is only as accurate as the figures reported. Some congregations keep more detailed records than others. But it is a fair glimpse of where we are in our giving practices.

Table III—Per Member Giving by Conferences

<i>Conference</i>	<i>1981 Percent Members Reporting</i>	<i>1981 Per-Member Giving</i>	<i>1980 Percent Members Reporting</i>	<i>1980 Per-Member Giving</i>
Allegheny	99.0	\$356.95	99.1	\$345.89
Atlantic Coast	81.3	470.00	78.1	463.48
Conservative	82.6	420.72	85.2	*419.11
Franconia	99.4	637.76	99.6	598.28
Franklin	24.5	257.75	31.3	384.80
Gulf States	100.0	*306.74	86.5	342.84
Illinois	96.5	653.82	94.0	553.54
Indiana-Michigan	85.7	436.69	70.8	431.17
Iowa-Nebraska	66.6	442.58	76.9	397.01
Lancaster	89.5	500.24	89.3	*464.53
N.Y. State Fell.	94.8	*324.53	91.1	308.21
North Central	72.0	462.34	82.0	425.94
Northwest	84.7	923.78	95.2	1122.76
Ohio	69.7	402.34	65.4	387.08
Ontario	99.4	565.64	93.5	519.34
Pacific Coast	93.3	603.08	62.5	570.19
Rocky Mountain	92.3	512.93	78.9	481.30
South Central	82.1	482.53	69.0	#468.55
Southeast Conv.	88.1	*584.86	86.2	583.10
Southwest	89.7	703.50	77.1	595.41
Virginia	97.5	451.39	95.3	364.62
Western Ontario	100.0	420.32	100.0	387.37
Unaffiliated	8.6	349.14	16.1	391.64
Average	82.4	488.30	79.7	456.80

*does not include NYSF or SEC congregations

#does not include congregations in Mexico

**does not include congregations whose primary affiliation is with another district conference

The Mennonite Church in Canada and the U.S. has been blessed with abundant resources. We need to challenge one another to greater dedication to Christ, a more simple lifestyle,

and joyful, sacrificial giving to the work of the kingdom. Consider what could be accomplished if more members would give a tithe or more to the church.

Table IV—Summary of How Contributions Are Being Used

	<i>Percent of Increase in Contributions for 1981 over 1980</i>	<i>Trends:</i>
For Congregations	7.3%	1. Congregations are continuing to use a larger percentage of the contributions for their own programs and expenses.
For Conferences	14.7%	2. Conferences received the greatest percentage of increase in contributions. Their budgets are increasing with larger programs, hiring staff, setting up offices, and other institutional costs.
For Churchwide Agencies	.07%	3. Churchwide agencies remained about even with the previous year. They will likely be receiving less if present trends continue. If inflation is considered, then actual program is already being decreased.
For Non-Menn. Causes	11.5%	4. Non-Mennonite causes increased. Some of this represents projects of the local community in which congregations are becoming more involved. Also it represents the efforts of effective media and direct mail solicitation.

All witnesses, not all evangelists

Editor's note: The following article is in response to "Saved to Rescue Others" by Roy D. Kiser in *Gospel Herald*, July 27, 1982.

What is happening in the new congregation at Waynesboro, Virginia, is a clear example of what the Lord of the church wants to do through his body, the church. And he does not want this just to happen in a few isolated areas. As Brother Kiser states, "Should we not expect and anticipate regular conversions and baptisms in the congregation that is taking seriously its commitment to the way of Jesus?" The answer is obvious. But are we as a Mennonite Church seeing this happen within our congregations? The answer here is also obvious.

Why then is this not happening more often? We have lost sight of the biblical teaching that we are *all* witnesses of "these things." What things? The things that happened to Jesus: His arrest, trial, crucifixion, resurrection, ascension. Brother Kiser alludes to the fact that the church today has gotten sidetracked "by our many activities and good programs." Our main attention is being given to "other things" instead of "these things." If we are to carry out the commission given by Jesus, we must get back to giving the message that the disciples gave in the book of Acts. Read that record again. The witnessing, the sermons, were all centered in the death and resurrection of Jesus Christ.

Perhaps a word of clarification is necessary at this point. While it is clear that all believers are to be witnesses, it is also clear that not all believers are evangelists. By that I mean that not every one has the gift to be, or the personality of, an evangelist. I believe there are preaching evangelists, those who have the gift of preaching the good news of Jesus Christ, and as they preach, they call persons to faith in Christ and to commitment.

There are also what I call "lay" or "personal" evangelists. They are persons who go out knocking on doors, looking for opportunities to present Christ on a one-to-one basis. They may also witness one-to-one on other occasions, such as on the job at work, while enjoying recreation, or at social events. Wherever they can get an audience of one person they will present Christ. And they will call for that person to receive Christ and to commit his/her life to him. They are not satisfied until that person makes a commitment to Christ. This element of presenting Christ with an urgent call for the person to come to faith in Christ is one of the main things that distinguishes an evangelist from a witness. (An evangelist has several other special qualities as well.)

On being a witness Brother Kiser says, "Each one should have a personal knowledge of their responsibility to be a witness, since they are members of the family of God." I agree wholeheartedly. Every believer must know that he or she is a witness. That is not an option open to us. Kiser further says that "witnessing was not a matter of gifting, but a matter of being in Christ." Perhaps we need to learn more what being in Christ means. And also what being filled with the Holy Spirit means. Pentecost did make the difference!

We need to know that we all do witness to something. What

would happen if every member of our congregations would take his or her witnessing seriously, and would be a witness of "these things"? That's what the Anabaptists did. That's why there were so many conversions. And they lived lives that were consistent to their witness. Christ was real to them. He was personal. Being a Christian made a difference. He was not another way to be saved; he was the only way! What are we known for in our communities? No doubt many good things. Whatever we are known for is an indication of what we are witnessing to.

And now a word of personal testimony. As pastor of a "mission" church for over twenty years, I longed to see happen what is happening at Waynesboro. When we once were able to get over some deep-seated cultural and traditional problems and were able to experience the fact that whoever comes to Jesus God will accept, which means that we will accept them too, only then were we effective in evangelism. Praise God he brought us to that place! This congregation at Mountain View near Reedsville, Pennsylvania, is alive and healthy and reaching out to unsaved people with the good news of salvation in Christ. And from this congregation a witness has gone out to Philipsburg, Pennsylvania, to South Carolina, to Maine, to New Brunswick, Canada, and to other places. In each place where this witness has gone, there are people who are Christians today because of it. To God be all the glory! Yes, I agree with Brother Kiser; evangelism must become our number one priority. As he says, "The church is obligated to call people to respond to the lordship of Christ as the path to salvation and the infilling of the Holy Spirit."—Ivan E. Yoder, former pastor of Mountain View Mennonite Church.

Hear, hear!

A future for our children

"Why should I ever get married and have a baby? The world will probably blow up within the next ten years," a college girl said to me.

"No! Oh no!" I protested. "I fully expect to see the year 2000."

A great future lies ahead of us. How do I know? Because Jesus arose from the dead. We celebrate that great event every Sunday. We need not share the despair of the gloom-and-doom folk, many of whom are in the peace movement. (And I thank God they are there.)

Every power and authority in the universe is subject to Jesus. On the cross Jesus disarmed the "principalities and powers." When I pray daily, "Thy kingdom come, thy will be done on earth as it is in heaven," I fully expect that that prayer will be, is being, answered. Millions of Christians exist now all around the world.

We need to do all we can to prevent nuclear destruction, which is indeed possible. At the same time we need to exercise faith. To give children and young people only fear and despair concerning the future is to give them a lie, a stone, rather than the living bread, which can nourish and make them strong for that future.—Elaine Sommers Rich, Bluffton, Ohio.

Christ is living among us

by Ernest E. Smucker

I'd like to tell you about the Choele-Choel congregation in Argentina. Some years ago Floyd and Alice Sieber, two of our Mennonite Board of Missions workers were challenged to put the living Christ in a position of authority and recognition and following. That led to some changes. Now Choele-Choel is part of a renewal movement. This congregation stresses a life, it seemed to us, of true New Testament discipleship. The members believe in living as Christ would have them live. The basic Christ is living in their midst and directing their daily lives now. They speak of Christ in the present tense, not in the past: "Christ is living among us." "This is the way he wants us to live."

They don't go out and invite people to church. If a friend asks, "Hey, what gives with you?" They'll say, "Well, come and see. You can come with us if you want." But they don't go out and say, "We're having services tonight at eight o'clock. Please come in." People just come in by association, and things are really happening. Choele-Choel has increased its membership tremendously. They have prayer and praise services. They sing spontaneously. They have tunes they have composed.

The service Mary and I attended lasted more than three hours. Mary and I normally are not real patient with long services! Coming from College Mennonite Church, we get restless if the sermon runs over fifteen minutes. But we weren't tired that night or aware of the passage of time. And after the service, everybody was friends! Everybody kissed everybody on both cheeks. It's just assumed that everybody is everybody's friend.

The Choele-Choel congregation has a shared leadership. It has a board of elders, and these elders are carefully chosen. The congregation has several ministers who work together and make decisions together. Floyd Sieber just sort of rattles around Choele-Choel and three other congregations. He's more of a trucker and a fraternal adviser than anything else. The members all feel responsible and friendly toward each other. They will do anything for each other. They consider each other brothers and sisters.

One fellow who was taking us around said, "Now, there's my brother John. He runs a filling station here." It turned out he had so many brothers that it took me a while to realize what he was talking about. But everybody in the church is his brother and sister.

Choele-Choel believes very strictly in discipline. When someone has a problem, the leaders will talk to him or her about it. This member will accept discipline. They're very serious about it.

Ernest E. Smucker died of cancer on June 24, 1982. He was a physician and a member of the College Mennonite Church in Goshen, Ind. He was also a member of the Overseas Ministries Committee, Mennonite Board of Missions, and gave this report to the committee on May 13.



Floyd Sieber (second from right) "just sort of rattles around Choele-Choel and three other congregations ... more of a trucker and fraternal adviser than anything else."

The Choele-Choel congregation is reaching all branches of society. When we were there, for instance, Choele-Choel had just branched out into Conesa. The members had built the church themselves. We heard about two weeks after we left that the church was dedicated debt-free and it's already, I understand, bursting at the seams.

The work at Choele-Choel raises some questions in my mind for Mennonite Board of Missions: (1) Are we placing Christ as central as we should? (2) Are we doing a good enough job of screening and evaluating our missionaries? (3) Could this committee be more effective if its members were given opportunities to visit our mission locations to see our work firsthand? (4) Is this committee too restricted by time schedules and agendas to really listen to the Spirit? (5) Could we do a better job of presenting the needs overseas and challenging our people to give more to missions?

My chief concern is that in view of what we saw happening at Choele-Choel and in the lives of some very dedicated New Testament Christians, I would like to challenge us to continue to implement what MBM President Paul Gingrich has reiterated: That we make every effort to place the living Christ central in our program and that we pay close attention to what we are doing to try to implement that as well as possible. ☺



Philippine night—The group put on a short musical play. Left to right: Luis Lumibao, Faith Sacapano, Ed Udit Sona (India), Amorsolo Sadaba.

International reconciliation work camp stimulating to participants, Hong Kong

The Eleventh International Reconciliation Work Camp (IRWC), sponsored by Asia Mennonite Conference, was held in Hong Kong, Aug. 1-13. Thirty persons from India, Indonesia, Japan, the Philippines, Taiwan, and Hong Kong took part in the work projects and program activities. Canada and the U.S. were represented by five persons living and working in Taiwan and Hong Kong.

The program and activities of the two-week camp were planned by members of the Lok-Fu Mennonite Church in Hong Kong with missionaries Ira Kurtz and Hugh Sprunger giving leadership and serving as codirectors of the camp. Campers lived and worked at Queen Maud Middle School, a Norwegian Lutheran school located in Rennie's Mill, a village facing Junk Bay in the New Territories.

The purpose of the camps, which were started in Korea in 1965, has been to bring young people of Asia together for fellowship, sharing their Christian faith and experience, discussing some of the religious, social, economic, and political issues facing Asians today in light of the mission of the church, particularly the Anabaptist-Mennonite Church, and working on projects for the community.

Camp activities began at 6:30 each morning with singing, Bible study, and prayer. Paul's letter to the Ephesians was the focus of study. A question guide, prepared by Verney Unruh, IRWC coordinator, provided direction for the campers. Following a time of personal study, small groups were formed for sharing.

Following breakfast, the group worked on projects. These included building a 60-meter access road for the school, removing dirt and stones from under the dormitory-chapel to

provide space for more rooms, leveling an area for a senior citizens' park operated by the nearby Haven of Hope Hospital, and assisting gardeners in trimming trees and shrubs.

Afternoon sessions were utilized to provide input and discussion on a wide variety of topics. The slide set *Faith of Our Fathers*, developed by Jan Gleysteen, made campers aware of Anabaptist beginnings and the price those early believers paid to follow Christ. Two films produced by Amnesty International on human rights in the Philippines and Korea vividly portrayed the struggle of the church today in seeking to be true to its mission.

Several resource persons led discussions on issues facing the church in Asia today. Peter Wung, Mennonite pastor from Taiwan, gave

lectures on "The Christian Attitude to Poverty," "The Christian Attitude to Other Faiths," and "The Christian Attitude to the State."

Nuclear energy was the subject presented by Peter Neu, lay missionary from Chicago, now working in Hong Kong for the Maryknoll agency, Center for Progress of the People. In this presentation campers became aware of some of the complex problems and dangers in using nuclear energy and the involvement of U.S. multinational corporations in pressuring Asian governments to build nuclear plants without adequate safeguards.

Diana Chan of Christian Communications, Ltd., a group sponsoring the Chinese Research Centre, which seeks to keep informed of developments of the church of the mainland, presented a fast-moving 300-slide program on the Church in China. She was accompanied by a pastor from Shanghai who had spent 18 years in prison and forced labor camps. He had come to Hong Kong only a month earlier and gave a moving account of the rapid growth of the church in the face of persecution.

Evenings featured "country nights," which gave campers an opportunity to introduce their own country, its culture and language, some of the customs and music, and also to report on the church and its development.

Campers expressed enthusiasm and appreciation for the opportunity of participating in the camp. Some had difficulty getting visas; the Taiwan delegates arrived a week late, while those from the Philippines received their visas only the day before they left. For most it was a personal and family sacrifice to come. A \$5000 grant from the Council of International Ministries in North America provided funds for the camp which included a partial travel subsidy. Without this assistance most could not have participated.

Campers working on a road leading to Queen Maud Middle School, Rennie's Mill Village.



Buckwalter assists restoration of Zimbabwe hospitals, provides rural care

When nurse Loraine Buckwalter of Birdsboro, Pa., arrived in Zimbabwe in October 1980 she found hospitals lacking medicines, equipment, and even beds. Windows were out and buildings needed major structural repairs. The fighting that led to majority rule in early 1980 had also taken a heavy toll on the country's health care facilities, forcing many to close.

The situation has improved dramatically since then. Buckwalter, who came at the request of Zimbabwe's Brethren in Christ Church, has helped coordinate the reconstruction and staffing of the church's two hospitals and two clinics in Matabeleland in the southwestern section of the country.

Windows and doors were replaced, and wiring and plumbing redone. At the 45-bed Phumula Hospital, located in a semidesert area 135 miles northwest of Bulawayo, workers put up a new roof on half of the hospital that had been burned. The Ministry of Water Development assisted in reopening a borehole and replacing pipes and storage tanks.

Buckwalter credits the efforts of Brethren in Christ bishop S. N. Ndlovu for making much of the reconstruction possible. Ndlovu worked at obtaining funding from the Zimbabwean Christian Council, World Vision, the Ministry of Health, and others. MCC helped provide a vehicle for one of the hospitals.

As the patient load of the hospitals and clinics increased the church hired more staff. The 90-bed Mtshabezi Hospital, formerly headed by only a medical assistant, now has a doctor, registered nurse, and administrator among its 25-person staff. Phumula Hospital has also added a local administrator, who performs some of the functions formerly done by Buckwalter.

"We found the administrators very necessary, since the load was getting too big for one centrally stationed person in Bulawayo," explains Buckwalter. "This will also help the local people be more involved in the needs of the hospital."

An increasingly important part of the church's health care program is work with children under five. Several times a month health teams go out to rural areas to provide clinics for young children and their mothers. Chris Newcomer of Waynesboro, Pa., is part of one such team.

Buckwalter reports lack of personnel and poor roads have limited the number of clinics they have held in the remote Phumula area. She notes, "I had the experience of being stuck several times and wore out the VW Transporter. Now they provided a four-wheel drive, which should be stronger and get through some of the bad places."

Buckwalter and Newcomer are serving under Mennonite Central Committee.



Nurse Loraine Buckwalter and other nurses inspecting war-damaged Phumula Hospital.

Judson House place of meeting in Cedar Falls

Beginning on Sunday, Aug. 29, the Cedar Falls, Iowa, Mennonite Fellowship began holding Sunday morning worship services at Judson House, 2416 College, Cedar Falls.

Throughout the fall the fellowship's Sunday service will begin at 10:00 a.m. and close about 12:00. At the Aug. 29 service, pastor Steve Reschly preached on "New Beginnings," highlighting the Mennonite group's new meeting place and the changes that come with the start of a new school year.

Since being organized in November 1981, the fellowship has usually met in members' homes. The move to Judson House reflects an emerging covenantal relationship between the Mennonite Fellowship and the University of Northern Iowa's United Ministries in Higher Education which operates Judson House.

In addition to Sunday morning services at Judson House, the Mennonite group holds Bible study and sharing meetings in homes.

Advance approved on renovation by EMC board

The board of trustees of Eastern Mennonite College and Seminary has approved detailed drawings for renovation and expansion of the administration building. During its meeting on Aug. 19 and 20, the board instructed architect LeRoy S. Troyer to draw up all the documents needed to bid the project, which is estimated to cost \$3.15 million.

If all financial arrangements can be completed, the board hopes to advertise for bids next spring and to be moved into the renovated campus center by the middle of September 1984.

Renovation of the administration building is a major project to be funded through the school's capital campaign, "Update for Mission." To date more than \$2 million has been committed to that drive, but President Richard C. Detweiler reported about \$600,000 of that amount already has been spent on work including a campus master plan and new

quarters for the psychology department.

He said the school will need to raise an additional \$1.8 million in cash and pledges before construction can begin.

The preliminary plan the board of trustees saw is a scaled-down version of the campus center and is estimated to cost \$1 million less than earlier versions.

Lee M. Yoder, vice-president of EMC&S, said the smaller version—about 12,000 square feet less in size—can meet the school's basic needs through the 1980s. If enrollment rises again in the 1990s as projected, more space may be required, he said.

Campus center plans call for a large lobby/gallery slightly below present ground level on the east side of the building. A rooftop plaza will overlook the valley and the Massanutten Mountain.

There will be offices on each of the four floors, with most of the office space concentrated in the third and fourth floors. Classrooms and other academic facilities will take up 36 percent of the approximately 60,000 square feet in the building and student and public services will account for 26 percent of the space.

In other business during the two-day meeting, the trustees elected four new trustees and reelected 10. The new trustees are: P. Melville Nafziger of Phillipsburg, N.J., executive secretary of Atlantic Coast Conference; Irvin Lee Martin of Mohnton, Pa., partner and co-owner of Rutt Custom Kitchens, Goodville, Pa.; Miriam H. King of Hickory, N.C., homemaker; and Arlene K. Stauffer of Harrisonburg, copastor with her husband of Weavers Mennonite Church. The new trustees will serve four-year terms.

Grace Mennonite breaks ground, Berlin, Ohio

Sunday, Aug. 15, 1982, was a historical day in the life of Grace Mennonite Church of Berlin, Ohio. The congregation of 150 people gathered at the building site to break ground for the new building. In keeping with the rural farming community, a wooden beam Oliver #40 walking plow was used. Two ropes were attached to the plow while the entire congregation pulled the plow to break the first ground for building, thus symbolizing the total involvement of the congregation working together. The new building will seat 250 and have a foyer and fellowship hall that may be used for overflow seating. A Sunday school wing, offices, and library wing will complete the structure of 14,000 square feet. The building will be situated on a cement slab, making the entire building accessible to the handicapped. Grace Mennonite Church was established in August 1981 and incorporated the following November. Present membership is 105, with regular attendance of 140-150. David R. Clemens serves as the pastor.

Goshen professors retreat for re-creation at camp

Goshen College faculty members and their families spent the last days of summer, Aug. 27-29, playing softball and volleyball, attending workshops on humor and nutrition, and laughing, thinking, and worshiping together.

"Health and Wholeness" was the topic of this year's Goshen College faculty retreat, and each of the weekend's activities was designed to contribute to participants' physical, emotional, or spiritual well-being. The retreat began with a vegetarian dinner Friday evening, continued all day Saturday at Epworth Forest, a rustic retreat center in North Webster, Ind., and concluded Sunday with a worship service.

Bruce Yoder, pastor of First Mennonite Church, Richmond, Va., served as guest speaker during the retreat. He is an experienced workshop leader as well as coeditor of *Single Voices* (Herald Press, 1982), a collection of essays on singleness and today's society. He is also writing several chapters for *A Life of Wholeness*, a study resource to be published by Mennonite Publishing House.

Yoder spoke on "The Theology of Wholeness," the responsibility of God's chosen people to pass on that "chosen-ness," and of

the Christian's need for confession and forgiveness in order to be open to the grace of God.

The retreat weekend was intended as a period of refreshment before the beginning of the school year, as well as an opportunity for faculty members to discover areas for their own physical, emotional, or spiritual development.

Aid goes to drought-stricken Zimbabwe

In response to a request from Zimbabwe's churches, Mennonite Central Committee is sending 2,000 metric tons of Food Bank wheat plus other food items to help alleviate shortages in the drought-stricken southwestern part of the country.

Christian Care, a joint service agency of churches in Zimbabwe, will use the food to provide emergency assistance to some of the over 1 million people affected by one of the country's worst droughts on record.

In addition to wheat, MCC is sending 50 metric tons of vegetable oil. The \$515,000 shipment, made possible with the help of grants from the Canadian International Development Agency and the government of Alberta, as well as Food Bank, is expected to arrive in Zimbabwe by mid- or late November.

A variety of nationalities and social groups are represented in the Brussels-East Evangelical Church in Belgium. Robert Otto (second row, left) has been pastor—and organist—since 1966. He and his wife, Wilda (next to him), are Mennonite Board of Mission workers. Bob is assisted by a lay preacher and three members who are gifted in pastoral care. "Whether Belgian or foreigner, the intellectual or working class, man or woman, young or old, black or white," Bob says, "together we are learning to grow in the Lord as we have reaffirmed our commitment in meeting regularly for worship, intercessory prayer, biblical instruction, and sharing, as well as in our daily witness in the home, the classroom, the office, or the business world." Founded in 1951, Brussels-East is one of four congregations which make up Belgian Mennonite Council. The council is currently assisted by six MBM workers.



Public marketplace challenges book distributors

The buyers of popular paperbacks present a tough challenge to the distributors of Choice Books, according to a discussion of the Choice Books International Committee in Harrisonburg, Aug. 11, 12.

The six-member group considered ways to balance the public's thirst for sensational—even heretical—books with ones that are true to life and combine interest and practicality with sound biblical understanding.

The goal is to find "a balance between titles that sell and those that have a message we feel is important to communicate to readers today," says Paul A. Yoder, director of Choice Books for Mennonite Board of Missions.

Paul noted that in light of mission board finances Choice Books is working toward a high percentage of self-support, and that sensational books usually earn the most money while quality titles often earn less.

This tension between the good best-sellers and the best not-so-good sellers creates a bind



Bags of groceries from Mennonite and Brethren in Christ churches in Pennsylvania are unloaded at Burnside Mennonite Fellowship in the Bronx.

Pennsylvania and New York churches share groceries

The number of Americans living below the official poverty line now stands at 13 percent. In August, over 10 million Americans lack work—a jobless rate of 9.8 percent, the highest rate since the United States left the Great Depression and entered World War II.

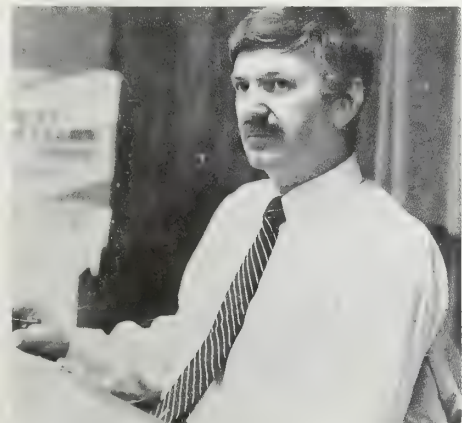
In the New York City communities where 16 Mennonite and Brethren in Christ congregations are located, the unemployment rate is much higher. As federal public assistance shrinks, members of these congregations receive more and more requests from their neighbors for food and assistance.

In response to this need, Pennsylvania and New York City churches are participating in a

grocery sharing project, a new four-month project organized by Mennonite Central Committee U.S.

Through this project, members of Mennonite and Brethren in Christ churches in four eastern Pennsylvania conferences gather and transport bags of groceries to New York City churches. Members of these churches then distribute the groceries to persons in need.

New York City churches, surrounded by acres of concrete which produce little food, welcome this assistance. "If you give us food, we will give you people in need," said a representative of the United Revival Mennonite Church.



Abe Clymer, Harrisonburg, Va., chairman of Choice Books follows discussion

for us, Paul noted.

To influence the kinds of books that go on the rack, the committee approved a working draft of title selection guidelines to test with distributors.

These guidelines will help them select the best books for the racks.

The committee noted that the quality of books on the racks is the responsibility of local distributors, not MBM Choice Books.

"Our task is not to act as judge and censor," Paul says. We can simply provide some guidelines to influence the titles that go on the rack and help distributors to find a balance between those that sell well and those that have a message we feel is important but sell less well."

In evaluating a set of goals and action plans for staff, the committee reemphasized that MBM Choice Books is "a service organization to conferences," as Allen Mast of Florida said.

Russian listeners to hear whole gospel

Russian-speaking radio listeners in the Soviet Union and Eastern Europe will soon be able to hear some brief radio messages showing how Christian faith can be a resource for dealing with anxiety, stress, fear of illness, and parent-child/husband-wife conflicts.

Lovina Troyer, coordinator of the Russian radio ministry for Mennonite Board of Missions, reports that a series of radio spots is being developed to communicate the good news of Christ who are fluent in the Russian language.

"We want to help listeners, especially national leaders, to understand how the gospel connects with everyday life and help them think positively about Christ and his gospel," Lovina says.

"We also want to share practical information in a faith context for the average Russian citizen who doesn't have access to it

otherwise," Lovina adds.

Ivan Magal, founder and original speaker of *Voice of a Friend*, is writing and narrating spots for testing with both secular and religious broadcasters who program for listeners in the USSR and Eastern Europe.

Six spots were recorded in early August and four additional ones are planned for the test series. These will be circulated for evaluation to religious program producers and secular station programmers.

If the concept of casting religious messages in the ordinary language and experience of the people is acceptable to these key broadcast leaders, several series of spots will be produced and released in 1983, Lovina says.

Research and observation have shown that numerous national leaders—atheists—often tune in to broadcasts from abroad, even religious programs.

mennoscope

Ben Cutrell, publisher for Mennonite Publishing House, Scottdale, Pa., announced at the last Mennonite Publication Board meeting that he has invited the General Conference Mennonite Church to assume responsibility for the editorship of *With* magazine. A conjointly published magazine since its beginning in 1968, it has been edited only by Mennonite Church editors, founding editor J. Lorne Peachey and current editor, Richard A. Kauffman, who will terminate as *With* editor next year. The GC news service has advised "a search process is under way."

A Brethren-Mennonite Bible Conference will convene Jan. 14-16, 1983, at the First United Methodist Church in Hutchinson, Kan. Elmer A. Martens, professor at the Mennonite Brethren Biblical Seminary in Fresno, Calif., will give four presentations on the theme "The Church and Power for Change." Kansans will be used as resources for workshops related to the theme, which comes from the book of Ephesians. The planning committee for this Bible conference is composed of representatives from the participating groups: Brethren in Christ, Church of the Brethren, Mennonite Brethren, General Conference, and Mennonite Church. This conference is especially geared to persons who desire more Bible training. Mem-

bers of the planning committee observe that Brethren and Mennonites work together in relief sales, Mennonite Disaster Service, and other service ministries, but seldom have the opportunity to study the Scriptures together.

As the third group of Goshen College students to spend a trimester in Chengdu, western China, traveled to their destination on Aug. 22, a full-page article describing Goshen College-China exchange appeared in the fall educational supplement of *The New York Times*. The coverage by the *Times* is the most extensive national publicity yet generated by the three-year-old exchange program, the first to involve American undergraduates and Chinese university personnel. Each fall since 1980, a group of approximately 20 Goshen College students has traveled to Sichuan Teachers College in Chengdu to study and to teach English to undergraduates there. Also each fall during that period, a group of eight to 11 Chinese university teachers has arrived to spend the academic year at Goshen, where the professors enroll in classes and learn about American life and culture. Several of the visiting Chinese have also conducted classes in Chinese language and history at Goshen College.

Willis L. Breckbill has moved to Goshen,

Ind., from Cambridge, Ont., where he served as pastor of Preston Mennonite Church for the past seven years. He and his wife, Ina Ruth, will attend Associated Mennonite Biblical Seminaries for the fall term. Beginning January 1983, Willis will serve the Indiana-Michigan Conference of the Mennonite Church as conference minister. Their new address is 22264 CR 20, Goshen, IN 46526; phone (219) 875-6004.

The second meeting of the Mennonite Women's Caucus will be held on Oct. 2, at the Goshen (Ind.) College dining hall from 7:00-9:00 a.m. The agenda will be plans for a feminist presence at Bethlehem 83. For more information, contact Ann Schertz, 406 Cross, Goshen, IN 46526.

The Goshen College Speakers Bureau includes nearly 50 Goshen College faculty members who are prepared to speak without charge on subjects as diverse as astronomy and bicycling, as timely as the creation/evolution debate or U.S.-China relations. "The interests and expertise of its faculty is one of the contributions Goshen College wants to share with both the community and the church," reads the bureau's new pamphlet, just published for the 1982-83 school year. It contains nearly 150 topics, grouped by subject area, which faculty

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Information on public events at Eastern Mennonite College and Seminary is now as close as the telephone. By dialing (703) 433-1700, the caller will hear a brief listing of week-day or weekend activities scheduled on campus. The "EMC activities line," which went into effect on Sept. 1, is being provided as a public service by EMC's office of communications. Recorded messages will be updated Mondays and Fridays, and the system will operate 24 hours a day.

The Mennonite Central Committee relief unit, which served in China, 1945-50, held a

reunion at Camp Friedenswald, Union, Mich., Aug. 13-15. There were 21 of the original 35 members present, plus several spouses. The group is now scattered across the U.S., with several still serving in the Far East. The time spent in reminiscing, bringing each other up-to-date on families and occupations, and sharing spiritual pilgrimages revealed a wide variety of ways in which they are continuing to serve Christ and the church. Of special interest to all was J. Lawrence Burkholder's report on present-day happenings in China. The group decided to hold another reunion in 1985, reports Elva E. Gascho, of Elkhart, Ind.

On Aug. 22, Ted Grimsrud was licensed to

the Christian ministry and installed as interim pastor of the Eugene (Ore.) Mennonite Church. He will serve for five months, September to January, while Harold Hochstetler, permanent pastor, is on sabbatical at Associated Mennonite Biblical Seminaries in Elkhart, Ind. John Willems of Salem, Ore., a member of the leadership committee of the Pacific Coast Conference of the Mennonite Church, participated in the licensing service.

Special meetings: Roy D. Kiser, Waynesboro, Va., at East Union, Kalona, Iowa, Sept. 26-30

New members: Kym, Shawn, and Bonnie Lepley at Crown Hill, Rittman, Ohio.

readers say

On behalf of President Reagan, I would like to thank you for the "Letter to Ronald Reagan" printed in your publication (July 6). You may be sure that these views will receive careful consideration by this Administration.—**Douglas G. Elmets**, Office of Media Relations and Planning.

Your August 17 editorial, "Toward a More Flexible Understanding of Church" expressed succinctly my summer experience. Our family (for the third summer) volunteered at Camp Deepark, a camp for New York City children in the lower Catskill Mts. I'll admit I returned there with considerable reluctance but God had planned the neatest surprise!

Church "happened" in the kitchen as we cooks shared ideas as well as the work. We had come from four states, college and noncollege backgrounds, married and single status, and from professional career orientations, deep commitments to family, church institutions, and service. Out of our shared struggles, our learnings, our verbalized needs, and our prayers we experienced church in a deeply satisfying way.—**Lucille Mumaw Shank**, Mechanicsburg, Pa.

Roy D. Kiser raises some good questions in his article "Saved to Rescue Others" (July 27). The main one I see is two-part: What is our responsibility as witnesses, and why isn't the church growing as it has in times past?

Would you not agree that after a fashion we are to be character witnesses? We are to be witnesses of the person of Jesus Christ—who he is, what he is like, and what he is doing for us. The way we do that may vary, but the foremost requirement is that we *know* him.

That may be part of the reason the church does not grow as it has in times past—perhaps we don't know him well enough. Do we know him well enough to ask him for things? Look at what Kiser says: "We had dared to pray...."

What would happen if you asked Jesus to send a hundred souls? Would you get 99? 100? 101? Can we believe it? 181? People sometimes doubt that a congregation could be disciplined effectively if it grew too fast. I would appreciate further reports on the Waynesboro group. I hope they never get to the point where they fear outgrowing a building or a location they used to meet in. God give them the grace to divide and continue to conquer!

I guess I see the key to the success that has come upon them as being *prayer*. They asked, and received. Kiser points out that Jesus instructed his disciples to wait for something he was going to do. Acts 1:14 records that "they all joined together

constantly in prayer" (NIV) during that time. Look at what happened!—**Gary Vroom**, Mount Pleasant, Iowa.

. . .

Praise the Lord for raising up new congregations such as in Waynesboro, Va. (July 27). This is possible only when there are dedicated Christians serious about their mission in the world.

We sing, "You are my witnesses, witnesses of these things," and we go on absorbing many spiritual truths in our homes and congregations each week. The next week we do the same. How long are we able to absorb without the need for giving out (rescuing others, as Roy Kiser put it)?

A cup that is full and running over spills onto the surrounding area. One of the things that spills out of a full life in Christ is our witness to the unsaved, along with all the fruits of the Spirit. What a power packed package that makes!

To have this kind of full life means we must spend time in the Word, becoming saturated with it. It is easy to become "loaded down with countless church activities" (Kiser quoting Oswald J. Smith) and mistakenly believe we are doing the work of Christ.

Dear friends, evangelism will follow naturally when we return to God and his Word, and allow his Spirit to have full control of our lives.—**Ada Amstutz**, Apple Creek, Ohio

. . .

I commend Martin W. Lehman for his article, "The Day I Went Public with My Faith." I think that all of us are convinced Christians and as mem-

bers of the Mennonite Church should go public every day. I have done just that on a number of occasions. I work closely with the American Scientific Affiliation, the group of Christian men and women who are attempting to correlate the facts of science with the statements in the Holy Scriptures. Most of these fine Christians are not objectors to war in any sense of the word. I have delivered two addresses at their meetings in which I expressed my deep convictions on my stand on the war and peace question.

I agree with Brother Lehman that we Mennonites not only object to the use of nuclear weapons but also the use of any kind of weapons. However, I think that we should take advantage of the present situation when there is so much concern about the possibility of nuclear war. As we all know there is no victor in a nuclear war. I should add that there is no victor in any war—all are losers.

Finally I agree with the concern about the emphasis on survival which is so much evident these days. We need to lay down our lives, if need be, for the sake of the gospel. It is my hope and prayer that we can continue to be a witness to the world that there is a better way than resorting in violence.—**H. Harold Hartzler**, Mankato, Minn.

. . .

I was moved to tears by the time I finished reading Martin Lehman's testimony, "The Day I Went Public with My Faith," in the August 24 issue. It was said so well. Thank you, Martin, for being our spokesman. You deserved the standing ovation. I hope our Mennonite Church responds accordingly.—**Rachel S. Fisher**, Goshen, Ind.

births

Barber, Greg and Jenneane, Commerce City, Colo., second child, first son, Sean David, May 27.

Bucher, Kenneth and Evelyn (Brandt), Manheim, Pa., fourth child, third son, Karl Evan, Aug. 1.

Collins, Jim and Marcie, Sarasota, Fla., second son, Brent Wesley, July 20.

Davies, Mel and Linda, Forest Grove, Ore., fifth child, second son, Robert Todd, Aug. 22.

Detweiler, Dennis D. and Cindy (Nafziger), Hickory, N.C., second child, first daughter, Cynthia Marie, June 2.

Gingerich, Melbern and Rachel (Yoder), Smithville, Ohio, first child, Emily Ann, Aug. 16.

Glick, Ed and Cheryl (Metzler), Belleville, Pa., first child, Candace Dawn, Aug. 21.

Headings, Roger and Beth (Fell), West Liberty, Ohio, first child, Jason Dale, July 27.

Horst, Bruce and Carol, Elmira, Ont., second

child, first son, Jeremy Jon, Aug. 15.

Kauffman, Chester and Grace (Weaver), Lancaster, Pa., third son, Jeremy David, Aug. 24.

Kauffman, Roland and Jan (Clemmer), Orrville, Ohio, second child, first son, Jason Brice, Aug. 24.

Kawira, Josiah and Esther (Lehman), South Bend, Ind., second daughter Sara Dede, Aug. 18. (First daughter deceased.)

Lamb, Steve and Cindy (Histand), Harrisonburg, Va., second son, Gregory Neil, Aug. 19.

Landis, Steve and Emily (Bontrager), Goshen, Ind., fourth daughter, Carrie June, Aug. 22.

Laverty, Lyle and Penny (Hanson), Fontana, Calif., first child, Donald David, July 13.

Lloyd, John and Jane (Gingerich), Toronto, Ont., second child, Ryan James, July 20.

Miller, Glen and Sandy (Hostetter), Harrisonburg, Va., first child, Michael Curtis, June 12.

Miller, Noel and Gloria (Myers), Harrisonburg, Va., first child, Nathaniel Jerome, July 25.

Mininger, Gary and Diana (Varner), Harman, W. Va., second daughter, Amanda Gari, July 8.

Newport, Gary and Sylvia (Butcher), Woodbridge, Va., second son, Kevin Philip, July 21.

Rohrer, David and Rosene (Hernley), Raleigh, N.C., first child, Dustin Michael, July 9.

Seaggs, Sam and Beverly (Buckwalter), Harrisonburg, Va., second daughter, Rebekah Joy, July 29.

Slabach, Chris and Wanita (Nisly), Independence, Ore., third son, Matthew Joseph, Aug. 11.

Steckley, Ross and Faye (Shantz), New Hamburg, Ont., second child, first daughter, Jaime Kaye, Aug. 18.

Stutzman, Robert and Margie (Guiou), Lisle, Ill., first child, Kimberly Anne, Aug. 12.

Weber, Glenn and Lucy (Yoder), Mohnton, Pa., third son, Jeremy, June 21.

Weber, Merlin and Barbara, Dakota, Ill., third child, second son, Aaron Scott, Aug. 24.

Zook, Rod and Julia (Penner), Knowlton, Que., second child, first son, Steven Frances, July 9.

marriages

Alicea—Mellinger.—Hector Alicea, Aibonito, P.R., Iglesia Evangelica Menonita cong., and Gina Mellinger, Villa Park, Ill., Lombard cong., by Joe and Emma Richards, Aug. 28.

Bomberger—Paglow.—Elam Douglas Bomberger, Harrisonburg, Va., Parkview cong., and Teresa Diane Paglow, Lima, Ohio, United Methodist Church, by Frank E. Nice, July 31.

Brubaker—Hartzler.—Darrel Brubaker, Lancaster, Pa., Brethren-in-Christ Church, and Sheri Hartzler, Reedsville, Pa., Maple Grove cong., by Merle Brubaker, father of the groom, and Jerry Weaver, uncle of the bride, June 26.

Clymer—Landis.—Leonard Joel Clymer, Leola, Pa., Rossmere cong., and Joy Eileen Landis, Hickory, N.C., Hickory cong., Aug. 14.

Good—Burkhart.—Richard Good, Elmira, Ont., United Church, and Brenda Burkhart, Elmira, Ont., Floradale cong., by J. Lester Kehl, Aug. 21.

Graber—Nice.—Samuel Jay Graber, Lagrange, Ind., Marion cong., and Grace Darlene Nice, Durham, N.C., Durham cong., by David Clark, May 29.

Hannah—Wilson.—William Hannah, West Liberty, Ohio, Baptist Church, and Melissa Wilson, West Liberty, Ohio, South Union cong., by Howard S. Schmitt, Aug. 7.

Heatwole—Swartzendruber.—Ransford Heatwole, Bridgewater, Va., Dayton cong., and Christine Swartzendruber, Greenwood, Del., Greenwood cong., by John Ivan Byler and Willard Heatwole (father of the groom), Aug. 21.

Kuhns—Litwiller.—Gary Kuhns, Wichita, Kan., Mennonite Brethren-in-Christ Church, and Diane Litwiller, Delavan, Ill., Hopedale cong., by Aden J. Yoder, Aug. 21.

Lawrence—Burkhart.—Charles Lawrence,

Arthur, Ill., Revival Center, and Rosemary Burkhart, Drayton, Ont., Floradale Mennonite Church, by Fred McPhail, Aug. 28.

Martin—Detweiler.—Micheal Ray Martin, Harrisonburg, Va., Parkview cong., and Yvonne Joy Detweiler, Hickory, N.C., Hickory Mennonite cong., May 29.

Murgas—Yoder.—Joseph Daniel Murgas, State College, Pa., University Fellowship, and Rachel Elaine Yoder, Belleville, Pa., Maple Grove cong., by Erie Renno, June 5.

Rittenhouse—Halteman.—Robert L. Rittenhouse, Lansdale, Pa., Plains cong., and Jodie A. Halteman, Harleysville, Pa., Franconia cong., by Earl Anders, Jr., and Clyde Kratz, Aug. 21.

Stoltzfus—Baker.—Clayton Stoltzfus, Cochranville, Pa., Andrews Bridge Fellowship, and Kim

obituaries

Jantz, Sarah, daughter of Conrad and Sarepta (Ferguson) Holdeman, was born at Hesston, Kan., Sept. 8, 1887; died at Schowalter Villa, July 21, 1982; aged 94 y. On Feb. 12, 1912, she was married to Emil M. Jantz, who died on Oct. 10, 1967. Surviving are 4 children (Winston, Kervin, Floris, and Beryl), 8 grandchildren, and 10 great-grandchildren. She was preceded in death by one son (Milferd). She was a member of Hesston Mennonite Church, where funeral services were held on July 23, in charge of Jerry Quiring and Paul Friesen; interment in Meridian Cemetery.

Kauffmann, John, son of Christian and Barbara (Nafziger) Kauffmann, was born at Minier, Ill., Aug. 23, 1898; died at Hopedale, Ill., Aug. 8, 1982; aged 83 y. On Dec. 29, 1920, he was married to Alma Litwiler, who survives. Also surviving are 5 sons (Ivan, Warren, Merle, Floyd, and Norman), one daughter (Miriam Kauffmann), 15 grandchildren, 7 great-grandchildren, and 3 sisters (Katie Kauffmann, Bertha Kauffmann, and Anna Litwiler). He was preceded in death by one son, one daughter, one grandson, 3 brothers, and 4 sisters. He was a member of Hopedale Mennonite Church, where funeral services were held on Aug. 11, in charge of Aden Yoder, John Weibe, and Ivan Kauffmann; interment in Mennonite Cemetery, Hopedale.

Kauffman, Mast C., son of Solomon J. and Sadie (Mast) Kauffman, was born at Benton, Ohio, Feb. 15, 1903; died at Millersburg, Ohio, Aug. 26, 1982; aged 79 y. On Mar. 28, 1925, he was married to Buelah Mast, who survives. Also surviving are one son (Elmo), 3 daughters (Grace—Mrs. Ernest Lehman, Lois—Mrs. Jack Thatcher, and Geneva—Mrs. Melvin Martin), 14 grandchildren, 11 great-grandchildren, and 3 sisters (Verna Kauffman, Ruth Kauffman, and Naomi Hersberger). An infant son preceded him in death. He was a member of Millersburg Mennonite Church. Funeral services were held at Martin's Creek Mennonite Church on Aug. 28, in charge of David Groh and Roman Stutzman; interment in Martin's Creek Cemetery.

Scheffel, Kenneth Dean, son of Kenneth and Christine (Miller) Scheffel, was born in Pryor, Okla., Feb. 29, 1956; died in a private airplane crash at Tulsa International Airport on Aug. 12, 1982; aged 26 y. On July 11, 1977, he was married to Rose Wenger, who survives. Also surviving is one son (Luke). He was a member of Zion Mennonite Church, where funeral services were held on Aug. 15, in charge of Richard Birky and Nelson Kreider; interment in the Zion Church cemetery.

Wolf, Lueinna M., daughter of William and Martha (Granzow) Albright, was born at Clarno, Wis., Jan. 14, 1909; died at St. Clare Hospital, Monroe, Wis., Aug. 21, 1982; aged 73 y. On July 28, 1927, she was married to Milton Wolf, who died on May 13, 1969. Surviving are 2 sons (Nathan and Harvey), 5 grandchildren, one great-grandchild, 3 sisters (Minnie—Mrs. Glen Mitchell, Gladys—Mrs. Loris Leverton, and Neva—Mrs. Frank Emrich),

Baker, Protection (Kan.) cong., by Robert Troyer, Aug. 21.

Sutter—Yordy.—David Sutter, Lombard, Ill., and Janice Yordy, Lyons, Ill., both of Lombard cong., by Ioe and Emma Richards, Aug. 21.

Swartzendruber—Shetler.—Terry Lynn Swartzendruber, Bayport, Mich., and Teresa Jo Shetler, Pigeon, Mich., both of Michigan Avenue cong., by Don Patterson, Aug. 14.

Webb—Nice.—Roy Allen Webb, Hickory, N.C., Hickory cong., and Karen Yvonne Nice, Harrisonburg, Va., Broad Street cong., by Frank E. Nice, Aug. 7.

Weber—Yoder.—Linford Weber, Camrose, Alta., Salem cong., and Ronda Joyce Yoder, Greenwood, Del., Laws cong., by Jesse J. Yoder (uncle of the bride) and John Ivan Byler, Apr. 10.

and one brother (Pelmer Albright). She was a member of Freeport Mennonite Church, where funeral services were held on Aug. 24, in charge of Robert E. Nolt and Paul Sieber; interment in Freeport Mennonite Church Cemetery.

Yoder, Bertha V., daughter of George B. and Savilla (King) Yoder, was born in Huntingdon Co., Pa., Aug. 19, 1904; died at Valley View Haven Rest Home on Aug. 24, 1982; aged 78 y. On Dec. 24, 1925, she was married to Dorsey V. Yoder, who died on June 7, 1982. Surviving are one daughter (Mrs. Kathryn Hartzler), 2 sons (Robert and H. Glenn Yoder), one sister (Maggie Byler), and one brother (G. Elrose Yoder). She was a member of Allensville Mennonite Church, where funeral services were held on Aug. 27, in charge of Paul E. Bender and Timothy R. Peachey; interment in Allensville Mennonite Cemetery.

Zimmerman, Emma Jean, daughter of Owen and Alta (Burkhart) Hertzler, was born in Mechanicsburg, Pa., Aug. 4, 1931; died at Harrisburg Hospital on July 31, 1982; aged 50 y. She was married to Norman L. Zimmerman, who survives. Also surviving are 4 daughters (Cynthia Musselman, Judith Walter, Kristina, and Marcella), one son (Keith), 3 grandchildren, 4 sisters (Elma Ebersole, Esther Longenecker, Verna Vann, and Janet Pobst), and 4 brothers (Jason, Norman, Melvin, and Maurice). She was a member at Slate Hill Mennonite Church, where funeral services were held on Aug. 3, in charge of Lloyd Horst, Paul Nisly, and John Kraybill; interment in the church cemetery.

P. 623, L. Greaser; p. 625, Steve Houston; p. 626, Robert Maust; p. 627 top, John Borkorsky.

calendar

Lancaster Conference Assembly, Weaverland, Blue Ball, Pa., Sept. 16

Mennonite Publication Board, Colorado Springs, Colo., Oct. 1-3

Mennonite Church Historical Committee, Germantown, Pa., Oct. 5-8

Sixth Women in Ministry Conference, Rockway Mennonite

Collegiate, Kitchener, Ont., Oct. 15-17

Inter-Mennonite Bible Conference (Great Lakes Area), Goshen, Ind.,

Oct. 17-19

South Central Conference (Joint with Western District), Hesston,

Kan., Oct. 22-24

Council on Faith, Life, and Strategy, Oct. 28-31

Southeast Conference annual meeting, Miami, Fla., Oct. 29-31

Mennonite Board of Missions, Nov. 3-6

Mennonite Board of Congregational Ministries, Elkhart, Ind., Nov. 5-

6

Illinois Conference fall meeting, First Mennonite Church of Morton,

Nov. 5-6

Gulf States Fellowship delegate body, Nov. 6, Poarch Community

Church, Atmore, Ala., Nov. 6

Atlantic Coast Conference Missions Rally, Nov. 6

Mennonite Economic Development Association, Winnipeg, Mani-

toba, Nov. 11-14

Franconia Conference fall assembly, Franconia, Pa., Nov. 13

Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 18-19

Mennonite Church General Board, Lombard, Ill., Nov. 18-20

Northwest Conference fall meeting, Nov. 19-21

Southwest Conference annual meeting, Mt. View Men. Ch., Upland,

Calif., Nov. 25-26

Mennonite Board of Education annual meetings on Mennonite educa-

tion, Chicago, Ill., Nov. 30-Dec. 4

\$312,302

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$312,302.69 as of Friday, Sept. 3, 1982. This is 41.6% of the total needed. Contributions have been received from 324 congregations and 177 individuals. Individual gifts represent \$64,192.62 of the total.

Goal: \$750,000

Excited missionaries find people don't want to hear about their work in Sudan

Southern Baptist missionaries Sam and Ginny Cannata were bursting with stories when they returned to Texas for a furlough after 2½ years in the Sudan. But their excitement soon turned to disappointment. Nobody wanted to listen.

"We came home to tell and share the exuberant and the great things happening in the Sudan and people really didn't want to hear," Mrs. Cannata told a leadership conference of the Texas Woman's Missionary Union, the Southern Baptist auxiliary. She related, reported the *Baptist Press*, that "instead all they were interested in was which side we were on or which issue we supported (in Southern Baptist controversies). We have been very, very sad indeed."

Black churchmen refuse communion with whites at Reformed conference

Eleven clergymen representing South Africa's Dutch Reformed Missionary Church, the black offshoot of the pro-apartheid Dutch Reformed Church, refused to take communion with their white countrymen during a conference of the World Alliance of Reformed Churches in Ottawa. The blacks said it would be hypocrisy to join the whites in communion abroad when they are not allowed the same right at home.

A statement signed by nine black and two white clergymen was read at the beginning of a two-hour service at Dominion Chalmers United Church.

"Our refusal to participate is a choice for righteousness and a refusal to reinforce the Christian root of our repression," the text said. "These churches have consistently refused to have genuine reconciliation with us black Christians. . . . To share communion with those who represent this disobedience to the gospel would mean eating and drinking judgment upon ourselves."

English Methodist is critical of churches' role fighting racism

A leading British Methodist churchman, in the wake of racial unrest which has plagued England, says that Christianity "is not at the forefront of the world's resistance to racism. And it never has been." Christians must "expose and oppose racism . . . the major religions of the world—Judaism, Buddhism, Islam, Hinduism—have an openness to mankind and a freedom from racism which are in sharp contrast to the record of Christianity," R. Elliot Kendall declares in a newly published booklet.

Mr. Kendall, former director of the British Council of Churches' Community and Race Relations Unit, says he is aware that his judgment "will come as a severe shock to many Christians."

"It goes against all our instinctive belief in the moral superiority of Christianity. Christians need to face this unpalatable fact if they are to become effective in dealing with racism in the world," he says.

Methodist charismatics affirm faith in healing, power of Holy Spirit

Some 3,000 people attended a Methodist-sponsored charismatic conference in Nashville which included a healing service and calls to bring the Holy Spirit to the center of mainline denominations. "The renewal effort is a matter of spiritual life and death for the church," said conference speaker Francis S. MacNutt, a pioneer in the charismatic renewal movement and healing ministry, who left the Catholic priesthood to marry in 1980.

This was the fourth annual national conference on the Holy Spirit sponsored by the renewal services fellowship, an autonomous United Methodist group.

Argentine hierarchy asks the government to disclose the fate of missing persons

Argentina's Catholic bishops for the first time have called on the military government to let relatives of "disappeared persons" know the fate of their kin. In a carefully worded document, released at the end of their annual meeting, the bishops also urged the junta to lift the state of siege in force since 1970. In addition, the statement condemned all activity by left-wing guerrillas, now at a virtual standstill.

An estimated 8,000 to 10,000 people have disappeared in Argentina in the past six years. Successive governments have refused to report on their fate.

The bishops said, "It would be a great contribution to the restoration of democracy for the government to take effective steps to solve the serious problems of the missing people, prisoners without trial, those who have completed their sentences and are still in prison, (and) to disclose their fate and release them."

Priest quits Lear group, denounces scare tactics used against New Right

A note liberal priest says he's given up on the star-studded People for the American Way, the liberal group founded to counter the influence of the religious New Right. Msgr.

George Higgins, a leader in Catholic social justice and labor action, made public his resignation from the group's advisory board in a letter dated Aug. 12 to PAW founder Norman Lear, the television writer and producer.

Msgr. Higgins joined other liberal Catholic critics of PAW charging the group employs the same single-minded emotional scare tactics associated with the religious New Right and in particular the Moral Majority. Founded in 1980 after the New Right's electoral victories, PAW includes on its advisory board such religious figures as Notre Dame University President Theodore Hesburgh, interfaith leader Rabbi Marc Tanenbaum, and Martin Marty of the ecumenical weekly magazine *Christian Century*.

In his letter to Mr. Lear, Msgr. Higgins said he disagreed with the "letter and spirit" of some of PAW's newspaper advertisements and public statements.

Radio Moscow cites Billy Graham comments on religious liberty

Radio Moscow has cited evangelist Billy Graham as an "unimpeachable witness" that there is religious freedom in the Soviet Union. Radio Moscow commentator Boris Bolitsky, in an English language broadcast monitored in London, said there was "no end of evidence" to document religious freedom in the Soviet Union.

He added that "since this evidence coming from me and from Radio Moscow might seem suspect to you, I will instead quote the testimony of unimpeachable witnesses. The latest of these has been the American evangelist Billy Graham."

Bible society reports printing record number of Polish Scriptures

"There probably is not a Bible shop anywhere in the world distributing as many Scriptures as the one in Warsaw," says an official of the London-based United Bible Societies who recently visited Poland. John Dean, world service officer of the international organization, told the American Bible Society that "in the main street where the Bible Society shop is located you can see people lining up for food and often there are lines for Bibles as well."

Other reports received by the American Bible Society indicate that a record 440,000 Polish Scriptures will be produced by the end of 1982. These will include complete Bibles, Testaments, and printings of the four Gospels printed in Poland, as well as 50,000 Bibles to be imported.

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Sex and violence

"The evil which I would not, that I do" (Rom. 7:19b).

The sexual drive and the urge for self-protection are two of the stronger human forces. Indeed much of the news involves issues of sexual relationships, security, or some combination of the two.

Whenever there are forces as strong as the human sexual drive and the concern for security, it is to be expected that two things would happen: 1) society would set up norms to regulate sexual activity and violence, 2) some persons would violate these norms. Sex and security are so basic that they are common factors in storytelling. For writers seeking shortcuts, an easy story line makes use of characters who violate these standards. Television is one of the worst offenders.

This irresponsible attitude is made worse by TV's everlasting availability. In another age children were somewhat protected from these seamier fantasies. But as Joshua Meyrowitz has noted in *Newsweek*, "Everyone, regardless of age, tends to watch similar programs. . . . Television news and entertainment presents children with images of adults who lie, drink, cheat and murder" (August 30, 1982, p. 13). He might have added also "fornicate and commit adultery."

Those of us who have understood that life has meaning only as it has discipline, cannot fail to be concerned about such a cavalier view of standards. But then we may observe that sex and violence have always been difficult to control and that there is a constant temptation to mythologize both sex and security—to lift them to the level where only God belongs.

Sex and security were worshiped together in the Canaanite fertility cults which fascinated the Israelite farmers because they believed these were a way to have better crops. This Canaanite worship was carried on by sexual relations with sacred prostitutes in order to activate the sexual activity of the gods and so improve the sexuality of the crops.

Sex and security continue to trouble us. First one, then the other, emerges as an issue and often both together. The church has been rather more successful in dealing with sex than with security. There is a historically recognized sphere for legitimate sexual expression—in marriage—and the church has generally emphasized this. It is true there have been problems. On the one hand, there is a tendency to overplay the family so that the unmarried feel like second-class members. On the other, there have been times when celibacy was held up too high and married people made to feel unholy.

Security has been a different problem. Since the time of Constantine many in the church have held that to kill in the name of security is legitimate. Some kill reluctantly and others with relish—holding that anything goes as long as it is for the sake of the fatherland. Like the Baalism which tempted Israel,

such worship of security is idolatry, the elevation of an average concern to an ultimate concern as in the present arms race.

Mennonites have held that Jesus and the apostles called for putting security in its place. This is an unpopular doctrine, especially to rulers.

Mennonites have been more in line with other churches in our beliefs about the control of sexual urges. No celibates, we have understood that sexual activity is good—not bad—within the covenant of marriage. We have a lot to learn about our sexuality and about the acceptance of and respect for the unmarried. We need to be reminded that the community of faith is the ultimate unit and not the family. But we do not need to be told that sex is good, unless it is to be reminded.

In the current brouhaha over homosexuality, several things may be noted as part of a rational response to the issues of sexuality and security.

1. There are those who would damn homosexuals to hell but would accept without question persons who kill in the name of security. We need not take seriously Christians who seek to hold such a contradictory position. By their inconsistency they invalidate their testimony.

2. It is understood in the New Testament that the Christian way is not an easy way. Indeed, it has been likened to carrying a cross. At the same time the Christian path is a way of joy. This paradox is not so hard to accept when we note that anything worthwhile in life involves discipline, even pain.

3. The Scriptures mention a variety of deviations from the norms of discipleship. Lists of unacceptable acts are found in Ephesians 5 and Colossians 3 as examples of what do not fit with the new life in Christ. It is important to see that there is a broad range in these lists. The church has been inconsistent by holding some sins at greater lengths than others.

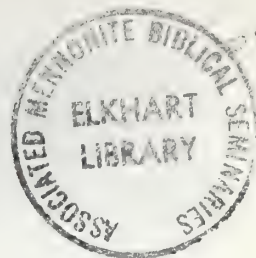
4. If the church is to serve as a rescue squad, it will be open to all manner of persons. But, like the New Testament leaders, it needs to assume that there is a way of life toward which we all strive. If we are to be consistent, we need to seek to overcome respectable sins such as gossip and lust as well as the less respectable sexual deviations.

If Mennonite congregations will call for a high level of morality on all levels, we need not hesitate to ask the violent and the sexually promiscuous to cease these activities when they get serious with Christ. As we would expect the thief to cease stealing and the unmarried heterosexual person to be continent, so we need not apologize for asking the homosexual to cease homosexual activity.

This is no popular doctrine in a day when sex and violence have been elevated to the level of mythology. But these myths were destroyed by Jesus. We are invited to follow him.—Daniel Hertzler

Gospel Herald

September 21, 1982



Finding a place, a lifelong search

Both made him welcome, says the author. But only one really spoke to his condition.

Two churches in Virginia

by Robert J. Baker

To say the least, the two churches were different, very different.

I pulled into the parking lot of church number one on a warm summer evening. The windows were open, the Sunday evening service had begun, singing drifting out to remind me of my tardiness. I was late again, just as at home, but I soft-footed my way into an empty bench at the rear of the auditorium. There was plenty of room.

At the second church I had to park more than a block away. It was Sunday morning, I was early, but already the several-block-square parking lot was generously covered with shiny cars, many out-flashing my tiny, tired Subaru. As I picked up my Bible and closed the car door, a mini-bus pulled up and the driver invited me to ride to the church. Such service!

At the first church, no one paid any attention to my arrival, except the three girls in the row just ahead of me. They showed me the hymnal page and went back to their do-re-mi's. But at the second I discovered that all first-timers were funneled into a special area, there to be duly registered and supplied with a multitude of gifts, all the way from a tiny U.S. flag for my lapel to a fine, long-playing record that contained at least a dozen songs performed by one of the many choirs that graced the church. Only after jumping through the registration hoops was I directed to the main auditorium, where an usher escorted me to the proper seat. A massed choir in front contained more people than the entire congregation at church number one.

Of course, in church number one I had heard some special music also. Martha Burkholder and her two daughters, Emily and Sharon, had sung several lovely, impromptu numbers. But there was nothing impromptu at the second church. Every choir song, the solos, the mixed quartet had been rehearsed, honed down to perfection. They were flawless. It was as if nothing dared go wrong.

At church number two, three television cameras swept the audience, and I was pained that the usher had placed me in a position where it was difficult for a camera to catch me. I knew the service would appear later on television and I had come that morning with visions of the camera focusing in on me for several five-minute intervals so national wide television audiences could glimpse me studiously, industriously following the pulpit man. Three months later when I saw that Sunday morning service televised, I would point out to my wife the fluted column that blocked me off from the camera.

Both churches were air-conditioned, the first by opening the windows and using hand fans, the second by magnificent chillers that on a hot July day cooled us down to the low seventies.

Robert J. Baker is a member of Belmont Mennonite Church, Elkhart, Ind., and a junior high science teacher.

I was placed on a mailing list at both places. At the first, by accident; at the second, by carefully designed attention. At the first church in talking to some people I had mentioned my approaching birthday in September. On that date I received nearly a dozen birthday cards from the small congregation, most with a happy, cheerful, personal note enclosed. From church number two I have received more than twenty letters, each attractively enveloped, often marked "personal," "important," or "official business." My birthday cards showered in all at once, but some plotting computer sends me at regular intervals its assorted missives, asking me to remember "birthdays" at the second, massive edifice.

A few small differences. How did all this come about? In the summer of 1981 I attended a National Science Foundation Institute for teachers at Virginia Military Institute, Lexington, Virginia. While there I visited two churches, twice at Stuarts Draft Mennonite, once at Thomas Road Baptist where Jerry Falwell of international fame is pastor. The pastor at Stuarts Draft was Charles Ramsey of South River Valley fame, not quite as well known as Jerry Falwell. At present Mervin Shirk serves as full-time pastor of Stuarts Draft. Falwell broadcasts his church services on 392 TV stations and 403 radio stations. I think Charles at that time might have had a single microphone in his church with which to "broadcast" to his limited membership, 80 according to the 1982 *Mennonite Yearbook*. I understand that Thomas Road Baptist Church has 18,000 members, the nation's second largest. It is located in Lynchburg, Virginia.

As I said, there are "several" differences between the two churches and the two preachers I visited in the summer of 1981. Jerry has a private jet plane at his command, lives in a \$160,000 gift house, preaches to perhaps 25 million viewers on the "Old Time Gospel Hour," and took in some 50 million dollars in 1980. He hoped for 75 million in 1981 when I was there. He has

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Gospel Herald Volume 75 Number 38

well over 1,000 employees in his complex ministry. I doubt if Charles Ramsey owns a single share in a Piper Cub plane; I doubt if his church furnishes him even a bicycle.

I have never visited Charles' home, but I doubt if the Mennonite minister's house can match Jerry's *Gone with the Wind* manor, complete with backyard swimming pool. I am not certain of the budget at Stuarts Draft, but it is probably somewhat under 50 million. Nor can I speak to the number of employees at Stuarts Draft. I do know they gather every two weeks during the summer to mow the church and cemetery lawns. That includes even the two doctors who attend the miniature Mennonite congregation. Payment? There is a carry-in fellowship meal afterward.

I must confess I enjoyed attending Stuarts Draft Mennonite Church more than sitting in the pew at Thomas Road Baptist. I have fond memories of that one Sunday evening and one mid-week meeting at which I was present. Thomas Road Baptist is a smooth, professionally operated church. The very name, "Stuarts Draft," at first sounded to me like it might be the name of some alcoholic beverage, but I found it to be instead, a group of warmhearted, Christian people who insisted on being friends. During my two weeks at V.M.I. I ate at such high-class eating places as Wendy's and the local soda shop. So, when it became possible to be present at one of the Stuarts Draft lawn mowing-church fellowship meals, I viewed the food-laden tables as a preview of heaven. I know we will do more than eat in heaven, but after some ten days of hamburgers and frosties, the Mennonite food seemed right next to the golden gates.

True, Thomas Road Baptist did load me with "goodies" as mentioned. Among them were the two small lapel pins, one an American flag, the other a "Jesus First" emblem. I respect them both. I was tempted to ask the man who handed them to me at the welcoming desk, "If I wear these both at the same time, which one goes on top, the American flag or "Jesus First"? But I remained silent.

I have mailed two letters to my Virginia pastors. I sent a letter of thanks to Charles Ramsey for the concern of his church. I enclosed a check, an investment in Stuarts Draft. I sent an envelope to Jerry Falwell, one of the frequent offering envelopes he has enclosed with his twenty letters. I also enclosed a check, less than that for Stuarts Draft. I am sure he got it; the volume of mail he receives makes it necessary for him to have his own private zip code.

In some ways, no comparison. I have never heard Charles Ramsey preach, yet I felt that he and his congregation richly ministered to me. I have enjoyed reading the book, *Valley View in the Pines*, by Roy D. Kiser, a book Charles gave me. In 1955 when the new church was being built, the one I visited, the name "Valley View" was dropped and "Stuarts Draft"

adopted. The original frame Valley View building that was dedicated in 1926 was auctioned off for \$400 in 1956.

Stuarts Draft Mennonite vs. Thomas Road Baptist? In several ways there is no comparison. Thomas Road Baptist beats Stuarts Draft "all hollow" for size, complexity, involvement, and publicity. That does not make it evil. Thomas Road Baptist is part of the kingdom effort. The electronic church should not be written off as if it is of no consequence to God. Jerry Falwell cares about God and God cares about Jerry Falwell. On occasion I watch his television broadcast. I do not agree with all of his philosophy and rhetoric, but I doubt if he would agree with mine or Charles Ramsey's.

I do agree with him that Jesus Christ is the hope of America, the world. I would in no way call down fire upon his head: Mark 9:38-40 speaks of us all. There will be others in heaven besides the sons of Menno. With the same breath I confess that by far the majority of my time and tithe goes to the sons of Menno. I owe them my allegiance, support.

Stuarts Draft was just a strange name in the *Mennonite Yearbook* before the summer of 1981. But now it is people, people who welcomed a stranger into their midst. They gave me no lapel pins, no 33 rpm record, and sent letters only once. Their church service is not televised; they have no extensive educational plant, no Liberty Mountain complex adjoining. I'm sorry, Charles, but you are not as well known as Jerry.

But you took me in: I was not just one, I was someone and I sensed your love, your willingness to accept me, warts and all.

So, if the time ever comes, when it is Stuarts Draft vs. Thomas Road Baptist in some religious-political race, sorry, Jerry Falwell, I'll be voting for that little brick Mennonite Church just off Interstate Highway 81 in Virginia.

They are my people.



Sales in relief

Wind-cries of the night focus memories:
Care-worn, shriveled African hands
hoping to buy mealie meal, staple of life.
And there is none.

Rounded, nourished American hands
paying for home-crafted delicacies.
And there is plenty.

Restless gusts stir my spirit.

—Lucille Shank

Each of us is Adam or Eve, destined to keep moving in search of a place of rest in God.

Finding a place

by Vernon Zehr, Jr.

During my childhood each of us had a specific place at the table when we ate our meals. The table scene is very vivid in my memory. Place-consciousness is not limited to people, for when we went to the barn to feed and care for our small dairy herd, there was also a place for each member of the herd and confusion took over if one cow happened to get the wrong stall. Dogs, wolves, lions, and other animals are very territorially conscious.

Clinical studies prove that when one is deprived of a sense of environment—his space—he loses touch with reality and becomes bewildered and frightened. Humans are able to cope with many fears and threats to their well-being, but they need a sense of belonging—a sense of place. During World War II the German Nazis raided the little town of Lidice, Czechoslovakia. They shot all the men and removed the children to one concentration camp and the women to another. Then they leveled the town, plowed it up and seeded it with grass. Nothing remained to indicate that a town had ever existed.

One woman survivor related later that the death of her husband and the separation and loss of her family were not nearly as devastating to her as was the lost feeling when she approached the crest of the hill and saw nothing where her home-place of Lidice had been.

Words of home, words of the alma mater, the sight of our home state license plate on a trip give us a warm feeling. Such a sense of belonging is important. The concept of place is established early in the biblical record. Adam and Eve were put in an ideal situation—a place of tranquility and physical comfort, a place of satisfaction. Their place was a garden—a place where they could praise God and glorify him forever. Ever since Adam and Eve lost their place in that garden of bliss a certain wandering spirit of restlessness has followed us and we have been in search of our place.

In a supervisory role I once visited a small class of primary students. The children involved needed special assistance to help overcome developmental immaturities. One of the activities the teacher permitted twice a month was the opportunity to relocate their seating spot to any place in the room. The week for moving had come on the day I visited the class.

"Today is moving day," the teacher announced.

"Think it over carefully and then make your move." Some of the older children thought it out and proceeded to move. Little Richie sat quietly during the moving process, seeming to size up the situation and then as most of the others had already settled into their newfound spots, he began pulling and pushing his desk and chair across the floor, first to one place and then another. He looked at the person to his right, his left, front and back, and then moved again. The teacher watched a while and

then questioned, "Richie, what are you doing?" Richie looked back at her with eager innocent eyes and softly replied, "I'm finding me a place."

Security and contentment. Physically, occupationally, theologically, spiritually, and psychologically, we need to find a place. Some are more satisfying than others. Some are easier to find than others. Finding a dream house or a fantastic job are not nearly as satisfying as are spiritual security or psychological contentment.

The Bible is rich in the concept of finding one's place in life. Abraham seemed secure and prosperous, firmly rooted when God directed him in search of a place—yet unknown. Ruth and Naomi looked for a place. Moses sought a place in the wilderness—found it and left it to lead his people, strangers and pilgrims, to their rightful place.

John records a story about Jesus' encounter regarding place. A woman said to him, "Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship."

Jesus said to her, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth."

As Christ spoke, he made it clear to the woman that a place of worship is not nearly as important as the attitude of worship. The physical sense of place was not the highest priority for Jesus. Yet in the Old Testament, place was important to those it touched. Moses was told by God at his burning bush experience to take off his shoes, "for this place is holy." Gideon experienced significance with his place of testing with the miracle of the fleece. Jacob wrestled with the angel at his Peniel place. The wanderers of Israel marked their places with stones, a pile of rocks, an altar, a sacrifice or a splash of blood on the doorpost. The ultimate place was marked with a cross many years later.

We find ourselves like split personalities—on one hand seeking for a place of significance, an Eden garden, yet being persuaded to consider our existence temporary. Moses showed the contrast as found recorded in the book of Hebrews. The son of Pharaoh's daughter, he had all the comforts of life but chose to turn them all aside to find a better way. Not a mansion, not a life in the public eye, but a life with the sheep in the wilderness. Moses found his place several times but it would change again, for he left it to go on to yet other places. We are asked to be pilgrims and strangers in search of a better place—a city built by God—longing to settle down by the stream flowing through eternity.

Whether it is a stream called Cherith where ravens provide food, or a valley named Ebenezer with a stone for a pillow, we will find a place. It may be a tabernacle, a tent, a whirlwind, a

Vernon Zehr, Jr., attends Frazer Mennonite Church, Malvern, Pa., and is a third grade special education teacher.

fire, a burning bush, a vision or a quiet place to wait. But there is one thing certain, there are times when we will find ourselves pushing and pulling at the furniture of our lives, struggling with decision involved in finding our place.

Always on the move. How much money we earn in a lifetime is not as important as the way we spend it. The amount of education we have is not as important as the way we live our lives. It is not as important that every "t" and "i" be in place in our theology as it is to constantly move at God's prodding and live the parts of God's gospel we are sure of. It is not as important that we follow the advice of Freud or Maslow or any other psychologist as it is to learn to focus attention on the psychological needs of others.


Spiritually, we should always be on the move—from one exciting adventure to another; moving as Paul puts it, "from glory to glory." Jesus said, "In my father's house are many mansions." I would like to visit them all!

Physically, some of us will always be rolling stones—gathering no moss but living rich and full lives, accumulating many friends and serving mankind while looking for that elusive right

place. Psychologically, some will always be in turmoil. They will write our poetry and be our philosophers—often deeply troubled but always searching for that place of mental rest.

Occupationally, some of us may stay at the same job for a lifetime. Others will refuse to be enticed by the company or institutional carrot—the pension—and will go on looking for a better place. Some may be prodded in their search by a pink slip, and, as is often the case, will find it a blessing in disguise in their quest for a place.

Many forces help determine our finding of a place: our families, our church, our place in history. We thank God for a promised place in his kingdom, for the nudging and prodding when we become too comfortable. We thank God for the adventure in store as we cast about for our perfect place.

We must not expect others to be content in our place, for each has a unique place and each fellow pilgrim must be supported in search of that place. Christ set the example by choosing to have no place to lay his head, by taking the place of a servant and eventually going to prepare the ultimate place for all of us. 

Hear, hear!

Friendship discipling

Friendship evangelism—the way to witness. Most of us have agreed. It fits our theology, our way of life. Not harsh confrontation, not a "canned" method, but a way of love that meets people where they are and introduces them to Jesus. We win the right to be heard through caring and serving, not through proclamation from a position of power ten feet above contradiction. It is the way of identification, the way of Jesus.

"The Mennonite Church is strong on discipleship and weak on evangelism." I, with others, have said that often during the past decade. And so we preached an evangelistic lifestyle—friendship evangelism—with enthusiasm. Evangelism is part of discipleship, after all. Let's learn to live it!

But recently I've had second thoughts. Not about friendship evangelism. After all, *all* evangelism worth the name is friendship evangelism. The most zealous confronter, unless a friend of sinners, is not following the Master's steps.

Second thoughts, yes. Not about evangelism, but about discipleship. They started one night in a small evening fellowship. We were searching our hearts, confessing sins, worshiping. We knew the Lord was among us. Then a sister began to weep. She was burdened, she said, with something she couldn't tell us. We gathered around, praying for her.

A short time later, while we continued praying, the sister decided to open her heart to two representatives of the group. "I love the church," she said. "Everyone is so kind, so loving. I know that if I ever have a need, people will respond quickly. That's why it's so hard to talk tonight.

"Ever since I became a Christian, I've felt the love of the fellowship—in your warmth, your caring, your help. But I'm hungry for more than helpers.

"I've never had a real friend. I don't mean someone to tell my troubles to. But someone to sit with at the kitchen table and share a cup of coffee. Someone to go shopping with. Someone just to be with, to laugh together, to talk about our

children . . ."

That night, a small revolution began—in me. "Are we really better disciplers than evangelists?" No, I think not. Perhaps along with our teaching of friendship evangelism we need a second, harder course—friendship discipling. Not merely the love which serves, but the love which loses itself in friendship with those new brothers and sisters whom the Lord gives us.

For everyone who becomes a friendship evangelist—praise God! But the greater challenge lies just beyond—to become "friendship disciplers," experiencing the agony and the ecstasy of growing up together in the family of God.—Richard Shwalter, Thika, Kenya.

On righteous rhetoric

A recent full-page advertisement for the *New King James Version Bible* in *Christianity Today* magazine uses these words—"the Bible for all who love God's Word." Does that mean that persons who prefer a different version love the Bible less? No. It means that the ad writer and publishing company got carried away. They overstate their case.

And we do too. Oh yes, in our church literature and even (tell it not in Gath) on the pages of our own *Gospel Herald*. It is not unusual to see comments from brothers and sisters in the Mennonite Church who claim to represent the "grass roots." They leave the impression that everyone with a different view of the issue at hand is either institutional or ecclesiastical in perspective.

The American Heritage Dictionary of the English Language gives these definitions: "*righteous* adj. Meeting the standards of what is right and just; morally right; guiltless."

"*rhetoric* n. 3.a. Affectation or exaggeration in prose or verse. Unsupported or inflated discourse. 4. The art of oratory, especially the persuasive use of language to influence the thoughts

and actions of listeners.”

Rhetoric. Like hot wind it seeks to wear down the resistance and bend us in its own direction. Examples abound.

Proponents of a simpler lifestyle speak much of “natural” foods, farming methods, and childbirth. Does that make packaged foods, chemical fertilizer, and delivery rooms unnatural? Is anything not found in the local “health food” store an illness food?

In the current abortion debate I hear persons describing themselves as “pro-life” or “pro-choice.” Are all non-pro-lifers pro-death? Do those who don’t agree with the pro-choice position surrender their right and ability to choose?

Our religious jargon is replete with evidence. We claim to be “born-again Bible-believing, Spirit-filled, evangelical Christians.” Are all other folks unconverted, Bible-scoffing, partially full, tongue-tied followers of Jesus? If Nicodemus had trouble with such terms, is it any wonder that twentieth-century men and women have to swallow twice? Someone recently asked whether our congregation was Spirit-filled. Who can say? Where is the gauge or indicator which registers one quarter, one half, and full? I know of persons who refuse to join or even be associated with the National Association of Evangelicals. Yet they lead individuals to saving faith in Jesus Christ. Are they evangelical?

Denominational names are especially confusing. Have you ever been surprised to learn that someone was a Mennonite? I have. But is it any wonder? There are twenty different Men-

nonite-related church bodies in North America alone. What does it mean to say, “I am a Mennonite”? And we (publish it not in Ashkelon), once known as Old Mennonites, now aspire to be known as *The Mennonite Church*. Where does that leave the other nineteen groups in North America, to say nothing of our brothers and sisters in Africa, Asia, Australia, Europe, and South America? They are a majority, if we want to count noses.

Or the term “peace church.” I like it, and know that historically the Mennonites, Brethren, and Friends have been the primary proponents of Christian pacifism since the Reformation. But to call them peace churches may infer that all other Christian groups are in favor of war which is both inaccurate and wrong. Some mainline churches are now developing convictions and programs for peace which make the so-called historic peace churches look like they really don’t care.

So? This is only to say that the use of such terms in a rhetorical manner is problematic. They are inaccurate at best. Sometimes we use them as unconscious crutches to reassure our own insecurity. At times they are deliberate putdowns. When we use them, we do so at the risk of oversimplifying the issue. Too often they are signs of our shaky pride.

It has been said, and I agree, that “all labels are libels.” So much depends upon the perceptions of the hearer and reader, let alone the speaker and writer. We can all afford to withhold judgment. God alone is the judge. It is in him that we find our security, not in inaccurate and judgmental rhetoric, as righteous as it might seem or sound.—Robert Hartzler, Washington, Iowa

review

A book of hymn studies

Hymns That Live, Their Meaning and Message, by Frank Colquhoun. InterVarsity Press, 1980. 320 pages. \$6.95.

Frank Colquhoun, retired, was formerly canon residentiary and vice-dean of Norwich Cathedral in England. He has been a lifelong student of hymns. In this volume he discusses forty hymns which have “stood the test of time and are still in constant use” (p. 10). The first twenty hymns are organized according to the church’s year; the last twenty are classified as general hymns. Users of *The Mennonite Hymnal* will be interested in this statistic: fifteen of the twenty hymns organized according to the church’s year are found in our hymnal, and all twenty general hymns are found in our hymnal.

Four hymns can be traced to their origin in medieval hymnody. Twenty-seven are by English authors, two by Irish, one by Welsh, one by French, two by German, and three by American authors. The three Americans are Phillips Brooks, John G. Whittier, and George Duffield. Multiple entries are found only for Charles Wesley (3): “Lo, He Comes with Clouds Descending,” “Jesus, Lover of My Soul,” and “O for a Thousand Tongues to Sing”; for Isaac Watts (2): “Jesus Shall Reign Where’er the Sun” and “When I Survey the

Wondrous Cross”; and for Henry F. Lyte (2): “Abide with Me: Fast Falls the Eventide” and “Praise, My Soul, the King of Heaven.”

In the preface Colquhoun expresses his gratitude for help received, among others, from the American hymnologist, Albert Edward Bailey. When I enrolled in a graduate course in hymnology in the early seventies, Bailey’s book *The Gospel in Hymns* was our text. I discovered that of all the books in the field which I have read since that time, Colquhoun’s *Hymns That Live* most resembles the Bailey text. (Even though long out of print, Albert Edward Bailey, *The Gospel in Hymns*, may still be ordered in a reprint edition, Hudson River Edition, for \$25, from The Book Warehouse, Inc., Vreeland Avenue, Totowa, NJ 07512. For a serious student in this field, this is still an investment bargain.)

Colquhoun’s book is like Bailey’s in that it embodies in its discussion of hymns both a devotional spirit and worthy doctrinal content. In fact, it will be difficult to locate very many points, in the theological statements in this book, with which we will disagree.

Colquhoun concentrates almost entirely on the words of the hymns, and makes only an occasional and passing reference to their tunes. He says, “In the end the words matter most. It is what a hymn says that creates its lasting impression on the heart and mind of the singer” (p. 10).

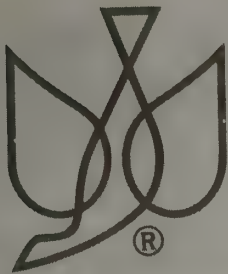
Now let’s note a few samples of Colquhoun’s insights: “*Abide with Me: Fast Falls the Eventide*,” pp. 165, 166. “As has so often been observed, this is not intended to be an evening hymn. The metaphor in the opening line does not allude to the close of the natural day. It refers to the close of life. The singer of the hymn, as one writer puts it, is not preparing for bed but for death.”

“*Dear Lord and Father of Mankind*,” pp. 180, 182, 183. “Let us readily admit that his point of view is deserving of attention. We must welcome what the hymn says on the positive side about the necessity of simple trust and obedience, about the importance of silent communion with God, about the value of a calm and restful spirit.”

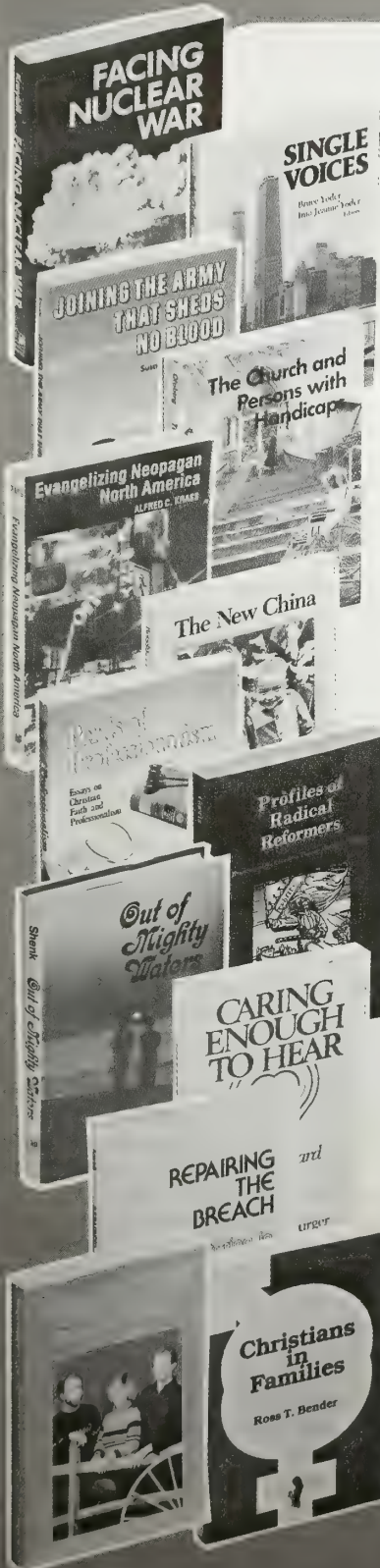
“*Songs of Praise the Angels Sang*,” p. 257. “Montgomery suggests that the singing of Christians on earth is a fit prelude to, and preparation for, the worship of heaven: they are *learning here, by faith and love, songs of praise to sing above*. One thing the Scriptures seem to make clear about heaven is that it is a place of song. If that is so, we would surely be well advised to get into practice here and now.” I can add a hearty amen to that.

On the closing pages of the book are found a bibliography, and index of authors and translators, and an index of the hymns.

I can unreservedly recommend this book.—Roy D. Roth.



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Georgia Lovett

Lovett to serve GB and Black Caucus

Georgia (Joy) Lovett of Charlottesville, Va., has been appointed to the position of associate general secretary for black concerns on the Mennonite Church General Board staff. She was appointed on Aug. 19 for a four-year term beginning on Sept. 1. She will begin her employment on a half-time basis until Jan. 1, 1983, at which time she will serve full time.

Joy, as she is commonly called, is a graduate of Emory University in Atlanta, Ga., with a bachelor of arts degree in sociology. She also has a master's degree in public systems analysis and health planning from the Massachusetts Institute of Technology at Cambridge, Mass.

Her most recent employment was that of director of plan development in the Northwestern Virginia Health Systems Agency at Charlottesville. Prior to that she was assistant director of plan development and affirmative action officer for the Health Systems Agency of East Central Florida, Winter Park, Fla.

For the past years she has been a member of the Black Council and has been serving as the secretary for the council. She has been a member of the Mennonite Church for approximately 20 years and has served in a variety of capacities such as Sunday school teacher, superintendent, youth director, church librarian, church council member, and Bible school coordinator. She is an active par-

ticipant at the Charlottesville Mennonite Church.

As a member of the General Board staff, she replaces Dwight J. McFadden, Jr., who recently resigned and who had served a term of six and a half years. In this assignment, she will serve as the executive secretary for the Black Council.—Ivan Kauffmann

Phoenix discipleship program closes

Three Phoenix, Ariz., discipleship households—Koinonia, Glendale, and Central—closed on Aug. 13. The decision to end the Phoenix program was made when codirector Mary Herr accepted a position as service ministries director at Mennonite Board of Missions in Elkhart, Ind.

Mary and her husband, Gene, have been Phoenix discipleship codirectors since 1977. In her new job, which starts on Oct. 1, Mary will give general oversight to voluntary service, discipleship, deaf ministries, health and welfare, and preparation for alternative service in the event of a military draft. Directors for each of these programs will continue to administer the specific programs.

Representatives from the Phoenix households and the Southwest Conference of the Mennonite Church met in late July with Gene, Mary, and voluntary service director Dale Wentorf.

The group discussed the closing of the Phoenix discipleship program, but suggested that certain parts of discipleship, such as gifts discernment, be incorporated into the regular VS program.

Discipleship was originally planned to provide structured service opportunities and spiritual growth experiences for young, inexperienced persons not ready for VS. Ironically, the program attracted older, more mature persons.

At this time there are no plans to open new Discipleship households, Dale Wentorf said. VS will maintain the three Phoenix houses, however, with the option of reopening them for VS use in the future. The Koinonia house will be used in an international student ministry for Arizona State University, and the other two houses will likely be rented.

Two other Discipleship households are operating in the U.S.—one in Richmond, Va., and one in Harman, W.Va.

Horsts report 'open door' in Nigeria

Ray and Ruth Horst of Mennonite Board of Missions recently returned from a one-month fact-finding trip to Nigeria. Their assignment was twofold: to investigate the possibility of placing North American Mennonite teachers in colleges and universities for student

ministry, and to discuss with leaders of Nigeria Mennonite Church the possibility of assistance to the church by the teachers.

"The trip was very successful," said Ray. "The Lord went before us and opened doors all along the way."

The Horsts visited University of Port Harcourt, River State College of Education, and University of Calabar. They were fortunate to find Christians in key leadership positions who were sympathetic to the idea of hiring North American Mennonite faculty. The three schools are near the area where most of the Mennonite congregations are located.

Thousands of young Nigerians leave their villages each year for colleges and universities. Many young Christian students lose their faith while away from the stabilizing influences of their home community, depriving the churches of vital leadership for the future.

Christian faculty placed in the schools at Port Harcourt and Calabar could encourage young people to pursue academic training while challenging them to Christian service. They could also relate to the rural Mennonite congregations.

Although university budgets are being cut in Nigeria, sufficient money remains for placing qualified teachers in academic fields ranging from engineering to social sciences. The salaries would allow teachers to be self-supporting even though Nigeria's cost of living is one of the highest in the world.

Horsts also met with the executive committee of Nigeria Mennonite Church, Chairman O. E. Essiet, and other church leaders. They received support for the sending of North American teachers, since it would put many of them in close proximity to the Mennonite churches in Cross River State at little expense to Nigeria Mennonite Church or to North American Mennonites.

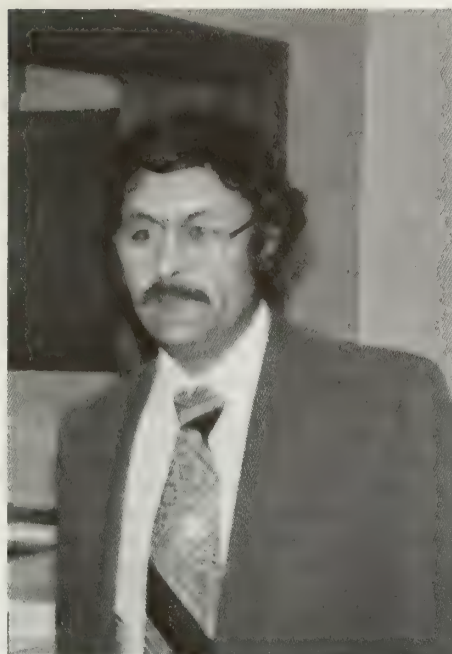
Nigeria Mennonite Church wants to strengthen ties to North American Mennonites and is especially seeking help with leadership training and discipling.

MBM has no plans at this time to assign a full-time missionary to the churches in Cross River State. A greater sense of unity needs to develop among these congregations before outside help is brought in, Ray said.

Horsts' visits to the southeastern schools and churches in Nigeria were planned jointly with Mennonite Central Committee. William Reimer, MCC Nigeria director, and his wife, Ingrid, accompanied Ruth and Ray.

Ray believes future cooperation in Nigeria between the two agencies could be effective. "MCC people could do short-term assignments in youth work, leadership training, and Bible study," Ray said. "I see exciting possibilities for close ties between MBM and MCC."

Nigeria Mennonite Church currently consists of about 1,500 members. A total of 51 MBM workers served in Nigeria alongside the church between 1959 and 1980.



Samuel Hernandez

Hernandez assumes office of Hispanic concerns at GB

On Aug. 19, Samuel Hernandez of Goshen, Ind., was appointed to the position of associate general secretary for Hispanic concerns on the staff of the Mennonite Church General Board. He was recommended for this position by the Hispanic Comité and the Hispanic Annual Convention in session at Hesston, Kan., Aug. 10-13.

Samuel has served as pastor in the Hispanic congregations at Woodburn, Ore., and Goshen, Ind. He has just recently completed his college education at Goshen College, Goshen.

He and his wife, Donna, are the parents of three children: Samuel 17, Rachel 13, and Mary Ellen 9.

Sam will serve as a staff person of the General Board with the office located at Elkhart, Ind. In this position, he will serve as executive secretary for the Hispanic Comité and biennial convention. He succeeds José M. Ortiz who recently resigned and who had served in this position for eight years. Sam began his services on Sept. 1.

Sunshine coconut creates jobs for village women

Twenty-two women in Bangladesh are producing solar dried coconut. They are employed in the Surjosnato Food Products project, initiated by Mennonite Central Committee in June 1980 as part of its Job Creation program. "Surjosnato" is a Bengali word meaning bathed in sunlight.

The first year 10 village women were employed in the project. Now there are 22 producers drying approximately 1,500 pounds of coconut each month. They use solar dryers constructed according to the model designed by C. Stuart Clark of Brockville, Ont., a food processing technologist who worked in Bangladesh from 1977 to 1980.

"Surjosnato Food Products project is designed not only to produce coconut," says Allan Sauder of St. Jacobs, Ont., just returned administrator of MCC Bangladesh's Job Creation program. "A second, equally important objective is to provide employment for poor women in this rural area of Bangladesh where coconuts are plentiful and jobs scarce."

Producers extract the coconut meat from the shell, grate it, and dry it in their homes. They then carry it to the project office where quality control staff examine the grated coconut to ensure that it meets project standards.

If it does, the producers receive payment and the finished "Sunshine" coconut is packaged and transported to consumers in Majidi, Dacca, and Chittagong.

"The development of sufficient markets to consistently support 22 producers has been the most difficult aspect of this project," reports Sauder. Initial market studies showed good acceptance of dried grated coconut for home consumption, and so the project was launched.

However, after months of advertising, project personnel discovered that people continued to use fresh, not dried, coconut for home consumption.

"However, shortly thereafter, Surjosnato marketing personnel discovered that bakeries, confectionaries, and especially biscuit manufacturers preferred Sunshine coconut," says Sauder. Dacca's biscuit manufacturers began to use Surjosnato coconut instead of the Malaysian coconut which they had been importing.



Bangladeshi woman husks a coconut which she will grate and dry in solar dryer she constructed.



Paul, Dawn, and Sarah Nelson

Mennonites in Ireland seek Irish identity

Establishing a Mennonite presence in Ireland without building a Mennonite denomination is the challenge facing Paul and Dawn Ruth Nelson as they return to Dublin.

Since 1979, the Nelsons have been in Dublin as part of a community of six persons sponsored jointly by Mennonite Board of Missions and Mennonite Central Committee. In addition to Nelsons, the community includes Joe and Linda Bender Liechty from the U.S., Christoph Bluth from West Germany, and Michael Garde, the first Irish Mennonite.

While on a three-month furlough recently, Paul and Dawn met with MBM staff in Elkhart, Ind., to discuss how they promote a religious alternative in a country which is 96 percent Roman Catholic.

Much of the Mennonite group's time and energy the past two and one half years was spent renovating and enlarging their house, located in a poor neighborhood.

Seeing the results of the Mennonites' efforts, several neighbors have shown more interest in home upkeep and repair—an encouraging sign to Paul and Dawn. "They want us to come over and work on their houses next," said Dawn. Paul added that major economic and social needs exist in their area.

Completion of a large meeting room this past year has allowed the Mennonite community to start inviting people for Sunday worship. They are anxious to have more Irish persons join them.

Co-workers Joe and Linda and their three children live about five minutes from the Mennonite house. A Baptist couple with close ties

to the community wanted to move close to the house, but had to settle for a home two miles away. "It was a disappointment at first," said Dawn. "But now we have *three* different neighborhoods to work in!"

Rather than start a separate peace witness, Mennonites in Ireland make conscious efforts to work with already existing groups. Dawn volunteers time to writing and helping manage a magazine named—believe it or not—*Dawn*. It is the country's only journal of nonviolence. Although Dawn sees areas where *Dawn* could be improved, she is reluctant to impose those ideas on the group which publishes the magazine.

Dawn also participates in a nonviolence study group, which is considering offering an adult education course on nonviolence this fall. She and Mike Garde would help teach sessions on violence and religion.

Paul, Dawn, Christoph, Joe, and Mike share preaching and leadership duties for the Sunday worship services, which has an average attendance of 15.

Paul begins a one-year course in manufacturing engineering this fall, and will look for a job in the field when he's finished.

The fighting in Northern Ireland puts the Mennonites in no serious danger, said Paul. "However, we are asking ourselves how we can be involved in that situation without being on one side or another." If the Dublin community keeps growing, Paul said he'd like to see a satellite group form in the Northern Ireland capital of Belfast.

The Mennonite community plans to keep seeking out and developing ties to groups who share some of their beliefs and values. They are anxious to make contact with a 200-member Catholic charismatic renewal group they recently learned is living in Dublin in several communities.

Paul and Dawn hope their emerging community takes on an Irish identity in time. "The Mennonite presence in Ireland is very novel," said Dawn. "In fact, it's so novel that people don't understand immediately what we're all about." A caring community and visible peace witness will help clarify that presence.

GC enrollment at 1,014

Full-time enrollment at Goshen College this fall stands at 1,014, a 6 percent decrease from one year ago, but an unexpected 15 percent increase in the size of the freshman class gives Goshen College administrators some reason for optimism. "The very good news is the number of freshmen jumping back up to 269 from 233 one year ago," said registrar John Nyce in his preliminary report to the faculty on September 9. "We've brought the size of the class back to somewhere near the average for the 1970s."

College officials had budgeted for an overall decline in line with both national and Mennonite Board of Education projections.

Graduate seminar focuses on state of the helping professions

The biblical injunction to "see that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ" (Col. 2:8) bore heavily on the 35 attendants at this year's Mennonite graduate seminar, held Aug. 4-6 at Kansas State University in Manhattan. "The Helping Professions and Human Services" was the theme.

Whether he or she is a counselor, physician, social worker, lawyer, teacher, or minister, the Christian professional often fails to integrate faith and work, participants learned.

"How do we differ from blind pragmatists whose work may be eclectic or relativistic?" asked John Lee of Tabor College in Hillsboro, Kan. He stressed that the Christian's authority needs to come from a community of believers instead of from a professional association, a state or provincial licensing agency, or exorbitant professional fees.

Alvin Dueck, associate professor of psychology at Fresno (Calif.) Pacific College, asserted that the church's responsibility is not to Christianize the powers of this world, but to desacralize them—limit their power. The church could meet more of the emotional needs of its members instead of relying on secular counselors to help members through their rough spots, he said.

Not everyone agreed. "That's an awfully lofty view of the church's ability to meet people's emotional needs," said Ginger Ratzlaff, a law student at the University of Kansas at Lawrence. "Sometimes we need an objective professional to get us out of the murk."

Anna Bowman, associate professor of social work at Goshen (Ind.) College, was critical as well. "Sometimes the church is just as oppressive as therapeutic structures, especially where women are concerned," she said.

Bowman, who sees feminism as therapy, said two thirds of all mental health clients are women. Females from 28-34 account for 80 percent of the consumption of tranquilizers, sedatives, and amphetamines, she added.

"As adolescents, females seek intimacy while teenage boys seek their identity. Females confuse intimacy with marriage, while men confuse intimacy with genital-sexual desire. The result is that females marry young and bear children before seeking their identities. By their late 20s, women realize they lack both intimacy and identity. They are in emotional crisis."

Dale Hilty, a graduate student at Ohio State University in Columbus, reported the results of his study of "religiosity in the Midwest." He surveyed 1,450 members of the Mennonite Church to determine their religious attitudes

and beliefs. Among other findings, 52 percent felt the need for a professional, secular counselor, while 81 percent preferred a pastor as a counselor, he said.

Rob Goffigon said that sex roles often bias administrative machinery, even in Christian liberal arts colleges. The "old boy network," for example, excludes most cultural outsiders—including women who seek non-traditional roles. Goffigon is an assistant student dean and vocational counselor at Sterling (Kan.) College.

To put the helping professions into perspective, Randy Basinger introduced the concept of process theology. This unifying view of nature and thought affirms the creative tension between individual and society. Dichotomies are replaced by continuums. Religion and science are one, and relationship is at the heart of the universe instead of static separateness.

Seminar participants spent one evening touring The Menninger Foundation in nearby Topeka.

The Mennonite graduate seminar is an inter-Mennonite effort of the General Conference, Mennonite, and Mennonite Brethren churches.—Mike Klassen and Dave Redmon

Ghana church gathers for training and celebrations of 25th anniversary

The pastors and church leaders of the Ghana Mennonite Church gathered for training classes Aug. 10-13. The subjects and teachers were as follow: Church Growth, Erma Grove; Primary Health Care, Lydia Burkhart; The Place of Church Music, Marian Horst; Pastoral Care, Stewardship, and Mennonite Doctrine, Laurence Horst.

"The coming together of the church leadership is always a time of good fellowship and joy for both Ghanaians and missionaries," reported one observer.

Then, the Ghana Mennonite Church met for its 20th annual delegates conference Aug. 17-20 at the Amasaman Mennonite Church. Thirty-eight delegates, pastors, and visitors attended the conference.

This was followed by the 25th anniversary celebrations of the work of the Mennonite Church in Ghana, Aug. 21 and 22. The anniversary sermon was preached by Laurence M. Horst, who spent nine years serving the church as pastor and moderator.

It was appreciated that the Horsts could accept the invitation of the Ghana church to be present at the 20th annual conference and silver anniversary celebrations. They represented the Mennonite Church of North America and the Mennonite Board of Missions and brought greetings from both.

Emmanuel A. Galbah-Nuseter is moderator and Abraham K. Wetseh is secretary of the 754-member church.

Spanish curriculum moving forward

The editors of the inter-American, inter-Mennonite Spanish Sunday school curriculum project, *Currículo Anabautista de Educación Bíblica Congregacional*, met for the first time this past May 3-5 in Bogotá, Colombia.

The editors are Gilberto Flores Campos from Central America, Milka Rindzinski for all of South America, and Rafael Falcón for North America.

Led by editorial director Héctor Valencia and Arnoldo Casas, executive director of the project and staff person for Spanish education and literature with the Mennonite Board of Congregational Ministries, they looked at the revised curriculum outline, approved the production of a writer's manual, developed plans for orientation of writers, established the schedule for producing the curriculum lessons, and gave initial discussion to the actual printing.

The curriculum outlines, prepared by Valencia, are based on The Foundation Series with modifications approved by the project's executive committee and two additional studies, on the missionary movement, especially in relation to Latin America, and the kingdom of God among Latins. The changes approved by the executive committee include some editing changes, additional Bible references, as well as adding and eliminating some sections. The curriculum is intended to cover four years. The first eight studies are each 24 lessons in length, while the two new studies will each contain eight lessons.

Orientation of lesson writers will be the responsibility of the editors, with a workshop to be held in each of their regions this summer. These meetings will cover the universality of the curriculum, stylistics, manuscript presentation, version of the Bible to use, illustrations, book characteristics, elements to be contained in each lesson, and procedures to follow.

The editors asked that the executive committee approve a writer's manual of procedures to be prepared by Héctor Valencia. The manual, to combine the Foundation Series manual with earlier recommendations by the executive committee and by the editors at this meeting, should be ready this fall. In the meantime, the Foundation Series guidelines and the later discussions will be used in orienting writers.

The first two studies (48 lessons) are projected to be written and edited by December 1982, ready for printing by June 1983, and ready for distribution and use by January 1984. Subsequent pairs of studies are planned to follow at half-year intervals, with the final ninth and tenth studies scheduled to be completed by January 1986.

Both the executive committee and the editors will meet Dec. 2-5 at a location to be confirmed. Agenda at that time will cover design, layout, printing, and place of publication.



Barbara Baynard of Diamond Street Youth program explains a poster used in the daily Bible classes of the summer youth program at Diamond Street. Left to right, Timothy Baynard, participant of MCC U.S.'s urban community development summer service program, and Pleas Broaddus, director of urban ministries programs; Joseph Johnson and Carlos Jones, two other participants in the program, hold the poster.

Three serve summer urban program in Philadelphia

Three college students found employment this summer as youth day camp workers in the Diamond (Street) Youth Program here. But their work was more than employment. It was also a service to the Diamond Street community.

This employment/service arrangement was part of Mennonite Central Committee's first urban community development summer service program.

Summer Service workers Timothy Baynard, Joseph Johnson, and Carlos Jones, all of Philadelphia, Pa., spent 10 weeks of their summer vacations with local youth aged six to 14 who attended the Diamond Youth Program day camp.

All three speak enthusiastically of their summer service involvement. Jones, who attended various other camps as a child, says that the Diamond Youth Program is unique. "The other camps didn't deal with the Bible. After those camps were over, the children had nothing to take home with them," he explains.

"But there is lots of love flowing around here," Jones added. "The children recognize and appreciate that."

For two weeks in June, the three young men helped Barbara Baynard, director of Diamond Youth Program, and other Diamond Youth Program staff members develop the activity schedule and prepare lessons for their six-week summer day camp program. Then on July 6 they joined forces with a total staff of 15 to provide a program of Christian education, recreation, and tutoring for 70 community children.

A primary objective was to teach the children that the only way to have a construc-

tive, fulfilling life is to turn their lives over to God.

After an hour of Bible study, children enjoyed directed club activities ranging from crafts and music to drama and sports. A federally funded lunch provided an unexpected opportunity to emphasize responsible eating habits, specifically the avoidance of "junk" food and of wasting food.

Afternoons were reserved for full group activities, which usually took the children outside their neighborhood into other parts of the city to enjoy the more familiar pleasures of swimming, roller skating, professional baseball and picnics, and to discover the less familiar pleasures of museums, tours of poultry processing plants, and participatory theater.

Fridays were designated for day trips intended to take the children well beyond the congested urban environment of their own experience to a Lancaster County farm, Hershey Park, an Atlantic City beach, and other attractions.

Throughout the six weeks, more than half of the children also participated in tutoring sessions for reading and mathematics.

A highlight of the summer experience was the final week's four-day camping trip at Camp Tel Hai in Honeybrook, Pa. Sixty-five children learned from the gentle demands of roughing it that each person needs to depend on others to complete many basic tasks.

In a closing program, 85 parents came together to enjoy a program featuring the children and their creative efforts. Many parents reminded staff to save a place for their children for next year.

Guatemalan refugees in Southern Mexico face struggle to survive



Ruben Zuñiga, Mexican Mennonite, talks with Mexican farmer who has opened his house for refugees.

Approximately 40,000 Guatemalan refugees have crossed the border into Mexico to escape the violence in Guatemala. The refugees are mostly poor Indian farmers who "face a daily battle to feed themselves," reports Philip Hofer of Fresno, Calif., who recently visited the border area for Mennonite Central Committee.

Ruben Zuñiga, representative for the Evangelical Mennonite Church of Mexico, accompanied Hofer to the southern state of Chiapas in early July to investigate how the local Mennonite church could respond to refugee needs.

Guatemalan peasants have historically migrated into Mexico to find work. Today, however, most of them leave because of the violence. They are unable to return to their homes in Guatemala to work their small cornfields due to the civil war that plagues their homeland.

More and more refugees are fleeing from deep within Guatemala; some reported having walked five or six days to reach safety. The poor walk. The wealthy are able to travel long distances to resettle in Mexico City, Costa Rica, or the U.S.

The numbers have increased sharply in recent months. What was once a slow trickle is now a stream of desperate Guatemalans escaping the repression and death they faced in their own country.

The Mexican government has been slow to grant refugee status to the Guatemalans, and officially refers to them as "immigrants." This lack of official refugee status has excluded international relief agencies from working to alleviate some of the needs of these refugees. It also means that the Guatemalans, many of whom are illegal immigrants, are liable to be deported.

"No problem the refugee face is any greater than that of legalization," Hofer reports. Following the expulsion of two groups in 1982,

the U.N. High Commissioner for Refugees and the Mexican Commission for Refugees cooperated to address the legal problems of Guatemalan immigrants in the south. There have been several large-scale deportations of Guatemalan refugees by the Mexican government, some within the past several months. "Following the deportations, the people often return, but because of fear they often try to melt even more into the Mexican fabric," Hofer comments.

Zuñiga and Hofer found the conditions with which the refugees live to be desperate. Hofer wrote, "They arrive with few or no personal belongings, except what they are wearing, and they must cope with families of up to eight and 10 children." Many of the families are headed by women. The men are dead, missing, or perhaps fighting in the war. In addition to the responsibility of keeping the children and old people fed, the women must face their own grief. The problem of unemployment is also staggering. Those who do find jobs often work

all day for as little as a dollar.

When Zuñiga and Hofer returned to the church in Mexico City to report on their findings, the church responded immediately by taking an offering to purchase food, medicines, and other supplies for the refugees. Zuñiga will return to the area soon to deliver that aid along with assistance sent from MCC through the Franconia Mennonite Conference Mission Commission, which is associated with the Mexican church. The church has also agreed to talk with the Friends to become more informed on long-range needs and the possibilities for church involvement.

On his trip north Hofer stopped to visit Mennonites living near Cuautemoc, Chihuahua, and tell about his visit in the south. There has been considerable interest expressed among the Cuautemoc Mennonites in the refugee situation and they are actively exploring ways that they can provide assistance. Zuñiga has been invited to visit them to report on the refugee project.

mennoscope

Prescott Mennonite Church is meeting at 240 S. Cortez St., Prescott, Ariz., for Sunday services at 9:00 a.m. The small group meets in homes for other gatherings. Prescott is 100 miles northwest of Phoenix. "We welcome you to consider joining us," writes Mrs. R. L. Shwalter. Phone (602) 445-9765.

Women in Ministry Conference will meet at Rockway Mennonite Collegiate, Kitchener, Ont., Oct. 15-17. The theme will be "Looking Beyond Ourselves," and Kathleen Storrie is guest speaker. For more information, write Ed Kauffman, 74 Erb's Rd. E., St. Agatha, Ont. N0B 2L0, or call (519) 634-8712.

Camp Hebron, Halifax, Pa., will celebrate its 25th anniversary on Saturday afternoon and evening, Oct. 16, 4:00-8:00 p.m., at Lancaster (Pa.) Mennonite High School chapel. The celebrations will include Hebron Happenings, 1957-1982, a time of reminiscing and storytelling by association members and former staff, a fellowship luncheon, and the 51st semiannual association meeting, with Dale Stoltzfus as speaker. All former staff and other interested persons are invited to attend. Make reservations for the luncheon by contacting Norman R. Kraybill, 539 S. Hanover St., Elizabethtown, PA 17022, or phone (717) 367-7676.

Leroy and Fern Umble from Maple Grove District, Atglen, Pa., were installed as pastoral couple at Maple Grove Mennonite Church, Belleville, Pa., in the Sunday morning service, Aug. 29. Ross Goldfus, conference minister for Atlantic Coast Conference, preached the sermon. Irvin Weaver, conference minister for Allegheny Conference, officiated in receiving them as members of the congregation and commissioning Leroy as pastor. Last fall they

had accepted an invitation to serve for six months as interim pastor. This was extended to one year, and now to an additional three-year period. On June 3, 1952, Leroy was ordained at Media Mennonite Church, where he was pastor for 27 years.

The Mennonite Experience in America Conference IV will be held at the Mennonite Brethren Biblical Seminary and Fresno Pacific College, Fresno, Calif., Oct. 21-23. Leading scholars will deliver papers on the general theme of "Mennonite Pluralism." Robert Kreider, Bethel College, North Newton, Kan.; Peter J. Klassen, California State University, Fresno; James C. Juhnke, Bethel; Theron Schlabach, Goshen (Ind.) College; and Paul Toews, Fresno Pacific College, are some of the speakers. For additional information, registration, and lodging arrangements, contact Paul Toews, Center for Mennonite Brethren Studies, Mennonite Brethren Biblical Seminary, 4824 East Butler Ave., Fresno, CA 93727.

Richard H. Crockett, manager of the Lancaster, Pa., Provident Bookstore, here lists titles according to sales. The top 25 bestsellers for the past 12 months: Mennonite Yearbook; Out of Mighty Waters, Shenk; Living More with Less, Longacre; Bible—NIV—Gospel of John; Mennonite Community Cookbook, Shwalter; Lancaster County Street Map, Alexandria; Parenting for Peace and Justice, McGinnis; Something Meaningful for God, Dyck; More-with-Less Cookbook, Longacre; Strike the Original Match, Swindoll; Mennonite Confession of Faith; Strawberry Mountain, Etchison; Nuclear War & Lancaster County, Kraybill; God's Managers, Bair; Path of Most

Resistance, Miller/Shenk; Coping: O God, I'm Struggling, Coleman; Why I Am a Conscientious Objector, Drescher; Love Life for Every Married Couple, Wheat; Lancaster City (Pa.) Map, Groff; Christian Manifesto, Schaefer; Dare to Discipline, Dobson; When Bad Things Happen to Good People, Kushner; Once Upon a Summer, Oke; Celebration of Discipline, Foster; What Did Jesus Say About That? Baldwin. "All in all, a respectable list of books," Crockett says.

Mennonite Central Committee has begun placing personnel in a new social service program for Haitian residents in Belle Glade, Fla. This Belle Glade Project, sponsored by Lutheran Ministries of Florida, will be staffed primarily by MCC personnel and provide basic health care and social services to Haitians who are most frequently farm workers in local sugarcane and vegetable fields. Belle Glade is on the southeast edge of Lake Okeechobee, 90 miles from Miami.

Local historian Wilmer J. Eshleman of Lancaster, Pa., will speak at Lancaster Mennonite Historical Society's Sept. 20 quarterly meeting on "The Origin and Development of the Reformed Mennonite Church." Open to the public, the meeting will begin at 7:30 p.m. at Strasburg Mennonite meetinghouse. Eshleman will introduce his topic with the background of religious upheaval caused by the Revolutionary War era.

Restoration 82, the third spiritual renewal conference for southeast Iowa Mennonites, is being planned for Oct. 1-3 at Iowa Mennonite School near Kalona, Iowa. Speakers will be Fred Augsburg, Youngstown, Ohio; Art Good, North Judson, Ind.; Wayne Keim, Bay Port, Mich.; and Matilda Kipfer, Buffalo, N.Y. Weekend activities include mass meetings, teaching sessions, activities for children from infancy through age two during all teaching and evening sessions. For more information on program or lodging contact Gary Mullet, Box 197, Kalona, IA 52247, phone (319) 656-2170.

Special meetings: B. Charles Hostetter, Lancaster, Pa., at Forest Hills, Leola, Pa., Oct. 17-20. **George Brunk**, Harrisonburg, Va., at Cedar Grove, Greencastle, Pa., Oct. 24 to Nov. 1.

New members: Linda Yoder and Pam Hoffman by confession of faith at Trinity, Morton, Ill.

Change of address: Verle Rufenacht from Wauseon, Ohio, to Shirati Hospital, Private Bag, Musoma, Tanzania. Elva Landis from Lancaster, Pa., to P.O. Box 7, Tarime, Tanzania. **Dorothy Bender** from Milford, Neb., to Rosslyn Academy, P.O. Box 14146, Westlands, Nairobi, Kenya. **Juan and Ruth Vega and family** from Wilmington, Del., to Apartado 1779, Guatemala City, Guatemala. **Cora Lehman** from Kenya to 2437 Scotland Road, Chambersburg, Pa. 17201. **Philadelphia Mennonite Council** from 2016 N. Broad St., to 1632 W. Diamond St., Philadelphia, Pa. 19121.

readers say

The editorial by David Hostetter (Aug. 17, 1982) has some points to be appreciated, but all in all gives a very inadequate view of the church. He calls it "a more flexible understanding." It may in fact be too flexible to bear the proper weight.

The church as an appointed assembly, the solemnity of the presence of the Lord, the teaching authority of the Word of God, the power of proclamation and the function of an ordained leadership are all played down or left out of sight. One of the fallacies of the hour is that faith is mainly in what we feel rather than through revelation, like experiencing church in a swimming pool.

To say that former evangelists "worked the crowd" may reveal a bias against mass evangelism, or the aim for needed revival. To say that "orators came around with their own tents" would imply that they did so without invitation or proper sponsorship. Before we begin to denigrate these specific forms of evangelism we should ponder the blessings that these efforts brought to the church and the need for more of the same at the present time, particularly in our more sophisticated circles.

Brother Hostetter concludes that Christ is "indeed with us on all occasions." I fear that that may be saying too much. There are too many situations of our choice where we may be actually grieving the Holy Spirit, and that is not "church." —J. Ward Shank, Broadway, Va.

Your editorial in the Aug. 17 issue of *Gospel Herald* justifiably presents a "flexible understanding of the church," but why go out of your way to deliver an oblique "slap" at the evangelists? Your reference to them as "orators" of "showmanship" who "copied their style from Billy Sunday" and "worked the crowd" with "sheer physical energy" is indefensibly judgmental, unchristian, and false.

You identify various activities like swimming at the "Y" as being "church" without fault or flaw. But tent revivals evidently are not "church." You have no good word to say for them—only distortion and criticism. (We do have our weaknesses to be sure.)

Does your expressed attitude account for the fact that it seems rare and difficult to find reporting on evangelistic services, past, present, or future, in the pages of *Gospel Herald*? You are in a responsible position there where you can control the flow of information to the church according to your personal likes or dislikes. This is not the first expression of disappointment with you about this.

marriages

Basinger—Birky.—Jerome Basinger, Goshen, Ind., First Mennonite, Bluffton, Ohio, and Pamela Birky, Goshen, Ind., Hopewell cong., by John F. Murray, Aug. 21.

Bruner—Yoder.—Keith Bruner, Wauseon, Ohio, United Methodist Church, and Peggy Yoder, Pettisville, Ohio, Central cong., by Charles H. Gautsche, Aug. 28.

Claydon—Brenneman.—Donald Claydon, Kitchener, Ont., Lutheran Church, and Dianne Marie Brenneman, Baden, Ont., East Zorra cong., by Homer E. Yutzy, Aug. 28, 1982.

Deputy—Wise.—Glenn E. Deputy, Charlottesville, Va., Charlottesville cong., and Susan D. Wise, Fort Loudon, Pa., Shady Pine cong., by Samuel Sollenberger and Warren Tyson, Aug. 7.

Derstine—Landis.—Douglas Ellis Derstine and Sally Anne Landis, both of Harleysville, Pa., Plains cong., by Gerald C. Studer and Curtis Godshall, Aug. 7.

Frey—Moore.—Steven R. Frey, Wauseon, Ohio, Zion cong., and Beverly Sue Moore, Montpelier, Ohio, Lutheran Church, by Joseph Allen, July 10.

Friesen—Zuercher.—Bruce Friesen, Calgary, Alta, Community Church, and Debi Zuercher, Kidron, Ohio, Kidron cong., by John Friesen, father of

May I appeal again for fair, objective, and unprejudiced performance at your desk.—**George Brunk II**, Harrisonburg, Va.

The first criterion for church news in Gospel Herald is accountability.—News Ed.

I want to thank Marlin E. Miller for his well-balanced article "A Genuine Biblical Spirituality" (Aug. 31) which I feel is an exciting word from the Lord for the whole Christian church. It helped put together many things I'm having struggles with recently. As a young adult in the Mennonite church I have a particular vision and hope that some of my searching friends are both challenged and called to follow. Issues where congregational life is characterized by this balanced biblical spirituality—where the transforming experience of Jesus has to do with both the relations of the "new community" in social dimensions and the inner life of the individual Christian.

This article is a good signpost along the way for me and reflects clearheaded thinking of faithful, biblical leadership. Now for the hardest task which is not to be done alone—to get beyond being inspired and get into living this vision out—together!—**Clair Hostetter**, Harrisonburg, Va.

My heart was happily warmed and stirred as I read "The Day I Went Public with My Faith" (Aug. 24). By his word and action, Martin Lehman has made a dramatic statement to the church and nation like the biblical prophets. Knowing something of the long and faithful pilgrimage which preceded that incisive testimony on June 12 made the article all the more meaningful for me.

I especially appreciated Martin's blend of Christ-like boldness with meekness. Participation in such a rally is certainly not the only response, not a totally adequate response, or a complete response of itself. But it was the response that Martin needed to make at that moment, and he did it courageously with a clear statement of purpose.

Our brother is to be commended for an example of true leadership. I know how risky and lonely such a witness can be, and I want to thank both you and him for sharing it. Martin has discovered anew what it means to "repent, for God is now king," and by his action he is calling us to follow.—**James E. Metzler**, Goshen, Ind.

the groom, and Bill Detweiler, Aug. 14.

Jackson—Showalter.—Eddie Jackson and Eileen Showalter, both of Canton, Ohio, First Mennonite cong., by Bob Knapp, July 3.

Martin—Wagler.—Keith Aden Martin, Gowanstown, Ont., Moorefield cong., and Barbara Ann Wagler, Kitchener, Ont., East Zorra cong., by Homer E. Yutzy and Dale Bauman, Aug. 21.

Roes—Wagler.—Rick Dale Roes, Millbank, Ont., Maple View cong., and Margaret Elaine Wagler, Shakespeare, Ont., East Zorra cong., by Homer E. Yutzy and Jacob Roes, June 5.

Ruth—Johnson.—Philip G. Ruth, Goshen, Ind., and Beth Anne Johnson, Middlebury, Ind., by John L. Ruth, Aug. 1.

Shultz—Smith.—Tim Shultz, Milan, Ill., Baptist Church, and Penny Smith, Wauseon, Ohio, Central cong., by Charles H. Gautsche, Aug. 21.

Steinman—Ramer.—Rodney Lee Steinman, Tavistock, Ont., Cassel cong., and Thelma Jean Ramer, Zurich, Ont., Zurich cong., by Clayton Kueper and Fred Lichty, Aug. 21.

Waidelich—Sauder.—John Waidelich, Archbold, Ohio, West Clinton cong., and Sherri Sauder, Archbold, Ohio, Central cong., by Charles H. Gautsche, Aug. 22.

births

Barnes, Michael and Cheryl (Weirich), Mid-dlebury, Ind., first child, Jason Michael, July 31.
Bender, Bruce and Debbie (Schwartzentruber), New Hamburg, Ont., first child, Shannon Marie, July 14.
Cripe, Kurt and Ruth Ann (Cocanower), Goshen, Ind., first child, Charles Allen, Aug. 30.
Good, Kenneth and Kathy, Kouts, Ind., second son, Michael Wayne, Aug. 7.
Good, Leon and Elaine (Wenger), Lititz, Pa., fourth child, second son, Daren Elliot, Aug. 13.
Hiller, Joel and Judy (Shoemaker), Elmira, Ont., fourth son, Adam Joel, July 20.
Kirk, Rick and Diane (Sutter), Morton, Ill., first child, Alyssa Joy, Aug. 24.
Lee, John and Rose Ann (Lichti), Waterloo, Ont.,

first child, Jacqueline Nicole, Aug. 20.
McCleary, Kent and Penny (Poynter), Elida, Ohio, first child, Kent Robert Eugene, July 6.
Matthews, Keith and Thelma (Downing), Bellefontaine, Ohio, fifth child, third son, Laban Don, June 11.
Puhall, Jim and Darlene (Heffington), Morton, Ill., second child, Chad Michael, Aug. 11.
Reed, Ken and Kathy (Le Beau), San Francisco, Calif., second son, Martin King, July 18.
Witzel, James and Donna (Lichti), Tavistock, Ont., second daughter, Sherry Leanne, July 3.
Yantzi, Myron and Kelly, Tavistock, Ont., first child, Bradley James, July 2.
Zimmerman, Clair and Brenda (Craul), Lititz, Pa., first child, Theresa Lynn, Aug. 28.

obituaries

Bair, H. Landis, son of Wayne L. and Nora (Landis) Bair, was born in Lancaster Co., Pa.; died at Landis Homes, Lititz, Pa., July 27, 1982; aged 89 y. He was married to Elizabeth E. Mellinger, who died in 1944. He was later married to Esther Z. Mellinger, who died in 1967. Surviving are 3 daughters (Anna Ruth—Mrs. Phares Longenecker, Miriam—Mrs. Leon Buckwalter, and Mrs. Benjamin Hershey), one son (J. Mark), 14 grandchildren, 10 great-grandchildren, and one brother (Ivan). He was a member of Carpenter's Mennonite Church. Funeral services were held at the Stumptown Mennonite Church in charge of Amos Sauder, David Weaver, and Glenn Hoover; interment in the Stumptown Cemetery.

Bute, James Laverne was born at Jackson, Minn., Dec. 6, 1897; died at La Junta (Colo.) Medical Center, Aug. 24, 1982; aged 84 y. In 1927 he was married to Mattie Hartzler, who survives. Also surviving are one son (James Lee), 3 daughters (Virginia Ann, Neva Kathryn Shetler, and Barbara Jean Bender), 18 grandchildren, 15 great-grandchildren, one brother (Ed George), and 3 sisters (Iva Garber, Grace Miller, and Bertha Hartzler). Memorial services were held at the Emmanuel Mennonite Church on Aug. 27; interment in the Church cemetery.

Carpenter, Joseph, Sr., son of George W. and Pearl (Winters) Carpenter, was born at Saymour, Ind., Sept. 20, 1899; died at Centreville, Mich., Aug. 23, 1982; aged 82 y. On Aug. 28, 1919, he was married to Fannie Eichler, who died on May 7, 1963. Surviving are 5 daughters (Mary Carpenter, Bertha—Mrs. David Bontrager, Esther—Mrs. Ralph Troyer, Ann—Mrs. Hezir Barros De Araujo, and Edna Carpenter), 3 sons (Joseph, Jr., Marcus J., and James J.), one foster son (Robert D. Neuenschwander), 28 grandchildren, 16 great-grandchildren, one brother (Jess F. Carpenter), 2 foster brothers (Noah and Frederick Amstutz) and 4 foster sisters (Lena—Mrs. Carl Norr, Anna—Mrs. Ruben Miller, Rachel—Mrs. Abie Lehman, and Bertha—Mrs. Gilbert Franks). He was preceded in death by 6 sisters, one brother, 2 granddaughters, 5 foster sisters, and one foster brother. He was a member of Locust Grove Mennonite Church, where funeral services were held on Aug. 26, in charge of Dean M. Brubaker and Orvin H. Hooley; interment

in the Locust Grove Cemetery.

Conrad, D. Mabel, daughter of Joseph and Catherine (Sommer) Schluneker, was born at Alliance, Ohio, Nov. 16, 1899; died at Aultman Hospital, Canton, Ohio, Aug. 11, 1982; aged 82 y. On Dec. 25, 1917, she was married to Daniel Conrad, who died on Feb. 1, 1965. Surviving are one son (Mervin), 2 daughters (Mae—Mrs. Dwight Schmucker and Darleen—Mrs. Robert Workinger), 7 grandchildren, 7 great-grandchildren, 3 brothers (Gary, Elmer, and George), and one sister (Clara Hauenstine). She was a member of Beech Mennonite Church. Funeral services were held at Trinity Brethren Church on Aug. 15, in charge of Kenneth L. Sullivan; interment in Warstler Cemetery.

Deter, Eunice, daughter of Daniel H. and Elsie S. Deter, was born near Morrison, Ill., Feb. 19, 1890. She is survived by 3 brothers and one sister. She was a member of Morrison Mennonite Church, where funeral services were held on Aug. 23, in charge of Edwin J. Stalter.

Hostetler, Nettie, daughter of Matthias and Susan (Heatwole) Coopder, was born in McPherson Co., Kan., Feb. 28, 1886; died at Bethel Deaconess Hospital, Newton, Kan., Aug. 26, 1982; aged 96 y. On May 10, 1908, she was married to Oliver E. Hostetler, who died on Feb. 12, 1936. Surviving are 2 sons (Ralph and Marvin), 2 daughters (Beulah Bontrager and Mae Knopsnyder), 12 grandchildren, and 16 great-grandchildren. She was a member of Hesston Mennonite Church, where funeral services were held on Aug. 29, in charge of Jerry Quiring and Paul Friesen; interment in West Liberty Mennonite Cemetery.

King, Emery David, son of Menno and Sarah (Zook) King was born in Cass Co., Mo., Jan. 25, 1898; died at Harrisonburg, Va., July 26, 1982; aged 84 y. On Aug. 8, 1918, he married Clara Pearl Roth, who died in 1936. On Apr. 4, 1944, he married Hilda Brenneman, who survives. Also surviving are 3 sons (Guilford M., James M., and E. J. King), one daughter (Stella M. Whetzel), 24 grandchildren, 19 great-grandchildren, one sister (Phebe Ann Graber), a half-sister (Inah Smith), and one half-brother (John King). He was a member of Ridgeway Mennonite Church, where memorial services were held on July 28 in charge of Clair Hollinger and Dwight Roth.

Rohrer, Erla L., daughter of Elmer B. and Mary (Lefever) Landis, was born in Landis Valley, Pa., Feb. 19, 1922; died in an auto accident near Mountville, Pa., July 28, 1982; aged 60 y. On Nov. 9, 1944, she was married to Melvin G. Rohrer, who survives. Also surviving are 2 daughters (Nancy Louise—Mrs. Clyde B. Wissler and Joanne L. Rohrer), one son (Nelson L.), her mother, 6 grandchildren, and 2 brothers (Mervin L. and James L. Landis). She was a member of Landis Valley Mennonite Church, where funeral services were held on July 31, in charge of Paul W. Weaver and Lester W. Hoover; interment in adjoining cemetery.

Schrock, Ora, son of John C. and Grace (Miller) Schrock, was born in La Grange Co., Ind., Sept. 27,

1902; died in Fairview Medical Center on July 26, 1982; aged 79 y. On Aug. 4, 1923, he was married to Mary Ann Miller, who preceded him in death. Surviving are 4 daughters (Beulah—Mrs. Willis Chupp, Grace—Mrs. Robert Pridgeon, Betty—Mrs. Robert Kirme, and Mrs. Mary Jane Lung), 12 grandchildren, 12 great-grandchildren, one sister (Ida—Mrs. Clem Misher), one half-sister (Mae—Mrs. Eli Miller), one step-sister (Mrs. Maude Rheinheimer), and one stepbrother (Lee J. Miller). He was a member of Marion Mennonite Church, where funeral services were conducted on July 26 in charge of Homer Yoder and Paul Lauver; interment in Miller Cemetery.

Shetler, Mary Ellen, daughter of Moses and Elizabeth (Swartzendruber) Nafzinger, was born in Wellman, Iowa, Apr. 13, 1896; died at Saginaw General Hospital, Saginaw, Mich., Aug. 25, 1982; aged 86 y. On Oct. 5, 1921, she was married to Frank J. Shetler, who survives. Also surviving are 2 sons (Carl W. and James F.), one daughter (Miriam Anne—Mrs. Wayne Roth), 9 grandchildren, and 7 great-grandchildren. She was a member of Pigeon River Mennonite Church, where funeral services were held on Aug. 28, in charge of Luke Yoder and Don Patterson; interment in the church cemetery.

Yantzi, Joe, was born in Tavistock, Ont., May 14, 1901; died at Stratford Hospital on July 25, 1982, 1982; aged 81 y. On Jan. 17, 1927, he was married to Emma Yutzy, who survives. Also surviving are 4 sons (Hubert, Kenneth, Orlin, and Earl), one daughter (Violetta—Mrs. Oscar Borntrager), 22 grandchildren, 5 great-grandchildren, one brother (Aaron), and one sister (Mary Baechler). He was a member of East Zorra Mennonite Church, where funeral services were held on July 28, in charge of Clair Schumm, Ron Flaming, and Glenn Schumm; interment in East Zorra Mennonite Cemetery.

Yantzi, La Verne, son of Noah and Lena (Zehr) Yantzi, was born in Tavistock, Ont., Oct. 1, 1926; died of cancer at Stratford Hospital on Aug. 4, 1982; aged 55 y. On June 20, 1953, he was married to Dorothy Elaine Bender, who survives. Also surviving are 5 sons (Garry, Steve, Dan, Ross, and Greg), one daughter (Sharon), 3 grandchildren, 3 brothers (Sylvester, Elwood, and Wayne), and 6 sisters (Sabina—Mrs. Jack Randall, Laurene—Mrs. Vernon Bender, Erna—Mrs. William Flatt, Freda—Mrs. Harold Schwartzentruber, Reta—Mrs. William Schmidt, and Marlene—Mrs. Roy Ziegler). He was a member of East Zorra Mennonite Church, where funeral services were held on Aug. 7, in charge of Homer Yutzy and Glenn Schumm; interment in East Zorra Mennonite Cemetery.

Cover by J. Marcos Hostetler; p. 641, bottom middle column, Martin Dietz; p. 643 by Jim King; p. 644 by Philip Hofer.

calendar

Mennonite Publication Board, Colorado Springs, Colo., Oct. 1-3
Mennonite Church Historical Committee, Germantown, Pa., Oct. 5-8
Sixth Women in Ministry Conference, Rockway Mennonite Collegiate, Kitchener, Ont., Oct. 15-17
Inter-Mennonite Bible Conference (Great Lakes Area), Goshen, Ind., Oct. 17-19
South Central Conference (Joint with Western District), Hesston, Kan., Oct. 22-24
Council on Faith, Life, and Strategy, Oct. 28-31
Southeast Convention annual meeting, Miami, Fla., Oct. 29-31
Mennonite Board of Missions, Nov. 3-6
Mennonite Board of Congregational Ministries, Elkhart, Ind., Nov. 5-6
Illinois Conference fall meeting, First Mennonite Church of Morton, Nov. 5-6
Gulf States Fellowship delegate body, Nov. 6, Poirch Community Church, Atmore, Ala., Nov. 6
Atlantic Coast Conference Missions Rally, Nov. 6
Mennonite Economic Development Association, Winnipeg, Manitoba, Nov. 11-14
Franconia Conference fall assembly, Franconia, Pa., Nov. 13
Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 18-19
Mennonite Church General Board, Lombard, Ill., Nov. 18-20
Northwest Conference fall meeting, Nov. 19-21
Southwest Conference annual meeting, Mt. View Men. Ch., Upland, Calif., Nov. 25-26
Mennonite Board of Education annual meetings on Mennonite education, Chicago, Ill., Nov. 30-Dec. 4

\$312,633

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$312,633.69 as of Friday, Sept. 10, 1982. This is 41.7% of the total needed. Contributions have been received from 324 congregations and 177 individuals. Individual gifts represent \$64,192.62 of the total.

Goal: \$750,000

Charismatics are warned they are losing the war with enemies of Christ

An apocalyptic vision that the world was in the last days before a nuclear holocaust and another that the charismatic movement has failed to turn society to Christ were raised at the third New England Conference for Charismatic Renewal in Providence, R.I. Despite the grim warnings, the crowds that grew to 14,000 at the concluding services on Aug. 15 were festive.

The three-day gathering concluded at the Civic Center with a pageant-filled mass honoring the Blessed Virgin, dancing in the aisles, and an appeal by Humberto Cardinal Medeiros, archbishop of Boston, for their prayers for peace in the Middle East.

A somber note on the last day was struck by one major speaker who warned that the "renewal movement" may be in danger of "losing the war" because many charismatics have lost the radical evangelizing spirit that characterized the movement in its early years.

A U.N. report accuses 22 nations of engaging in official terrorism

Twenty-two countries, 10 of them in Latin America, are accused of abducting—and often murdering—political opponents in a new United Nations report.

The list compiled by the U.N.'s Human Rights Committee includes Argentina, Bolivia, Brazil, Chile, Cyprus, El Salvador, Ethiopia, Guatemala, Guinea, Honduras, Indonesia, Iran, Lesotho, Mexico, Namibia (South West Africa), Nicaragua, Philippines, South Africa, Sri Lanka, Uganda, Uruguay, and Zaire.

The Human Rights Committee noted that such abductions are usually against the laws of the countries in which they take place. It suggested that governments should take even tougher steps to prevent them.

Managua newspaper skips issue to protest censor's rejection of papal text

The opposition newspaper *La Prensa* halted publication for a day to protest the Sandinista government's censorship of a story about Pope John Paul II's message to the Nicaraguan people. Pedro Joaquín Chamorro Barrios, *La Prensa's* managing director, said the leftist government's censor refused to allow publication of the papal letter and a story reporting that thousands of Nicaraguans applauded after hearing it read at Sunday masses.

Thousands of copies of the text had been distributed in Managua's churches the newspaper said.

Mr. Chamorro Barrios said that the papal

message has yet to be published anywhere in Nicaragua. He added that the censors also objected to a photo of the pope and a copy of the text with his signature that was to have appeared with the story.

Urban League study finds that illegal immigrants pay taxes, shun services

Most illegal immigrants pay taxes on earnings that are usually above minimum wage but fail to use services available to city residents, says the report of a year-long study of such immigrants in Brooklyn. The report by the New York Urban League accompanied a plea for amnesty for all illegal immigrants to enable them to participate in their communities.

The study found most of those interviewed had been trained in skilled occupations such as bookkeeping, printing, masonry, nursing, and some had attended college. It added that although most illegal immigrants were believed to be working at below minimum wage levels, "most evidence, however, contradict this belief as incomes from wages appear to be at or above minimum."

Illegal immigrants, the study says, do not drain government services. For example, the study reports that most of the people interviewed said they paid for the health care they received.

Moral Majority official calls Reagan administration more mouth than muscle

An official of the Moral Majority has criticized the Reagan administration for failing to put its muscle where its mouth is in supporting "pro-family" measures. Ronald Godwin, executive vice-president of the organization, wrote in the August issue of the *Moral Majority Report* that the White House hasn't done enough to lobby for such measures as public-school prayer and tuition tax credits.

"If Reagan thought that his support for those issues would get him into office, why does he now think that only symbolic gesturing will keep him in office?" Mr. Godwin asked. He complained that "at certain levels of the White House" there is a feeling that "pro-family groups may gripe and bellyache but they have no choice but to support the Reagan administration." Mr. Godwin said that attitude "rankles already severely strained loyalties."

Illegal aliens used by U.S. as scapegoats, says Mexican authority

A leading Mexican authority on immigration claims that the United States uses undocumented workers as scapegoats whenever the country goes into a recession. Jorge Bustamante, professor at El Colegio de

Mexico, one of Mexico City's leading universities and a recently appointed political adviser on immigration for incoming President Miguel de La Madrid, says his research showed that U.S. fear of immigration rises with unemployment, even though the number of Mexicans who cross the border illegally remains at the same level as before.

Dr. Bustamante conducted a study of newspapers in San Antonio, Corpus Christi, El Paso, and Los Angeles for regional reactions, and in Washington and New York for the national perspective, during the years of 1907, 1921, 1929 through 1934, 1949, 1954, 1974, and 1980. He reported that "the amount of visibility or coverage that immigrants get seemed to depend largely on the periods of economic crisis in the U.S."

"When the economy recovers and the U.S. has an expansion of employment, there is indifference on the part of the press and government on immigration and even less aggressiveness toward workers," he said.

Most top bosses nonsmokers reports *Industry Week*

"American industry is being run by non-smoking diet-conscious, exercising individuals who work at least 60 hours a week and rarely miss a day because of ill health." This report in *Industry Week* is based on a survey of chief executives in the 500 largest industrial companies of the U.S. According to the survey, 58 percent consider themselves not overweight, 69 percent report one to five hours of exercise a week and 84 percent indicate they do not smoke cigarettes.

U.S. crime rate in 1981 holds at same level as the previous year

More than 13 million serious crimes were reported in the U.S. last year to law-enforcement agencies, about the same number as in 1980, the FBI said in its final Uniform Crime Reports for 1981.

Commenting on the cumulative figures, Attorney General William French Smith said it was "heartening to see that figures that have been marching upward for so long are now stabilizing." But FBI Director William H. Webster pointed out that "1980 was the peak year for lawlessness in our nation and this high was maintained in 1981."

Violent crimes of murder, forcible rape, robbery, and aggravated assault rose one percent as a group during 1981 and accounted for 10 percent of all crimes reported. Property crimes of burglary, larceny-theft, and motor vehicle theft showed virtually no change in volume from 1980. National estimates for arson, the eighth index crime, were not available.

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Confession, tears, and laughter

Those of us who love the Lord and the church are eager that many may be recruited to join this happy company. Some are more nimble than others in approaching people with the gospel. All are aware that a variety of approaches is needed because various people respond to a variety of invitations to follow Christ. And over it all hangs mystery.

Sometimes the mystery is heightened more than explained when one hears the story of an individual conversion. For example, Frederick Buechner, a Presbyterian writer-minister has written a brief partial memoir titled *The Sacred Journey* (Harper and Row, 1982; 112 pp., \$9.95. Nine ninety-five? Don't I remember when books were a cent a page?)

Buechner's testimony is of interest because he grew up with essentially no Christian teaching and his early life was overshadowed by tragedy. About the nearest he seemed to come to a religious influence was Grandma Buechner who referred regularly in an offhand fashion to *le bon Dieu*. The tragedy was that when Frederick was ten his father committed suicide at home one Saturday morning. Some time later his farewell note was found, written to his wife, "I adore and love you and am no good . . . Give Freddy my watch. Give Jamie my pearl pin. I give you all my love."

Nearly two decades later, as "Freddy" tells the story, he found the Lord in New York under the preaching of George Buttrick. He had begun to go to church regularly, he recalls, as much as anything because he was lonely and it gave him something to do on Sunday. He found Buttrick an eloquent preacher but also "what drew me more was whatever it was that his sermons came from and whatever it was in me that they touched so deeply" (p. 109).

Then came a special sermon with a special phrase that found its mark in Buechner. Buttrick was preaching on the temptation of Jesus, who turned down the crown which Satan offered. Yet, insisted the preacher, he becomes a king in the hearts of his followers. "And that inward coronation takes place, Buttrick said, 'among confession, tears, and great laughter.'" The phrase "great laughter" was what startled Buechner and opened the door to the beginning of his serious spiritual pilgrimage. And oddly, years later when he saw a transcript of the sermon, this phrase was not included in it.

There are many doors to God and it is important that in focusing on one we do not underplay others. But it is of interest to hear again of someone converted through preaching. Preaching has been under a cloud for some time while pastors experi-

mented with counseling and administration. There is some evidence that it is having a revival. For example, the Allegheny Conference ministers' retreat has chosen preaching as its topic for discussion two years in a row.

We cannot deny that there has been—and continues to be—some very bad preaching. That is why it is important to give attention to its improvement. It was a good preacher whose message got to Frederick Buechner. Otherwise, he probably would not have attended more than once. In spite of the fact that the airwaves are filled with useless blather, the blather is so skillfully presented that people waste hours without realizing it. We preachers ask for comparatively little of their time. Yet we should be conscious that this many people have dedicated this much time for a sermon expecting to hear something interesting and useful. What a tragedy if they are disappointed.

One reason, of course, that we have been unsure about preaching is that there is an indefiniteness about its results. For one Frederick Buechner who heard the voice of the Spirit, there may have been 500 others who were "like a man who observes his natural face in a mirror; for he observes himself and goes away and at once forgets what he was like" (Jas. 1:23b, 24).

The image of God, as Bruce Vawter has observed, has bestowed on mankind the unpredictability of God. Unlike predictable nature, men and women make decisions. Sometimes, like Buechner, the decision is yes. Sometimes, like Daniel Kauffman, the decision is delayed until the last song on the last night of the extended meetings.

One reason that preaching was viewed askance by some was that some preachers have succumbed to the temptation to use oratory to make up for lack of substance. There is a story of the sexton who found the preacher's outline on the pulpit. He glanced over it and saw a notation at one place, "Weak point. Yell like everything."

It is important that there be conviction in preaching. It is not an exercise in tentativeness. The preacher, like the Old Testament prophet, speaks on behalf of God. But the preacher's rhetoric should not overwhelm humility—and volume cannot take the place of understanding.

The negative factors may be tempered if the preachers are prepared to be honest, to confess their own temptations and failings, to give their own testimonies, even to laugh at themselves. Then, as Buttrick said when he addressed Buechner, Jesus reigns "with confession, tears, and great laughter." — Daniel Hertzler

Gospel Herald

September 28, 1982

SEP 27 '82



A century of Mennonite quietism

by J. Winfield Fretz. Third in a series

The only real proof of faith is in the relationship it offers.
Rational arguments alone fail to convince the doubters.

Loved into the kingdom

by Kenneth L. Gible

"Blessed are those who have not seen and yet believe"

John 20:29

I'm not sure how the revelation came to us. We hadn't read it in a book. No teacher had told us. All I can remember is that suddenly there it was in our heads—a truth so profound, a discovery so delightful, that we literally could not contain ourselves.

Let me explain.

My best friend in junior high school and I became convinced that we possessed knowledge which, if pursued to its logical conclusion, would revolutionize the entire sweep of human intellectual activity. Our discovery was this: that nothing can be proved.

In order to verify this startling truth, we tried to prove things to each other. Here's how it went.

I would say: I can prove to you that the world is round.

He would say: Try it.

I would say: As the earth rotates on its axis, it spins around so that we can see the sun in the same position every 24 hours.

He would say: How do you know that?

I would say: Because scientists have demonstrated it.

He would say: Prove it.

I would say: Their work is printed in books and accepted by people everywhere.

He would say: But that doesn't *prove* it's true.

Then we would clap our hands and laugh, because if you couldn't prove the world was round, what on earth (or off the earth, for that matter) could you prove?

And so we began seeking out victims. We would challenge them with our discovery. Most of the time they were eager to take us on. One by one, we demolished their arguments, vainly trying to suppress our giggles of success. Our ultimate test came with Earl, a classmate who regarded himself as the class intellectual. He owned a \$19 slide rule and read the science fiction stories of Isaac Asimov—a combination more than enough to establish anyone as an intellectual at Manheim High School in 1955.

Earl responded to our challenge with relish. We tried our best, but he wasn't having any of our chop logic. Whereas our other opponents had easily succumbed, usually out of frustration at our one-track arguments, Earl persisted. He persisted to the point where we began to get sick and tired of his persistence. In short, we failed to convert him. And it brought our career as revolutionaries to an untimely halt. For to the very

end, in answer to our repeated assertions ("that doesn't prove anything") Earl would raise his right arm and shout, "But it's proof to me!"

Thomas, low ranking. In one of the gospel stories of our Lord's resurrection appearances to his disciples, a character who claims our attention is one of the Twelve . . . Thomas. We don't know very much about Thomas, except that he was a twin; and that bit of information throws no light whatsoever on his personality. Next to Judas Iscariot, however, Thomas probably ranks lowest of the twelve disciples in the estimation of most Christians. This low ranking is the result of his skepticism about the Lord's resurrection. He is best known for his doubt, and the term "doubting Thomas" has become proverbial.

Thomas, you see, demanded proof. He wasn't willing to take the word of the others that they had seen the risen Lord. Thomas said, "I've got to see for myself—touch his scarred hands, touch the wound in his side. And unless I can see and touch, then I will not believe."

And Christians down through the centuries have, on hearing this story, shaken their heads in sour disapproval of Thomas the Doubter.

I have not been one of them. There is a sense in which Thomas has been my patron saint. Let me say it another way. I believe that doubt, skepticism, the need for proof, is not, in and of itself, a bad thing. In fact, without it we could not survive in this world.

I wish Americans were a bit more skeptical than they are. If they were, they would be less likely to fall for all the goodies dangled in front of them, all promising to make life happy and fulfilled and successful. Flipping through magazine ads not

Editor: Daniel Hertzler

News Editor: David E. Hostetler

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Gospel Herald Volume 75 Number 39

Kenneth L. Gible is a Church of the Brethren minister from Harrisburg, Pa.

long ago, I was both amused and disturbed by what I saw. Amused that the ad-makers really believe they can sell products with their utterly fantastic claims, and disturbed that, for the most part, they are exactly right! We do not recognize or at least we do not challenge the implicit dishonesty of their claims.

A few cases in point. A full-page ad by a stereo manufacturer which proclaims in big letters, "Everything you'll ever need"—followed by the message, "The Scott R376 Receiver." Or how about the ad which announces, "There is only one joy . . . the costliest perfume in the world." Or the camera maker which claims, "Pentax sets you free."

A good healthy skepticism will help us see these come-ons for exactly what they are. Our response will be, "Who are you trying to kid? What you are really out for is your own self-interest. It's not our joy or freedom you're interested in; it's our money." Skepticism will also help us recognize that the ad-makers resort to religious language to make their pitch. Joy, freedom, all we need—these are terms traditionally associated with religious faith. And when the vendors in the marketplace make ultimate claims for their less-than-ultimate wares, then they—and we—come uncomfortably close to what the Bible calls idolatry—faith in false gods. Healthy skepticism, therefore, is a weapon we need to have always at the ready.

Our age has been characterized as an age of unbelief. I don't agree with that assessment. On the contrary, ours is an age of belief—belief in anything and everything. People put their trust and their cash into get-rich schemes, into books on pop psychology, into self-appointed gurus of every variety, into almost anything or anyone who promises security or happiness or peace of mind. People today are almost desperate to believe—and the more extravagant the promises, the more eager the believers.

What we need is less belief and more doubt.

Doubt not necessarily good. But now I want to approach our subject from a different angle. I have stated that doubt is not, in and of itself, a bad thing. Now I must state that the converse is also true, that doubt, skepticism, the need for proof, is not, in and of itself, a *good* thing.

Doubt can be rooted in cynicism or fear or despair. And when that is the case, it can be a barrier which keeps out even God himself. Doubt can be a game we play to avoid being disappointed or hurt. We can go through life unwilling to trust any more than we can see or touch.

This is doubt which hides behind the fear of commitment. We may refuse to have faith because we are afraid it will cost us something—our reputation as a rational person, for example, or

our freedom, or our self-respect. We may cling to these or other things for dear life, without realizing that in so doing we have pledged our faith to *them*. As Paul Tillich said, every person has something which is an ultimate concern. The only question is whether or not that something is worthy of faith.

Faith in God does not come by way of rational proof. It was never intended to be that way. J. Schoeneberg Seltzer writes:

At the core, belief in God is always an intensely personal affair. And arguments for the existence of God are simply an intellectual form of personal testimony. (*What's Left to Believe?* 1968.)

C. S. Lewis once wrote to a friend struggling with whether or not to be a Christian:


I do not think there is a *demonstrative* proof of Christianity. . . . I demand from my friend a trust in my good faith which is *certain* without demonstrative proof. It wouldn't be confidence at all if he waited for rigorous proof. (Sheldon Vanauken, *A Severe Mercy*, 1978.)

Thomas thought he needed proof based on sight and touch before he could believe the Lord was risen. Then, suddenly, Jesus stood in their midst. And he said to Thomas, "Come here; see my hands, touch my wounded side, and believe." The gospel says simply: "Thomas answered and said unto him, 'My Lord and my God!'"

Thomas didn't need to touch after all. What he really needed was to be himself touched . . . by the love of his Lord. I believe that the gospel is telling us here that faith comes not from proof, but from love.

They had found acceptance and love. Some time ago, a group of clergy colleagues and I went to visit the local headquarters of a Hare Krishna group. As we sat there listening to two saffron-robed men share their faith, it struck me that they probably had not been converted to that faith by intellectual assent to its teachings, even though they insisted that its teachings were undeniably true. (My opinion was that I hadn't heard such nonsense in a long time.) No, what really won them over, I believe, was that in this community they found acceptance.

I am convinced that the greatest blessing from God we can receive comes when we allow ourselves not to be argued or coaxed, but to be *loved* into the kingdom.

"Blessed are those who have not seen and yet believe." Our classmate had it right, didn't he? "It's proof to *me*," he shouted. Of course! What we hunger for is acceptance, the kind that Jesus offered a doubting Thomas—not a condemnation of his doubts, but a loving acceptance of him just as he was. The only real proof of faith is in the relationship it offers. 

A second time in Vietnam

by Titus Peachey

It was 1970. I felt both brave and afraid as the plane entered Vietnamese airspace and settled down over Saigon, a name known to me through daily news flashes half a world away. My 20-year-old mind struggled to grasp what was happening in the rice paddies and hamlets of this Asian country that was of such consequence to the rest of the world.

Indeed, the next three years were life-shaping for me. As I listened to and watched people in that country, the words suffering and endurance were filled with a harshness and a strength I had never known before. Vietnam quickly became a yardstick for pain and hardship against which I measured the experiences of my own country. We were wealthy. Vietnam was poor.

Some 12 years later, after one year in the neighboring country of Laos, I had the opportunity to return to Vietnam and I discovered that my eyesight had undergone some changes. Laos had become a yardstick against which I measured the experiences of my own country and Vietnam.

I gasped when the head of Cho Ray Hospital in Ho Chi Minh City dazzled us with a slide set tour of his facility, and casually remarked that 150 doctors are employed there. It was hard to imagine that one single hospital in Vietnam should employ as many doctors as Laos has to serve its entire population!

The Vietnam I once knew as a symbol of poverty, now appeared wealthy to me after a year in Laos. Its roads, communications, irrigation canals, training institutions, and industry were impressive to one visiting from Laos. Yet to be sure, Vietnam would not be on anyone's list of economically prosperous countries. Many of its people are poor.

I was equally surprised by some aspects of life which appeared much the same as before. Ho Chi Minh City still retains some of its old character, despite the trauma it experienced at the end of the war in 1975. The black market still flourishes on the same streets as before. Street vendors hustle their wares, especially eager to persuade foreigners to buy sunglasses, lacquerware, stamps, coins, or peanuts.

Traditional medicine peddlers attract crowds along the riverfront as they perform dramatic acts with spears or steel bars to demonstrate the health and strength the lucky buyer can expect. Tourist shops and open air cafes flourish in the downtown area, some of them private and some government operated.

More important than these surface observations, however, are the thoughts and feelings of people. During my previous three-year stay in Vietnam, the one hope, the one prayer, on the lips of common folk was that the war must stop. All other problems were inevitably linked to and superseded by the one big problem—war.

Now that the war had ended, what would be on people's minds? That question cannot be answered well on a short two-



Titus Peachey with Mr. Duc Vuong of the Health Committee of Ha Nam Ninh province in North Vietnam during a visit to the Cuc Phuong National Forest.

week visit to Vietnam, and it must surely vary from person to person. Perhaps we picked up a few clues.

The parents of the listless, malnourished child in North Vietnam's Ha Nam Ninh Province Hospital were no doubt concerned primarily about finding a way to feed their family well. The farmers living on the southern edge of Vietnam where the delta soil is salty, were concerned about sufficient rain and a safe source of clean drinking water. Others living in a New Economic Zone village longed for a school for their children.

The cooperative health clinic we visited in the North, with its well-kept patient records and herbal gardens, was staffed by people making a genuine effort to provide good preventive health care at the grass roots level. Dr. Xuan, an energetic professor at Can Tho's university of agriculture, was interested in communicating improved farming methods to the thousands of farmers in the Mekong Delta.

"After liberation we all had to go to work to make ends meet," said the Chinese owner of a little soup shop where I had eaten lunch for three years. One member of this family has become a refugee while the others have remained in Vietnam, working in hotels and selling drinks and pastries. They, like others in Ho Chi Minh City, feel the pinch of a struggling economy and the lure of life abroad. Not all have accommodated as well as this family.

A young university student approached me on the street one day, giving me a sad sense of "déjà vu" as he talked about his dissatisfaction with school. "I have no bright future here," he said. "Can you help me go abroad?" My mind quickly jumped back to my days as an English teacher in Saigon. I had often heard the very same words from pre-1975 students as they

Titus Peachey worked with Eastern Mennonite Board of Missions in Vietnam as a teacher from 1970 to 1973. In April 1982, he visited Vietnam as part of a Mennonite Central Committee delegation. Titus and his wife, Linda, have been working in Laos since 1980.

sought to escape the bleak prospects of a soldier's life in a bloody guerrilla war for which they had no heart.

I found myself reacting with the same mixture of sympathy and impatience as before. Why was this student leaving the classroom to wander the streets clutching after foreigners? What were the forces which made his future seem bleak? What could I, who had had my fill of Western economic pie, say to someone who had only heard of its good taste?

By contrast, a young woman in Minh Hai Province spoke contentedly of her family and work. Having never traveled farther than the city of Can Tho just a few hours away, she did not strain to push the borders of her world beyond Vietnam.


As the above impressions tumble about in my mind, perhaps their common message is that the end of the war has not ushered in utopia. Economic problems persist, and tensions resulting from over thirty years of war continue to pull at the sometimes fragile unity between North and South. Reeducation camps and Vietnam's involvement in Kampuchea have given it disfavor in the West, particularly in the United States. There are some who would argue that further aid should not be given to Vietnam, and that private agencies assisting Vietnam lend support to an unpopular government.

The Vietnam before 1975 fell far short of utopia also. While

Mennonite Central Committee representatives worked in agricultural development and health care, the military might of their own countries rained down destruction and death. Did the Mennonites bring healing, or help make an intolerable war bearable? Were they compromised by staying in Vietnam during the war years?

These are difficult questions and underscore the fact that no government, capitalist or communist, provides an apolitical environment in which to work. All governments would seek our support. However, we are not bound to make the same judgments as those whose primary considerations are political and military alliances. We are free to think of reconciliation, forgiveness, and practical ways of helping a people who must work very hard to provide for themselves.

In this respect people-to-people gifts of homemade soap, donated wheat flour, and milk powder were warmly received and symbolic of sincere friendship and concern. For Mennonites to maintain this friendship in the present climate of international relationships will require the same wisdom and courage as it took to work in Vietnam prior to 1975.

Whether bombs fall during a time of war, or whether a new order takes control of a society after a revolution, we who would be peacemakers discover that we still have much to learn. 

Hear, hear!

The importance of overeducation

We often talk about "plus-service"—going the second mile in projects such as voluntary service or MDS. I've never heard anyone talk about "plus-education."

Take Sunday school, for example. Finding out about Abraham and Jesus and Menno Simons doesn't help anyone get a better job. Learning about models of faithfulness in our Judeo-Christian heritage, the enthusiasm and stamina of the New Testament church, the commitment and courage of our Anabaptist forebears doesn't guarantee a higher paycheck. But we know that that's beside the point. We don't measure Bible study in those terms.

Or take our church schools. Concentrated Bible study, serious thinking about the place of the church in the world, exposure to and interaction with other church members and church leaders don't necessarily help our graduates earn more money. But we would hardly want to evaluate church school education in those terms.

Questions about the real purposes and place of education are being raised by nonchurch people. In the current issue of the *American Journal of Physics*, a journal not known for its biblical frame of reference, the editor writes:

"An education that has left an individual with only the job as a source of self-esteem is an education that has failed. . . . The educational goal for the future must be education for life, which, by the logic of simple numbers, means 'education beyond' the job or overeducation for the job."

We live in a world with staggering needs. Poverty, crime, broken family relationships, tensions between nations, alienation from God—the list could go on and on. There is more to do than can be done. And yet, with all these problems, there are still people who are unemployed—who have nothing to do.

Somehow, whether through misplaced values or miscalculation or whatever, our society isn't getting together the available people with the tasks that need to be done.

Some of the things that desperately need to be done in our society and the world haven't been packaged as jobs yet. When we as Christians look at some fundamental needs of our society and see how they are not being met, the challenge is even more striking.

Jesus lived in a society of serious need. He saw some needs in the world. He saw a need for change, for a whole new way of doing things. The people of his time didn't have job slots for some of the things he thought should be done either. They had a slot for a carpenter. It was all right as long as he made furniture and built houses. But when he started meeting people's more urgent needs, his society didn't have a place for him. They didn't know what to do with him. To say there wasn't a good market for his skills and understanding is understatement. They killed him.

When people have skills and understandings for which there is no market, some people call it overeducation. There may be times when education in Jesus' love, sacrificial service, and kingdom building may have a limited market. We need to be creative. Some of our young people may be able to develop and shape jobs that can meet world needs in the name of Christ. We are called to prepare ourselves to meet real needs in "plus-witness" and "plus-service" even if there aren't good job slots for what should be done. I would tend to call that "plus education." "Plus education," "overeducation," education beyond just the minimum for the job—whatever people want to call it, we need it. Let's keep the focus on that for our Mennonite Church young people.

—Albert J. Meyer, executive secretary
Mennonite Board of Education, Elkhart, Ind.



Historic original building of Maple Lawn Homes, a retirement community which celebrated its 60th anniversary in 1982.

Sixty years of faithful service

by Simon G. Gingerich

"Do not cast me off in the time of old age; forsake me not when my strength is spent." (Ps. 79:9).

James Michener, in his historical novel about South Africa, has one of his characters—a very old bushman and headman of his clan—announce one evening, "This is the last night." The clan had been moving for many days in search of water and food. The fearless old bushman was slashed during an encounter with a lion. The wound refused to heal.

For several days his slow painful limp was an impediment for the clan. Their survival was in jeopardy because their supply of water was low and their instincts told them that they must move rapidly if they were to cross the waterless savanna safely.

The next morning the bushman's wife laid a bone with a bit of meat beside him and put an ostrich egg shell of water where he could reach it. She then knelt down and lovingly touched him on the forehead. "You best be going," he said to her as she turned to hurry after the clan that was already moving across the savanna. For just a moment the old bushman looked up at the gathering vultures. Then his eyes lowered to follow his

family as they moved toward better land, and he felt content.

Sixty years ago at Eureka, Illinois, the first building was dedicated at Mennonite Home for the Aged. The building was to provide a home for elderly poor. The North American equivalent for the shade of an African thornbush was not considered enough retirement protection by those who labored here sixty years ago.

Those who built Mennonite Home for the Aged were Christians. Their plans, sacrifices, and toil were not in response only to primitive instincts of survival for the clan. They were building a home out of deep convictions about the dignity and value of human life. Their hearts were moved by compassion for the poor. Their hands were energized by love.

The Judeo-Christian Scriptures have informed many areas of life in our modern Western world. For example, our system of law and justice has roots in Old Testament Scripture. I believe also that our convictions for the dignity and value of human life have come from the stories and the songs and the laws of the ancient Hebrews. At a time when it was common among their pagan neighbors to abandon weak or elderly people to die of exposure in the desert, the ancient Hebrew prophets and poets counseled compassion, respect, and honor for those who were growing older.

Simon G. Gingerich is a member of the staff of Mennonite Board of Missions. This article is from an address he gave at the 60th anniversary of Maple Lawn Homes.

We are the heirs of a great tradition. We have come to believe, as former Mennonite Board of Missions Health and Welfare director Luke Birky has said, that one can measure the health of a society by the way it values the weakest members of that society.

We who are followers of Jesus know him as our Lord, our teacher, and our example. His compassion for the poor, his suffering with the bereaved, his justice for the oppressed, and his healing of the sick are all models for us. We must be involved in the needs of those about us. And by the central miracles of the Christian faith, God places his Spirit, his compassion, and his power upon us to do his work today.

Why should the church be involved in aging? Why did the Mennonite Church build Mennonite Home for the Aged, now called Maple Lawn Homes? Because of Jesus. Those who labored here through the years were energized by his Spirit and by his compassion. Today we honor them for their faithfulness to the Spirit and the model of their master.

Society also is making enormous contributions. We can be profoundly grateful for White House Conferences on Aging and for the resources that are made available by the public sector for housing and for medical care for the low-income elderly these days. However, the church is challenged to address the ethical, moral, and spiritual issues of living and aging. The church needs to be involved with aging because it can work with the needs of the whole person.

Through the years the board and staff of Maple Lawn have developed new services and programs from time to time. Beginning as a home for the elderly poor, Mennonite Home for the Aged has developed health care facilities, cottages, and apartments. More recently Maple Lawn has emerged as a leader in the church and in the state, developing services with and for the elderly of the community. Those of us who are looking on from a distance have much to learn from the innovative work of Illinois Elderly Service Program.

This two-year-old program is sponsored jointly by Mennonite Board of Missions, Illinois Mennonite Conference, and Maple Lawn Homes. It has two broad purposes: (1) to start programs which will serve the needs and use the gifts of the elderly at Maple Lawn and in the broader Eureka community


and (2) to provide educational resources so that persons in the Illinois Conference may better understand the aging process.

Central in the concept of the Illinois Elderly Service Program is the fact that people over sixty-five have enormous gifts of wisdom and skills of all kinds. With the thoughtful planning of the Maple Lawn board, many persons can be involved in services that enrich the lives of many, both old and young. With the development of this program in Illinois and experimentation with some of these same ideas in other places, the church is being helped to "recognize that God, in creating us in his own image, surely did not intend us to spend the last third of our life in useless idleness or frustrated despair." (From introduction by Thomas C. Cook, Jr. to Tilman Smith's book, *In Favor of Growing Older*.)

Maple Lawn Homes and the board and staff of this beautiful place have pioneered a program of services that are enhancing the quality of life, not only for persons who are fortunate enough to live there, but for others in the community who are challenged to have a part in the great adventure.

Illinois Elderly Service Program is an idea whose time has come. Society tends to segregate age-groups so both old and young may be deprived of benefits. Lack of contact with the elderly deprives children of a special kind of companionship and affection. One four-year-old was asked about her grandmother who lives next door. "Oh, she hugs me, and I hug her back," she said. Children also need to see aging as a part of the life cycle. We need firsthand experiences with aging to help us accept our own aging process.

While we are celebrating sixty years of faithful service with the elderly of the Eureka, Illinois, community, let us not forget that one of the important challenges in this decade is to find new and creative ways to allow our aging friends to invest themselves, their wisdom, and their gifts in the life and work of the community. Families and the community will be the richer!

Not everyone is called upon to have the courage of the old African bushman to voluntarily give up his life for the sake of his clan. But we may be surprised how many of our elderly friends are willing to work, giving themselves as living sacrifices if they are given reasonable tasks and meaningful rewards. The challenge is ours. 

A prodigal Menno returns

Earliest church recollections of mine are of a Sunday school picnic at a farm in Pennsylvania. I can still recall the ladies in their "little white hats." Several years later I was placed in a Mennonite Children's Home in Kansas City. Then at the age of nine I was adopted by a Mennonite couple in Arkansas.

At the age of twelve I became a member of the Mennonite Church. The grade school I attended through the eighth grade was owned and operated by Mennonites, with teachers of the same faith. Graduating from Iowa Mennonite School, I came to La Junta, Colorado, where I attended and graduated from the Mennonite Hospital School of Practical Nursing.

While in La Junta I met and married a Catholic boy and joined his church, and for the better part of eight years attended the Catholic Church. For two years we did attend and joined a Baptist Church in South Dakota because of personal

conflict with the Catholic Church in that area. My husband was enrolled at a Catholic College in Yankton at the time.

Upon returning to La Junta, we attended Emmanuel Mennonite Church for a short period, then returned to the Catholic parish. All three of our children were baptized in church at my husband's request.

After our divorce, I began to notice that emotional support was coming from the Emmanuel Church family, even though I no longer attended there. In fact, at this stage of my life I was not actively attending any church as I suffered from self-imposed ostracism. However, as healing began we were drawn into the Emmanuel fellowship and after a period of intense struggle and spiritual awakening and growth, I once again placed my membership in the Mennonite Church.

Why did I return? Perhaps because the Mennonite faith was

deeply rooted in me. I'm not all that sure. I do know that of all the expressions of faith I've encountered the Emmanuel Mennonite Church presented a clearer picture of Christian family (church) than any I'd ever seen and I needed that. For all its flaws, the Mennonite Church had a lot to offer and I really felt I had plenty I could share with it.

For nearly thirty years I've observed the Mennonite Church and have seen many changes, also much growth. Not all has probably been for the best, but I feel it has much going for it. Some may feel like leaving the church, but I'm back now, a prodigal perhaps, but it feels good to be home!—**Brenda Marquez**, La Junta, Colo.

Special interest conventions

by Katie Funk Wiebe

This summer I attended two international gatherings, each registering nearly 800 persons from a segment of the population not usually present in large numbers or in controlling positions at church conventions—women and retirees. Both conventions gave me much to ponder as I compared them with church functions.

The goal of the fifth Evangelical Women's Caucus held in Seattle in late July was to "call both women and men to mutual submission and active discipleship . . . under the Lord of creation as revealed in the Scriptures." The tone of this convention was determined, but not strident; joyous, yet weighted by a concern for the task; scholarly, aiming at an "educated faith" rather than an emotional faith; but not too highbrow to turn the less scholarly person off. Plenary sessions and workshops emphasized the need to take up the challenge of service modeled by foremothers and forefathers toward the world's needy.

The other convention, the 13th annual session of the American Historical Society of Germans from Russia, represented one of the largest minorities in America, with about 50 organized chapters, an archival center in Lincoln, Nebraska, a scholarly journal, and a growing membership. "No society has made this kind of progress in 14 years," said the executive director.

Its goal is to preserve and to inform others about the unique heritage of Germans from Russia. The abundance of congeniality and nostalgia evident at the Wichita sessions was offset by the many hours the mostly middle-aged and elderly guests spent researching archival records transferred to the convention center from the Lincoln library for one week.

I believe such special interest organizations exist successfully for several reasons: they've discovered the vast potential resources in retirees and women—people with time, energy, money, and a willingness to get involved, yet people who do not always fit traditional slots in local congregational ministries. At both conventions, their leadership skills in organizing, directing large public meetings, and speaking was impressive.

I noted also that the spirit of volunteerism is far from dead, despite what some church leaders say. People were willing to get up at 4:30 a.m. to transport guests to airport or bus depot, to manage booths, to help at registration booths, to lead workshops, to take care of little children. Even the busiest person is willing to sacrifice much if the activity is part of dy-

namic truth and not only something done to maintain a sterile status quo.

Furthermore, these conventions succeeded because they were arranged to make it possible to combine them with a vacation, an important consideration for many people. Why did you come to the AHSGR convention? I asked some people. To find out how to begin genealogy research, to learn how to sponsor a family reunion, for fellowship, or because it was the best way to spend a vacation. At both places, activities were spaced so as to allow much time to get to know people and participate in various activities besides the sessions.

If an army marches on its stomach, both conventions said loudly by the large book tables, any group concerned with growth moves ahead only through serious study. No crowded tables here packed high with books, but lots of room to pull up a chair and browse for a while. Dominant were history, memoirs, and biography at AHSGR and history, biblical studies, and theology at EWC. Both emphasized the need for a better sense of history, and if the record is incorrect, it needs to be set straight. But why history? One older man told me, "If you're lost in a forest, wouldn't it help to know which direction you had entered it?" He was looking. An interesting sight at EWC was the women experimenting with the computer programmed to handle Greek.

Most apparent, at both conventions, was the "evangelical" spirit present, in one instance of identity in Christ, in the other of ethnic identity. "Go home and tell" we were told, of the joy of discovering who you are. Members came convinced of the worth of the organization's goals, and they returned home convinced that its future depended on their commitment. "I must tell this person . . ." I overheard. That sounded great.

I must add another note. Both conventions were ecumenical, but with Mennonites in the minority. Both were also obviously attracting mostly middle-class registrants, much like church conventions. You go only if you can afford it. The EWC made a strong attempt, however, to accommodate the expense-conscious person by arranging housing in homes or in a school dormitory and offering scholarships. But racial minorities weren't there.

Someone has said, "Every great and commanding movement is the triumph of enthusiasm. Nothing great was ever achieved without it." I came home wishing that some of that same enthusiasm to study, to search for reality of God in this world, to learn more about issues that lie behind appeals for money could be transferred to the church. It was contagious. ☺

Katie Funk Wiebe teaches at Tabor College, Hillsboro, Kansas.

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Working with Mennonite Board of Missions Voluntary Service, the Grabers have discovered the joy of serving God and people.

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A Partnership of
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The second century of Mennonite history in North America began with little fanfare. But changes were on the way.

A century of Mennonite quietism (1786-1874)

by J. Winfield Fretz

S. F. Pannabecker called the century following the War of the American Revolution the "dark age" of American Mennonite history. Others might refer to this same period in less gloomy terms as "The quietistic century." If the century in question is judged by the super-activism of the late twentieth century it may seem like a rather static period but great changes were taking place in the United States and Canada.

For the American Mennonites, the period after the Revolution held bad war memories of suffering and anxiety. After all, the Mennonites lived in the heart of the area where many of the main battles of the war were fought. During the Revolutionary Wars, pacifists were harassed much more by their neighbors and superpatriots in local communities than by laws or high-handed government officials.

In *Conscience and Crisis*, Richard K. MacMaster and others show harassments, abuses, hostile acts, fines, jail sentences, confiscations of properties, and other forms of persecution experienced by Quakers, Brethren, and Mennonites. Those experiences caused these nonconformists to have doubts about the stability of the new government and its ability and willingness to guarantee religious freedom. It was this skepticism that, in my judgment, caused the first families to immigrate to Upper Canada in 1783, three years before the new federal constitution was adopted. But even after its adoption in 1789, the flow of Mennonites from Pennsylvania to Canada continued for another 40 years.

It is estimated that no less than 200 Mennonite families went to Canada between 1786 and 1830. William Warren Sweet in *The Story of Religion in America* estimated that there were 2,000 Mennonite families in America at the close of the colonial period. This means that roughly 10 percent of the Mennonites left the country. The descendants of those who migrated and live in Canada today agree that the decision to settle in Canada under British Government was a wise one.

Mennonite Church organization around 1800. Until the first third of the 19th century, all North American Mennonites, with the exception of the small group of Dutch in the Germantown settlement, were of Swiss ethnic stock. Most of these or their parents had spent varying lengths of time in the Palatinate along the Rhine River in whatever duchy or principality they could find land, work, and hospitality. Their stay in



Ten percent of the U.S. Mennonites left for Canada between 1786 and 1830. This memorial is for John Bricker, 8-year-old son of Mennonite immigrants who died in 1804 and was the first to be buried in this Ontario cemetery.

that region could have been anywhere from 50 to 150 years, although many had to move from place to place in search of security. It was there that they acquired the dialect that came to be called Pennsylvania German. This was the spoken language that all of them used in families for 250 years in both Canada and the United States.

From its beginning in America until the middle of the 19th century, the Mennonite Church had no change of organization. The church was generally united and relatively uniform in the way it was organized and functioned. The one major division was that between the Amish and the Mennonites which had occurred in Europe. Only the small Funk division in 1777 and the small Herr division in 1812 broke the unity of the Mennonites until 1847 when the Oberholtzer division occurred. Up to that time there was no significant difference in church organization, in lifestyle, in language, or general outlook. The Mennonites were not alone in their static character. The other "plain" groups, namely, the Quakers, the Church of the Brethren, and the Schwenkfelders and even the German Reformed and the Lutherans in eastern Pennsylvania, had made few changes in

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John H. Oberholtzer.

John H. Oberholtzer (1809-95) the restless schoolteacher-preacher who pressed for change and became a leader in the General Conference Mennonite Church formed in 1860.

organization or social outlook during the so-called "quietistic" century.

While Pennsylvania under William Penn had attracted a wide variety of religious minorities, the various groups had generally good relations. This was especially true in the case of those who spoke the Pennsylvania German dialect. The peaceful relations illustrated the power of such common cultural components as language, customs, foods, and common daily experiences as of greater significance than abstract theological differences.

I can testify to this as a boy growing up in a large farm family on the edge of the Deep Run Mennonite community in Bucks County, Pennsylvania. Out of a dozen neighbors only two were Mennonites. The others were Lutheran and Reformed. However, we neighbored more with two of our Lutheran neighbors than we did with the Mennonites. We seemed to be hardly aware of religious differences. I remember discovering differences like towers and bells on their churches while ours had none. They spoke of going to "Kirche" while we talked of going to "Versammlung." Their young men were drafted and went to war while ours were taught that war was unChristian. Otherwise our lifestyles were similar and childhood friendships were not dictated by parental religious affiliation.

Nowhere was the dormant character of colonial Mennonitism more evident than in the organization and limited activity of congregations. That seemed to have changed little in a century. The Sunday morning service was a two-hour period which began with singing one or two hymns without notes and at a very slow pace. There were two sermons. The first was an introductory sermon of approximately a half hour and the second or main sermon from forty-five minutes to an hour. There was a long period of silent prayer after the introductory sermon during which time everyone knelt. The second prayer

at the end of the long sermon was audible and concluded by the minister in charge praying the Lord's Prayer, also with everyone kneeling.

The Sunday morning service was the only activity of the congregation except for funerals and weddings. If there were conferences they would be attended only by the ordained men, namely, bishops, ministers, and deacons. The chief diversion of colonial Mennonites was Sunday visiting. It was customary for worship services to be held only every two weeks in a local congregation. On that Sunday the members expected guests for dinner. On the following Sunday members would attend services at a neighboring congregation and expect to be entertained in turn. In addition to the Sunday visiting there were periodic opportunities during the week to socialize at weddings, funerals, barn raisings, work bees of various kinds such as harvesting, butchering, and quilting. Life was largely centered around the extended family and the local congregation.

There was very little reading material in the homes of colonial Mennonites, other than the Bible and possibly the *Martyrs Mirror*. There was no peace literature and of course no interest in evangelism, missions, church publications, or relief work, other than among widows and orphans who were looked after by the deacons out of each congregation's poor funds.

Colonial Mennonites brought with them, and kept up, a reputation as industrious and ingenious farmers. Their devotion to long days and hard work in clearing forests and building up their farms and their minimizing of pleasure and the arts caused their urban contemporaries and English neighbors to belittle them and frequently make them the butt of humor. One example is provided by Benjamin Rush, a Philadelphia physician and a signer of the Declaration of Independence. Rush was invited to speak at the opening of what is today Franklin and Marshall College at Lancaster, Pennsylvania. The college was founded especially for the large number of German young people in the area. Rush wrote a letter to his mother-in-law describing his impressions of the Germans.

"They exhibit the most melancholy ignorance. They consider the whole business and duty of man to consist in acquiring land and money. They value each other chiefly for animal qualities, or at most, for those qualities only which are essential to them as cultivators of the earth. 'Can she work well?' is the first question, often the only question, a farmer asks his son when he mentions the name of his intended bride to him. . . . I have been told that they seldom teach their women to write and permit them to read nothing but the Bible and religious books. From their extreme ignorance they are large contributors to the support of lawyers and quacks. . . . I must add here that this ignorance prevails here most among Mennonists who have proclaimed war against priests and schools ever since they suffered so much from the Bishop of Munster who was both a priest and a man of learning."

Response to cultural change. Mennonitism in the second half of the 19th century stood in sharp contrast to that of the first half. It was affected by the industrial revolution and the flow of population from rural to urban centers and from Europe. Mennonite immigration, if not in the lead, was certainly keeping abreast of the larger national flow of immigrants from Europe. The industrial revolution helped to set in motion the westward movement of population already in the United States.

**Colonial Mennonites were hardworking farmers.
But some thought them and other Germans
to be lacking in knowledge and grace.**

Mennonites who felt the scarcity of good farmland in the east began to move west of the Alleghenies and on to eastern Ohio early in the century. Mennonite immigrants from South Germany, from Alsace, and Switzerland came in clusters and as individual families and made settlements in scattered areas of Ohio, Indiana, Illinois, and Iowa. In Canada, the Amish from South Germany and from Alsace migrated from 1825 to about 1860 and settled in Waterloo County next to the Mennonites who had come there a few decades earlier.

Industrial and cultural changes that resulted from the numerous inventions such as the steam engine and the mowing and sewing machines not only affected industry and transportation and population movements but also had an impact on the institutions of education and religion.

Restlessness with the status quo and a desire for change within the Mennonite Church in North America is perhaps best illustrated by the 1847 division in eastern Pennsylvania. It was headed by a recently ordained schoolteacher-preacher John H. Oberholtzer of the Franconia Conference. As was the custom throughout the Mennonite Church in the United States and Canada at that time, he was chosen by lot. From the outset he was concerned about the low level of education generally and he was specifically dissatisfied with the way new members were baptized and brought into the church without serious instruction in the significance of their action.

Oberholtzer was also not satisfied with what he thought was inadequate church organization. He said that not only should congregations have constitutions in which rules and procedures were clearly written but so too should the Franconia Conference. It was issues such as this which set Oberholtzer and his followers against his older and more conservative colleagues and resulted in division in 1847. The changes that followed the break resulted in the formation of the East Pennsylvania Mennonite Church. Thirteen years later it became a part of what is now the General Conference Mennonite Church.

The burst of activities and departures from the customs and traditions of the Franconia Conference reflect the number and kinds of change that seemed desirable to those who formed the new conference. Oberholtzer was the leader who started or supported the new directions. In his own printshop he produced the *Religioeser Botschafter* a biweekly, eight-page, religious paper which he edited and set the type for. It served as a medium for discussing issues and concerns of all those who were interested in what the new conference stood for. By the end of the first year (1852) there were 800 subscribers.

Various other changes were introduced. In addition to selection by lot, the new conference recognized ministers who were elected by the congregation and also those who as individuals felt an inner call. By 1854 the West Swamp Church recognized the supported ministry and had a collection for that purpose. Other evangelical denominations were recognized and outside ministers were permitted to occupy conference pulpits. Open communion was practiced and members were permitted to "resort to law" after counsel with the local pastor. Foot washing was made optional. Prayer meetings were recognized but were



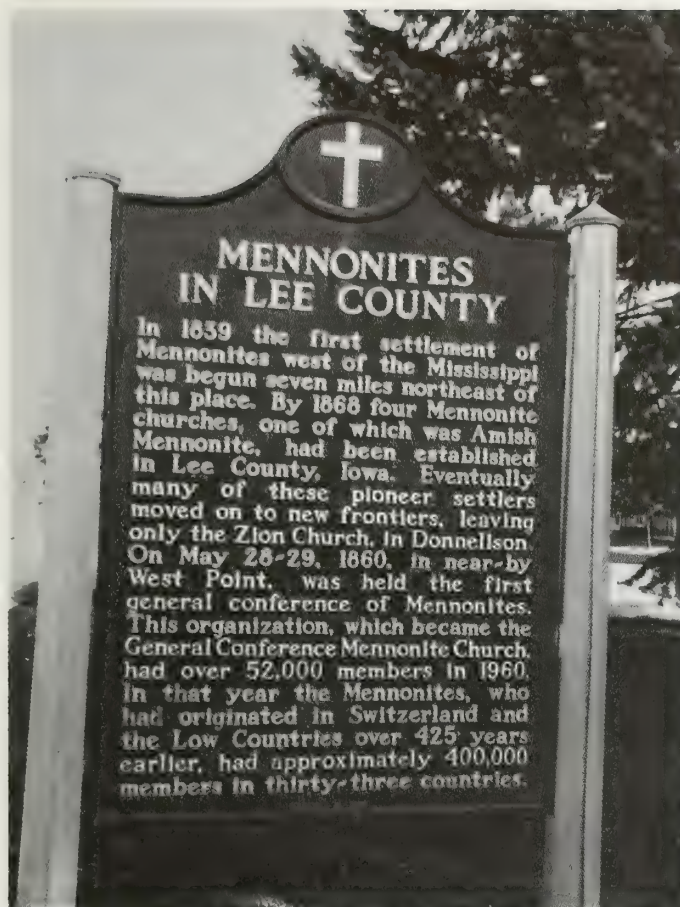
John F. Funk (1835-1930) went to Chicago and worked with D. L. Moody. But he came back to the Mennonites.

not adopted as a command of Scripture. Missions—and seminary education for ministers and lay people—were strongly supported.

By the middle of the 19th century the desire for education beyond the elementary level for ministers was growing ever stronger. Oberholtzer was in contact with the newly arrived Mennonites from South Germany who had settled in Summerfield, Illinois, and at Donnelson, Iowa, along with those who had migrated to eastern Ohio from eastern Pennsylvania and the more progressive elements in Lincoln County, Ontario. All of these were sympathetic to the new conference. These few congregations became the nucleus of the General Conference founded in 1860.

Already in 1863 a committee was appointed by the conference to draft a constitution for a conference school. Thus steps were taken almost immediately to implement the need for an institution of higher learning. It was decided to locate the school at Wadsworth, Ohio. The first building was erected in 1865 and 1866 but due to the lack of qualified faculty members it was not opened until 1868. It was called the Christian Educational Institution of the Mennonite Denomination and was intended to serve all Mennonite bodies. Its curriculum covered three years focusing on Bible study.

The school was discontinued in 1878 due to lack of financial support and internal difficulties. However, in its short history it introduced Mennonites to higher education. It also brought



Historical marker at Donnellsen, Iowa, site of the organization of the General Conference Mennonite Church in 1860.

ministerial students from many scattered congregations into contact. These later served to bring congregations into a closer conference relationship. Wadsworth also marked the end of the untrained ministry in churches then in the General Conference and promoted the cause of missions.

Stimulus for change in the Old Mennonite Church. One of the early innovations in the Old Mennonite Church was that of the singing school under the leadership of Joseph Funk of Singers Glen, Virginia. Funk had his own printing press which he used to print hymnbooks and periodicals, many of which he compiled. The most famous was *Harmonia Sacra* which is still in use among Old Order Mennonite singing schools in Ontario. Funk's contribution was a new and greater appreciation for sacred music throughout the Swiss Mennonite churches.

The counterpart to the leadership of John Oberholtzer in the General Conference in the middle of the 19th century was John Fretz Funk (1835-1930). He was also a native of the Franconia Conference, having been born in Bucks County not over 15 miles from the home of John Oberholtzer. Harold S. Bender claimed that John F. Funk did more to shape the life of the Old Mennonite Church in the 19th century than any other man.

Funk was a lad of twelve years at the time of the Franconia division. After two years of teaching school he went to Chicago and entered into a business partnership with his brother-in-law, Jacob Beidler, and John F. Rittenhouse.

Mennonite divisions in the 19th century were not over theological questions. They were generally caused by pressure for changes.

During his ten years in the lumber business in Chicago he was active in church work and closely identified with Dwight L. Moody. From him he learned much about mission work, evangelism, and Sunday school. In 1865 he began printing a church paper which he called the *Herald of Truth*.

This publication came to be a mighty instrument in communicating ideas and interpreting issues of concern to Mennonites in the United States and Canada. The *Herold der Wahrheit*, a German edition, was published from 1864 to 1901.

Mennonites in the late twentieth century find it hard to imagine their church without literature, Sunday schools, young people's organizations, evangelistic or mission efforts, conferences, schools, hospitals, or homes for the aged. Funk, and the capable men he had gathered around him, promoted Sunday schools by means of literature and conventions. They supported missions, evangelism, church history, unity, and mutual aid to the Mennonites immigrating from Russia in the 1870s. Not the least of the issues promoted was that of biblical nonresistance even in the midst of the Civil War.

John F. Funk sold his interest in the lumber business in Chicago and moved to Elkhart, Indiana, in 1869 where he remained until his death in 1930. The entire Mennonite Church is witness to the fact that this dedicated Christian had largely fulfilled the dreams of his youth. These were expressed in the first issue of the *Herald of Truth* in January 1864 when he wrote: "With trembling hand have I written and with many an anxious thought the *Herald of Truth* with the opening year goes forth to its readers.

"It is a trial—an effort to do good—a means provided, through which moral and religious reading may, in an interesting, cheap, and pleasant way, be laid before the Christian public advocating the pure principles of the Gospel of Jesus Christ, which all may read with profit and pleasure without fearing the contaminating influences, now so wide-spread through newspapers of the present day."

An examination of the divisions that occurred among Mennonites during the century in question reveals that the causes of the splits were sociological rather than theological. The first splinter group in 1777 was occasioned by a difference of opinion over the payment of war taxes. The Herr split in 1812 arose over a charge regarding ethical behavior. The Oberholtzer division was largely related to church organization and what was considered proper or improper and needed activity. Later splits resulting eventually in the formation of the Mennonite Brethren in Christ in 1883 emerged from criticisms that the main body of Mennonites were not sufficiently "spiritual." In none of the instances cited were there charges of theological unorthodoxy.

In view of the fact that most of the main bodies of Mennonites in subsequent decades adopted many of the changes earlier resisted, one must conclude that the church divisions were not necessarily detrimental. In fact they may have been beneficial in the long run. Or in the language of the poet, they may have demonstrated the observation that "God fulfills himself in many ways."

Year of transition, Haineses in Israel

For Joe and Elaine Haines, Mennonite Board of Missions workers in Israel, this past year was marked by transition and "walking by faith instead of sight." After serving three years of their four-year term in Nazareth, the Haines family experienced two relocations, requiring major cultural adjustments and shifting emphases in their ministry.

While visiting MBM headquarters recently in Elkhart, Ind., during a two-month furlough, Joe and Elaine discussed the year of change and the new assignment they anticipate as they return to Israel for a three-year term.

From 1972 to 1982, Joe and Elaine served the staff at Edinburgh Medical Mission Society Hospital in Nazareth as a chaplain couple. They acted as pastor, counselor, and teacher for the large expatriate staff, ministered to patients, and managed the hospital bookstore. Gradually, they sensed a need for change.

Haineses' three children—Kristina (16), Kimberly (14), and Matthew (11)—had changing schooling needs that left boarding school or relocation as the only options. Also, several persons Joe and Elaine had actively been discipling moved on to involvement with local congregations, and no new persons came to fill the gap they left.

Finally, Joe especially had begun to feel restless in his work. Although he felt the encouragement he provided hospital staff was valuable, he saw a need to increase local outreach, especially by fostering more vital relationships to Arabs.

Two developments led to their decision to move. Joe was elected general secretary of the United Christian Council in Israel, a 20-member body to which Mennonites have given key leadership over the years.

Second, the family was invited to become part of the congregation at Immanuel House, an interdenominational center in Tel Aviv where two other MBM couples are involved.

Immanuel House, which offers services such as a library, study center and guest house, has a thriving congregation and seeks to provide a messianic option for Israelis. Joe and Elaine were asked to develop contacts with Arabs in the Tel Aviv area, especially Jaffa.

"Nazareth is the hub of Israel's Arab population," Joe explained, "but in Tel Aviv Arabs are a discriminated minority." Haineses' years in Nazareth and their ability to speak Arabic, as well as Joe's fluency in Hebrew and previous



The Joe Haines family

Mennonite Central Committee work in the West Bank, made them well-qualified for such outreach.

In the summer of 1981, the Haines family accepted the invitation and moved to a suburb of Tel Aviv. Haineses' location was ideal for the children's school activities, but their distance from the Arab centers of Jaffa, Ramleh, and Lod prevented the number of contacts they had hoped for.

As summer approached, the Haines family's post-furlough plans remained indefinite. With furlough three to four weeks away, Joe and Elaine were told they had to move out of their house. After counseling with others and much prayer, Joe set two conditions for the family's return after furlough—a place to live and excitement about future ministry.

On a day set aside for fasting and prayer, Haineses received an invitation to move to a Baptist retreat center in Petah Itkva and become involved in a broad ministry to the Tel Aviv area, especially strengthening ties to the Arab community.

"The Baptists are very open to outside help," said Joe. "They have a sense of the body of Christ needing each other and aren't just interested in furthering the aim of their denomination." Two days before leaving Israel, Haineses moved to the retreat center.

Joe and Elaine plan to continue their ties to Immanuel House, and hope their new role will have a positive influence on that congregation. "This could be an important year to bridge gaps between Jewish and Arab believers," Elaine commented. With links to both groups, Haineses are in an enviable position.

MWC delegation travels to Soviet Union

A delegation of four, sponsored by the Mennonite World Conference, left for the Soviet Union on Sept. 8-20. This marks the first visit of an official MWC delegation to the USSR since November 1977. Mennonites experienced a historic moment as a result of that 1977 trip, when a Soviet delegation attended the 1978 Mennonite World Conference in Wichita. This was the first successful representation of Russian Mennonites at a Mennonite World Conference.

The 12-day trip is taking place at the invitation of the All-Union Council of Evangelical Christians-Baptists in the USSR.

Heading the present MWC delegation is Carl Brüsewitz, MWC First vice-president, of Bunnik, the Netherlands. Other members include Paul Kraybill, MWC executive secretary, of Strasbourg, France, and Abram Enns of Enkenbach, West Germany.

Peter Foth of Hamburg, West Germany, and J. M. Klassen of Winnipeg, Man., also designated as delegate members, unfortunately were prevented from participating in the trip. Peter Foth suffered a heart attack in early August. Shortly thereafter, J. M. Klassen needed to cancel his plans due to the illness of his wife.

In face of these sudden changes, Jake Pauls, MWC executive committee member, of Winnipeg, Man., agreed to participate in the delegation.

This serves as an opportunity for a fraternal

visit to various Mennonite and Baptist congregations throughout the Soviet Union. The delegation will extend an official invitation for representatives of Mennonite and Baptist congregations to attend the 11th Assembly in Strasbourg, France, July 24-29, 1984. (World-

wide participation should be about 5,000.)

The Mennonite World Conference has made a special request to the All-Union Council of Evangelical Christians-Baptists that visits to registered Mennonite congregations also be included on the itinerary.—Rose Yoder

Historical film on Strasbourg planned for '84

In 1984, Mennonites from all the world plan to meet together in Strasbourg. For Mennonites this is a special city. It is fitting that when the Mennonite World Conference meets in France it should meet here.

In the fifteenth century, Strasbourg, a free city, became a city of refuge. Because it was so tolerant of new ideas many who were persecuted elsewhere fled to that city.

During those early years, many leaders of the Anabaptist movement found their way to Strasbourg. There the famous religious "Reformers" of Strasbourg, such as Bucer, Zell, and Hedio, were ready to debate with them the ideas and issues that brought them to the city. While Anabaptists were being persecuted elsewhere, they enjoyed a reasonable amount of tolerance here.

Later the climate changed in Strasbourg and many needed to flee that city as well. But as they fled, they scattered down the Rhine and carried with them the ideas and convictions that they developed while in Strasbourg.

Even after they left, Strasbourg continued to be the site of a series of Anabaptist conferences. By 1607, six of these had taken place in that city. So the Mennonite World Conference 11th Assembly will not be the first time that Anabaptists gathered in that place.

But the Mennonites who return to Strasbourg in 1984 will be a much different body. They will come from all parts of the world. They will be asking themselves who they are and how they understand themselves in light of the Anabaptist heritage of Strasbourg.

For this reason the Mennonite World Conference is planning a thirty-minute documentary film. This film will seek to portray the city of Strasbourg and its history. This will be done through photography of its architecture and historical artifacts, narrative and stories. It is right that when we come to Strasbourg we understand the history of the city and how it influenced the early days of the Anabaptist movement.

It is significant that many of the questions and issues of the fifteenth century are the same issues that concern us today. What is a community? What holds people together? Most important, how are we bound together in a new fellowship in Christ? What does that mean for our relationship to society around us and the state in which we live? How did the Anabaptists take their stand and why? Why did they suffer willingly for their faith, when the issues that they espoused were so very unpopular and brought about great pressure from the state?

There is much historical data available. By studying this one can read the stories, the reports, and the letters that reflect what happened in those days. The record shows that the answers that the Anabaptists gave were very different from the answers given by society and the state.

As Mennonites come to Strasbourg in 1984 they can learn the history of this beautiful city. But more than that, they should learn about themselves, who they are and what is their mission in the world.

This film will be written and directed by John Ruth of Harleysville, Pa., a well-known historian and a skilled writer. He was the writer for the film "The Amish—People of Preservation," which has been widely viewed throughout North America.

The producer will be Diane Umble, professor at Bethel College in Newton, Kan. Cinematography will be under the charge of Burton Buller of Henderson, Neb. Cast and production assistants will include volunteers from Mennonite communities in Europe.

The planning for the film was done in consultation with various scholars, historians, and church leaders. Discussions were held with the French Mennonite Historical Society and other representatives both from Europe and North America.

In February, Paul Kraybill met with the French Mennonite Conference Executive Committee to share with them the planning for this film. They took note of this, recognizing the value that such a film will have in helping to appreciate the rich heritage, both historical and spiritual, of the city of Strasbourg.

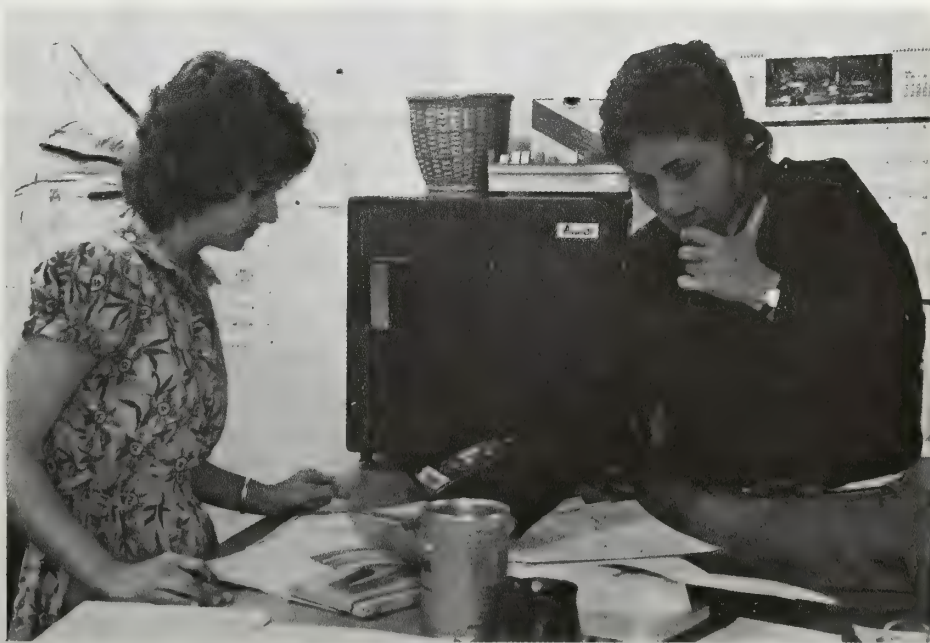
The film will be financed by private contributions from interested individuals.

Providing health care to St. Paul's Native American community

"To serve Native Americans, one must provide those services in the Native American community," says Donna Weaver, a Mennonite Central Committee worker from Elkhart, Ind., who works at the St. Paul Urban Indian Health Clinic. She is referring to multi-faceted health services.

She and her supervisor, Dana Cook, provide many health services to the local Native American community and the 50 to 80 children attending the Red School House, an alternative school located in the same building. "We want the St. Paul clinic to be a place where the community residents feel free to come and share their medical problems," they explain. "We have also worked hard to expand the clinic's services and maintain professional standards."

Weaver's duties at the clinic vary. When patients come to the clinic, she collects their



Donna Weaver and her supervisor, Dana Cook, at work

biodata and medical histories, tests their hearing and vision, and does other preliminary screening before examination by Cook or the doctor and paramedic who come to the clinic twice monthly. Weaver also conducts blood pressure clinics for the elderly, maintains the clinical records, and transports children needing dental care to the Public Health Department.

Weaver and Cook are especially proud of the preschool screening conducted at the clinic in May. "It was the first successful preschool screening in an American Indian community here," they report. Minnesota state law requires that all children be examined to detect physical and developmental deficiencies before they enter school and begin having problems.

At first, the preschool screening team of the Minnesota Education Board resisted coming to the clinic. "They explained," says Weaver, "that the parents and the children here would not come for the appointments, and that if the parents really wanted their children screened they could take them to another clinic."

"But we persisted," she continues, "and on May 14 they examined 15 children at our clinic and made 36 referrals. Seven children had vision or hearing problems, three had speech problems, while others needed immunizations and dental work or had developmental and nutritional limitations."

Weaver works to improve the Native American children's health in other ways as well. This past school year, Weaver and Steve Smith, a Red School House staff person, initiated a breakfast program during the winter months for the students. Food Bank in Minneapolis provided breakfast foods donated by the area industries at minimal cost to Weaver. An average of 25 to 30 children ate the cereal, milk, and toast served each school day by Weaver, Smith, and other staff members.

"We initiated the program because midmorning children would come running to me with complaints of headaches asking for aspirin," says Weaver. "Staff, too, noticed the children were listless."

Every Monday morning Weaver taught nutrition classes for the younger students in grades one through six. During the week she conducted a "Skinny Clinic" for area adults who came to her for help in reducing, and individually counseled overweight schoolchildren. Weaver shared information with them about foods which contain nutrients and foods which provide only calories. She also helped them to modify their behavior so that they relied less on food as a comfort or reward to get them through the day.

To improve the health services available at the clinic, Weaver and Cook, with the assistance of John Frank, have expanded the stock of medications and supplies. They oversaw the construction of two examination rooms. An improved lighting system replaces the single light bulb and a refrigerator now chills the vaccines.

Angola to receive three development volunteers

Recruitment of the first Mennonite Central Committee workers to Angola has begun following a two-week visit to that country by Zaire representatives. Renton Amell of Durham, N.H., Zaire country representative, and Marc Hostetler of Harrisonburg, Va., Zaire material aid administrator, visited the Angolan capital of Luanda and parts of northern Angola in early August.

Through already established contacts with the Angolan Council of Protestant Churches and the Angolan Reformed Evangelical Church, Amell and Hostetler were invited to investigate the placement of three workers in Kinkuni, a small village of 3,000 people near Sanza Pombo, about 425 kilometers northeast of Luanda.

After a visit to the area and lengthy discussions with local and national church leaders, the representatives agreed to provide an agricultural worker, a builder, and a health worker for a loosely structured community-based development program in Kinkuni.

"This will require workers with much initiative as they will not be plugging into well-es-

tablished positions," Amell reports. "All parties agree that this is a community program and as such we will encourage use of community resources as much as possible." Plans call for workers to be placed in these positions by early 1983.

Amell and Hostetler also discussed with the council food and emergency needs in central and southern Angola. There civil unrest and incursions by the South African Defense Force along the Namibian border continue, causing large numbers of refugees and displaced persons.

All relief activities continue to be carried out at the grass roots by the Angolan government, though the council has made some breakthroughs toward involving local churches in distribution of relief supplies. The council, with assistance from the World Council of Churches, has purchased large quantities of local food supplies which are transported to areas of need and distributed through local government channels.

Another visit to Angola is planned for November. At that time Amell hopes to discuss specific candidates with church leaders and to visit areas of central and southern Angola to assess emergency needs.



Seventeen volunteers begin assignments

Seventeen new Voluntary Service workers with Mennonite Board of Missions began their assignments in California, Ohio, Indiana, Virginia, Illinois, Iowa, and the District of Columbia after orientation Aug. 15-22 in Elkhart, Ind.

The new VSers learned how to prepare meals in groups, devoted time to meditation, and spent two days in Chicago under the direction of Urban Life Center. Various resource persons led sessions on self-awareness, developing relationships, human sexuality, policies and lifestyle, Mennonites and peace, living in community, taking responsibility, and "what it's really like."

The VSers are:

(Front row, left to right) Michelle Horst, Sarasota, Fla., to Aurora, Ohio; Donna Frey, Plain City, Ohio, to Inglewood, Calif.; Emily King, Nappanee, Ind., to Tucson Ariz.; Joni

Pankratz, Marion, Kan., to Indianapolis, Ind.; Nancy Marshall, Moreland Hills, Ohio, to Kidron, Ohio; and Judy Schmucker, Toledo, Ohio, to Fort Dodge, Iowa.

(Middle row, left to right) Joyce Moss, Benton, Pa., to Richmond, Va.; Gary Myers, Sweet Home, Ore., to Richmond, Va.; Hannah Schrock, Sterling, Ohio, to Downey, Calif.; Rhonda Hochstetler, Centerville, Mich., to San Francisco, Calif.; Lynne Steinman, Cambridge, Ont., to Champaign, Ill.; and Theresa Short, Archbold, Ohio (assignment canceled).

(Back row, left to right) Olive and Jake Shetler, Ontario, Calif., to Elkhart, Ind.; Doris Eberly, Fort Wayne, Ind., to Kidron, Ohio; Greg Smucker, Elkhart, Ind., to Washington, D.C.; Jim Gilbert, Wernersville, Pa., to Kidron, Ohio; and David Hershberger, Millersburg, Ohio, to Richmond, Va.

Faths report growth in Bolivian mission efforts

In September 1979, Steve and Debbie Fath went to Bolivia as missionaries following Steve's graduation from seminary. Mennonite Board of Missions had asked the young couple to "walk alongside" five emerging rural Mennonite groups, with emphasis on local leadership development.

Neither imagined that the task would challenge, satisfy, frustrate, or demand so much of them.

While on furlough, Faths met recently with MBM staff in Elkhart, Ind., to review their three-year term.

When they arrived in Santa Cruz—a fast-growing metropolis of 300,000—they found five struggling congregations within a 40-kilometer radius.

At times the demand for counsel, leadership training, sermons, and discipling overwhelmed them. Three of the original congregations disbanded because members migrated to the city for jobs, while others lost interest in spiritual matters.

In Santa Cruz, Faths found 20-25 established evangelical mission groups. "We tried to dialogue with them to avoid overlap or repeating mistakes," said Steve. "They told us a national church would need to begin in the urban areas and move out to the campo, or country." Starting an urban outreach has become a priority for the Faths.

They continued contacts with rural congregations through Steve's weekly visits. "Sometimes we feel caught between a rural and urban ministry," said Debbie, "especially as Western influences increase in the city." The people in the two areas often seem to have little in common besides their extreme poverty.

Bolivia Mennonite Church has little material wealth, so the Faths often struggle with how they can best aid a needy brother or sister. "We want believers to live as a sharing community," said Debbie, "but we don't want to foster dependency. Although our lifestyle is simple by North American standards, we're considered middle to upper class because of the conveniences we do have in comparison to the poor majority."

"We've seen the extremes of poverty and wealth," added Steve. "People are starving because their wages can't keep up with quadrupling food prices." Bolivia is Latin America's second poorest country after Haiti.

Steve and Debbie are most closely involved with the congregation at Los Tajibos. The church meets five times weekly and has about 40 members—many of them young adults—who take turns leading the worship, reading Scripture, and giving brief meditations.

Two other nearby congregations—San Julian and La Cuchilla—also continue to grow in size and maturity.

The presence of 13,000 Old Colony Mennonites in Bolivia complicates mission efforts.



Steve, Joel, and Debbie Fath

Various groups emigrated from Russia, Canada, Mexico, and Paraguay seeking farmland and isolation. Because many Bolivians confuse Old Colony Mennonites with the Mennonite Church, Faths wonder how the name "Mennonite" should be used.

The Faths are learning to value Latin American culture—not only the slower, more

relaxed pace, but also the value that people and relationships are primary.

As Steve and Debbie prepare for their next term, they are conscious of both the hard work awaiting them and the progress of the past three years. They are anxious to learn more about the culture, history, and traditions of the people they serve.

Black Caucus adopts new bylaws and looks ahead

Hubert Brown led the Black Caucus Assembly that met at Franklin and Marshall College in Lancaster, Pa., Aug. 12-15, in an intensive review of proposed new bylaws. Energetic dialogue resulted in several revisions which either clarified the document or resulted refining underlying philosophies. After extensive dialogue, a serious question concerning financing was resolved by adopting the proposal for membership dues on an interim basis. The Council's finance committee was asked to develop a five-year plan for financial independence which would address the issue of dues and contributions.

Several Caucus and denominational leaders referred to this meeting as "historic" and "the most productive" in the last nine years. Georgia Lovett clarified, however, that this meeting was so productive because of the efforts of many who had gone on before.

Raymond Jackson spoke on "Where Are We?" in an evening worship at the Black Caucus Assembly by referring to a panoramic view of God's dealing with King Saul. Saul is Raymond's favorite Old Testament character. God chose Saul—not because he was the best—but because he could get the job done.

Contemporary men and women create life by the hour and live it on the spot, but we are called to set goals. This past year, the Black Council worked *together* and put *together* a program that could be sold—to the Caucus and to the church. The Council set goals for 20 years: (1) strengthen existing congregations, (2) develop leaders, and (3) plant 20 churches. The Assembly affirmed the council's work and committed themselves to the goals.

The Black Council also reviewed its dreams for the black/integrated congregations of the Mennonite Church. Much attention was devoted to three broad time frames: the past, the present, and the future.

Hubert Brown characterized the past as a mixture of benevolence, paternalism, partnership, racism, progress, and failure. Raymond Jackson portrayed the present as a time of transition, organization, relationship building, and preparation for the future.

The conference devoted the bulk of the meeting to the vision for the future. Ed Taylor rejected the notion of evangelism via a "silent witness." Wilma Bailey identified a compilation of resources which she put together and which is available from Mennonite Board of

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

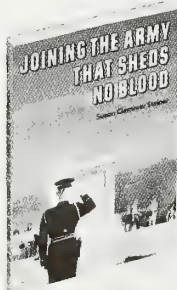
PERSON

The sixth **Women in Ministry Conference** with the theme "Looking Beyond Ourselves" will be held Oct. 15-17 at Rockway Mennonite Collegiate, Kitchener, Ont. Keynote speaker is Kathleen Storrie and a variety of workshops are offered. The conference is open to all interested persons. For more information contact Ed Kauffman, 74 Erbs Rd. E., St. Agatha, ONT N0B 2L0; (519) 634-8712.

Mennonite Marriage Encounter weekends will be held Nov. 12-14 at Denver, Pa.; Nov. 19-21 at Spruce Lake Retreat, Canadensis, Pa., and Nov. 19-21 at Watertown, S.D. For more information contact: (Denver, Pa.) Family Life Commission, Salunga, PA 17538, (717) 898-6067 or 393-5426; (Spruce Lake and S.D.) Paul and Lois Unruh, Box 347, Newton, KS 67114, (316) 283-5100.

PRINT

Joining the Army That Sheds No Blood, by Susan Clemmer Steiner, helps teenagers understand how the Bible is a book of peace. It examines what the Bible says about peacemaking, tells the stories of Christian peacemakers through the centuries, and applies biblical teaching to issues facing Christians today. The book is fun and easy to read and includes Joel Kauffmann's new cartoon strip "Pontius Puddle." Available from Provident and other bookstores for \$8.35 (Canada)/\$6.95 (U.S.).



The Church and Persons with Handicaps, by H. Oliver Ohsberg, is an introduction to the subject of the church's ministry to the disabled. Topics include the disabled person, the family of those with limitations, and the role of the church and the teacher. Included are suggestions for creative teaching of the disabled. The book will help

guide individuals and congregations toward actively seeking full participation and nurture of persons with handicapping conditions. \$7.95 (U.S.)/\$9.55 (Canada) from Provident and other bookstores.

Christians in Families, by Ross T. Bender, explores the themes of covenant, commitment, and kingdom mission for the family. Bender brings biblical and theological insights and gives broad historical and global perspective to such issues as the Christian response to the sexual revolution, changing patterns in male/female roles and identity, marriage, sexuality, the family, contraception, abortion, and raising children. \$7.95 (U.S.)/\$9.55 (Canada) from Provident and other bookstores.

Remembering: Stories of Peacemaking is a packet of short stories, readings, and skits. Produced by MCC Peace Section it contains 13 stories from Mennonite experience in the 20th century, including those who refused cooperation or did alternative service in World Wars I and II, as well as some more recent stories. Useful as a starting point for congregations to have their own people tell their own stories of making a witness for peace during wars in their generation. Free from: MCC U.S. Peace Section, 21 S. 12th St., Akron, PA 17501, or MCC (Canada) Peace and Social Concerns Committee, 201-1483 Pembina Highway, Winnipeg, MAN R3T 2C8.

AUDIOVISUALS

Because of Love: MCC Grassroots Volunteers is a thank you to the thousands of people who for many years have donated their time and efforts to help Mennonite Central Committee. These volunteers are the backbone and foundation of most of MCC's projects, such as relief sales, canning operations, SELF HELP stores, Mennonite Disaster Service, and many others. The 25-minute filmstrip or slide set was produced by MCC in 1982 and is available for free loan from all MCC offices, or for a \$3 rental fee from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515-1245, (219) 294-7536.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515-1245.

Missions. James White pointed out the need to understand the family in order to help persons grow in the knowledge of our Lord and Savior.

The delegates affirmed the transition from the previous, 9-year-old caucus structure to a new association structure. The motion requires the new structure to (1) strengthen the organizational framework, (2) provide a means of broadening the base of support and channeling of resources, (3) serve as a means of building closer ties with our congregations, and (4) facilitate the implementation of the Association into the bylaws of General Assembly."

Laurence Martin underscored Mennonite Publishing House's (MPH) commitment to undergird the Association in the area of publications, offering to negotiate carrying many of the resources compiled by Wilma Bailey. Some relevant items scheduled for next year at MPH include such things as a curriculum for combined ages 2 through 6 and revised children's club material.

There was general agreement that the Holy Spirit developed a consensus among those present. Given the potpourri of issues on the agenda, some persons expected a stormy meeting. What developed instead was a healthy give-and-take, resulting in a better definition of purpose and a greater sense of identification with the Mennonite Church and with the Association. Approximately 150 persons attended this historic meeting at Franklin and Marshall College in Lancaster, Pa.—Eugene Seals and others

Hispanic broadcasters to get boost

An organization led by a Goshen College student will provide new leadership for Hispanic Mennonite broadcasters on the North American continent.

The Asociacion Men-Latina de Comunicaciones (Latin Mennonite Broadcasters Association) is the brainchild of Elias Acosta, a junior communication major from the Dominican Republic.

"I came from the Dominican Republic with the idea of organizing all the pastors working in Hispanic broadcasting," said Acosta, who has worked in the field of Christian broadcasting since he was 15. "I'd been a delegate to JELAM (the *Junta Ejecutiva Latino Americana de Audiciones Menonitas*—the executive board of Latin American Mennonite Broadcasting based in Puerto Rico) and I felt there was a big unorganized field in the U.S.

"Last spring, when we held the Pastors' Broadcasting Workshop on the Goshen College campus, I saw an opportunity to talk to many of the pastors and present my proposal. They accepted it, and the Mennonite Media Ministries office also liked the idea."

The AMLDC will bring together the many Hispanic Mennonite broadcasters now working independently throughout the continent.

"We'll try to get them in touch with one another, find out what they need, and provide training and other services to produce better broadcasting and programs," Acosta said. "One of our goals is to have a Spanish-language Mennonite radio program in every area where there is a Hispanic Mennonite church. We are also exploring the idea of getting into some TV production."

The AMLDC executive board, consisting of Acosta, pastoral representative Raymundo Gómez of New Mexico, and Samuel Hernandez, director of the Mennonite Mission Board's office of Latin concerns, will meet every six months. Once each year, a general meeting of all involved pastors and broadcasters will take place.

MBM newsgrams

John and Miriam Beachy of Scottdale, Pa., went to India on Sept. 2 for a special three-month assignment with Mennonite Board of Missions. They will teach in the theological-education-by-extension program begun during the past year by Bihar Mennonite Church, which they served from 1948 to 1971. They will also visit each of the church's 19 congregations, encourage local pastors, participate in a women's retreat, youth rally, and church leaders' retreat. John is currently director of the finance and service division of Mennonite Publishing House. Miriam is a writer, bookstore clerk, and member of the MBM board of directors. The Beachys' India address is c/o Chandwa P.O., Palamau District, Bihar, India.

Four students have received Deaf Ministries scholarships from Mennonite Board of Missions for the 1982-83 school year. They are Craig Speicher of Laurel, Md., who is entering Eastern Mennonite Seminary; Lisa King of Gordonville, Pa., who will study social work and nutrition at Penn State University; Myron Yoder of Goshen, Ind., who will begin a master's degree program in applied linguistics at Indiana University; and Jeanine Russell of Fort Wayne, Ind., who will continue her teacher-education studies at Ball State University. The financial assistance, known as the Ephphatha Scholarships, is part of "an attempt to encourage people to receive training in areas related to deaf ministry," according to deaf ministries director Pam Dintaman Gingrich.

Marilyn Rossiter joined the staff on Sept. 1 as voluntary service administrator for Southwest Conference of the Mennonite Church. She moved to Phoenix, Ariz., for the assignment following a one-year VS term in San Francisco, Calif.

Donald Yoder of Tempe, Ariz., will join the staff on Nov. 1 as church planting consultant on a one-fourth-time basis. He will continue to live in Arizona, where he will also serve the General Conference Mennonite Church's Pacific District and its Commission on Home

mennoscope

The first-ever homecoming of Bethany Christian High School will be held on Friday evening, Oct. 8. Fish fry from 4:00 to 6:00 p.m. and in the evening there will be a choir rehearsal for Bethany alumni. Saturday, Oct. 9, at 1:00 p.m. there will be soccer and volleyball games for the alumni. Saturday evening at 7:00 there will be an alumni chorus program, open to the public and featuring former music directors.

A licensing/installation service for Glen A. Roth was held at the East Chestnut St. Mennonite Church, Lancaster, Pa., Sept. 12. Marlin Miller, president of Goshen Biblical Seminary spoke on the subject "God's Power Is Made Perfect in Weakness" (2 Cor. 4:1-11). The licensing/installation was in charge of James M. Shank, local bishop. Glen will serve as associate pastor with James R. Hess, pastor, who took part in the service. Also participating were Marcus and Dorothy Smucker and other friends of the Roth family. Glen is married to the former Annabelle Shirk of East Earl, Pa. The Roths have four children and reside at 838 E. Chestnut St., Lancaster, PA 17602. Phone (717) 299-3764.

Over 130 persons attended a voluntary service reunion hosted on July 24 by the VS household at Maple Lawn Homes in Eureka, Ill. Planned in conjunction with Maple Lawn's 60th anniversary on July 25, the reunion involved past VSers and their families, present VSers, and Maple Lawn personnel including past administrators. Maple Lawn executive director Clifford King led off the activities with a brief history of the Maple Lawn-VS cooperation and an update on the nursing home. Introductions followed. Over 200 volunteers have

served at Eureka since 1949.

Truman H. Brunk, Jr., will be the speaker for fall spiritual emphasis week at Eastern Mennonite College from Sept. 27 through Oct. 1. He will speak in college assembly at 9:20 a.m. and in evening presentations on "The Gospel in a New Key." Brunk took his theme from Psalm 137:4: "How shall we sing the Lord's song in a strange land?" Brunk is pastor of Akron (Pa.) Mennonite Church.

A Goshen College senior is scheduled to go on trial on September 30 in Cleveland, Ohio, for failing to register with the Selective Service System. Mark A. Schmucker, a senior biology major from Alliance, Ohio, faces, if convicted, a fine of up to \$10,000 and a prison sentence of up to six years. He is free on bond after pleading not guilty to the charge and reserving the right to "challenge the sufficiency and validity of the indictment," according to his lawyer, William Whitaker. Schmucker said that as a Mennonite he would "like to speak out against war as a way of settling disputes between nations. Registration is the first step of the mobilization process." Schmucker has been candid about his stance since registration was reinstated in June 1980. That summer he wrote a letter to the federal government explaining his reasons for not registering. "I basically wrote that Christ came to show us a way of life to follow and I told them if I went to war, I wouldn't be following him," he told a reporter for the *Indianapolis Star*.

"Communicating a Living Faith" will be the theme of the annual "Ministers Week" program to be held Jan. 17-20, 1983, at Eastern Mennonite College and Seminary. Norman H. Derstine, program coordinator, said a

Ministries. Don is former pastor of Koinonia Fellowship in Chandler, Ariz.

"Sharing the Good News through TV and Radio" is the fall AIM Partners project for Mennonite Board of Missions. In the next three months, the 600-member group hopes to provide the \$30,000 needed in 1982 to develop a 20-part series of *Art McPhee in Touch* messages to be used specifically by church founders, to produce a television spot on peacemaking, to reissue an older award-winning TV spot, and to place *Choice* spots on some 1,500 radio stations.

Voluntary service has several urgent openings: Alcohol rehabilitation counselor in San Francisco, Calif.; registered nurses in Brown, Mont., and Mashulaville, Miss.; carpenter with supervisory skills in Indianapolis, Ind.; general church workers in Grande Prairie, Alta.; needs assessor for the elderly in Elkhart, Ind.; and VS household leaders in several locations. Interested persons may contact the Personnel Department at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

Chilean churches affiliate with the MC

A group of churches in Chile were welcomed into the worldwide Mennonite family during the Aug. 17-19 officers' meeting of Mennonite Church General Board in Lombard, Ill. The nine-congregation group, known as *Mision Evangelica Central Misionero Menonita*, officially requested affiliation with Mennonites during a visit to Chile last March by Wilbert Shenk and Lawrence Greaser of Mennonite Board of Missions.

The group has been in contact with Mennonites for several years. At the group's request, MBM is sending Keith and Nancy Hostetler of Edmonton, Alta., to serve the Chilean Christians on a long-term basis.

"On behalf of the Mennonite Church I welcome you as a sister conference in the Mennonite Church family," wrote Ivan Kauffmann, general secretary of the General Board, in a recent letter to the Chilean group. "May God bless our fellowship for his glory."



As summer draws to a close in Reedley, Calif., so does the 1982 Fruit Drying Project. Although the usable fruit was not as plentiful as last year, the enthusiasm and hard work of more than 288 volunteers helped to make this year's project a success. Nearly 2,315 hours of volunteer work were spent preparing the fruit to sell at relief sales and SELFHELP shops across the country. Volunteers from as far away as Fresno and Dinuba started working early in July. For the next six weeks volunteers came to

a special drying yard at the home of Ted and Justina Friesen to sort, cut, and package the donated fruit. A new conveyor belt was donated to the project this year, which made the work go much faster. Workers in the past had to pick all the fruit from a bin by hand. Because of the dedication of the many volunteer workers, the Fruit Drying Project this year resulted in over 7,000 pounds of dried fruit. Fellowship and new friendships also came as a result of the project.

classroom format will again be used, with 15 different courses being offered in areas ranging from church founding and Christian education to sermon construction and Bible studies. Stanley C. Shenk of the Goshen (Ind.) College faculty will open each day's sessions with Bible studies from the Old and New Testament. Classes will meet twice each morning Tuesday through Thursday, and 10 special interest workshops are scheduled Tuesday and Wednesday afternoon. A program folder with preregistration form may be obtained by writing Derstine at EMS or by calling (703) 433-2771, extension 470.

A retreat for church councils will be held at Laurelville Mennonite Church Center the weekend of Oct. 29-31. In addition to time for councils to work at their own agenda and planning, A. J. Metzler will explore with them how congregations can plan holistic ways to help members respond to the realities of death and dying in their midst. This event is designed as a time apart for councils to do congregational planning away from telephones, tight schedules, and other commitments. For more information write to Laurelville Mennonite Church Center, R 5, Box 145, Mt. Pleasant, PA 15666, or call (412) 423-2056.

An installation service for Gerald Martin as pastor took place on Sunday, June 6, at Trissels Mennonite Church, Broadway, Va. George R. Brunk II spoke on the subject "Watchman on

the Wall." The installation was in charge of Linden Wenger, a Northern District bishop in Virginia Conference. Gerald is married to the former Sophia Brubaker. They have three children and reside at R. 2, Box 46, Broadway, VA 22815; phone (703) 896-1325.

A homecoming weekend has been set at Trissels Mennonite Church for Oct. 9-10, to celebrate its 160th anniversary. "Appreciation of the Past" will be the focus of the first session on Saturday evening. Singing will be from the *Harmonica Sacra*. A narrated slide presentation by Milo Stahl will be shown telling the story of the coming of the Mennonites to the Shenandoah Valley. The focus on Sunday morning will be "Acceptance of the Present." Longtime members will be given special recognition. David Augsburger, a former pastor of Trissels, will speak. After a noon fellowship meal, the concluding session will focus on "Anticipation of the Future." All former summer Bible school students will be given special recognition. The message will be by Pastor Gerald Martin. Special music by the Trissels choir and sharing by former pastors will be included throughout the weekend. Former pastors include: Norman Derstine, Norman Yutz, David Augsburger, Michael Shenk, Carl Mericle, and Richard Martin. All former and present members and friends are invited to attend.

Special meetings: Fred Augsburger,

Youngstown, Ohio, at Oak Grove, West Liberty, Ohio, Nov. 14-21. **Ray and Lillian Bair**, Elkhart, Ind., at St. Jacobs, Ont., Nov. 26-28. **Stan Shirk**, Lyndhurst, Va., at Cannon, Greenwood, Del., Sept. 24-30. **Kenneth Martin**, Weaverland cong., at Bossler, Elizabethtown, Pa., Nov. 19-21. **Joe Esh**, Knoxville, Tenn., at Elizabethtown, Pa., Nov. 3-7.

New members: Mike, Sharon and Melanie Allender, Vera Huff and John Ehrgott by confession of faith at Northridge Christian Fellowship, Springfield, Ohio. Melanie Yoder, Debbie Yoder, Jami Plank, Chris Marker, Tina Walker, Terry Walker, Diane Esch, Neil King, and Donita King at South Union, West Liberty, Ohio. Richard Mast, Merlin Yoder, Richard Yoder, and Timothy Troyer by baptism and Orva and Miriam Helmuth by confession of faith at Hartville, Ohio. Preston Horst at Hyattsville, Md. Mark Fulk, Randy Freed, Steve Freed, Crystal Shank, Peter Shank, Anjanette Shank, and Jeff Showalter by baptism and Norma Fulk, Natalie Cave, Frank Mundy, Linda Mundy, Paul Glovier, Diane Glovier, Miriam Hill, and Don Lohr by confession of faith at Trissels, Broadway, Va. Susan French, Brenda Pannell, Tiffany Showalter, and Angie Slabaugh at Waynesboro, Waynesboro, Va. David Comeaux by baptism and Jane Comeaux by confession of faith at Allentown, Pa. Sandy Anderson, Mike Catalfu, Cindy Detweiler, Billy Harrington, Linda Mickle, and Kelly and Michelle Schweitzer at Valley View, Spartansburg, Pa. Dwaine Conrad by baptism and Carolyn Conrad by letter of recommendation at Leetonia, Ohio. Barbara Cline and Cletus Bell at Mt. View, Lyndhurst, Va. Charlie Hurst, Dale Martin, Keith Martin, Randy Reiff, Bob Snyder, and Wendall Metzler at Groffdale, New Holland, Pa. Carrie Lee Burkey and Thomas E. Burkey at First Mennonite, Lincoln, Neb. Tonia Mullet and Troy Risser at Locust Grove, Elkhart, Ind. Vernon and Margie Dean, Herbert and Martha Morris, Junior and Kathleen Morris, Darlene Mowbray, Don Raynes, and William and Virginia Reeves, at Mt. Vernon, Grottoes, Va.

Change of address: Norman D. Kauffman from Glendive, Mont., to 834 College Avenue, Harrisonburg, VA 22801. **Herbert L. Yoder** from Milford, Neb., to Box 567, Manson, IA 50563. **Kenneth G. Good** from Westover, Md., to 705 Forest Park Drive, Eureka, IL 61530. Phone (309) 467-3272. **Frank and Anna Byler** to Jose Bonifacio 4252, Buenos Aires 1407, Argentina. **Mary Beyler** c/o Anabaptist Center, 1-17 Honan 2-chome, Sugami-ku, Tokyo 168, Japan. **Joe and Linda Bender Liechty** to 26 Clonliffe Gardens, Dublin 3, Ireland. **Wesley and Sue Richard** from Japan to 612 E. Madison St., Lombard, IL 60148. **Anna Marie Kurtz**, from Ghana to c/o Mrs. Tom Dicken, 5770 W. Garfield Rd., Salem, OH 44460. **Delbert Erb**, c/o A. J. Metzler, 2313 Morehouse, Elkhart, IN 46517.

readers say

I am writing in response to several of the letters appearing recently on homosexuality. The letters have been emotionally laden with highly charged adjectives thrown in by both sides. It seems to be especially threatening to us when "taboo" issues like sexuality/homosexuality are raised. Our tendency is to respond emotionally and defensively rather than listening to what the other person has to say. Perhaps if we could reexamine biblical passages referring to homosexuality (leaving behind our preconceived ideas)—we might catch a glimpse of a very different message than we have come to expect, and therefore hear.—**Rita Handrich**, Richmond, Va.

Thank you for publishing Don Brenneman's beautiful allegory on a tired subject: "Five Faces of Womanhood." (Aug. 31). Don enlightens our thinking on the various roles of women throughout the biblical era while leaving us totally comfortable with whatever face we believe God wills for us to wear in our present dispensation.

I consider Don's article a breath of fresh air, a gift to my mailbox, and a positive approach toward setting captives free. Finally I find it of utmost encouragement to see that the writer's name is Don and not Dawn.—**Betty Byler**, Canton, Ohio.

When is a crusade not a crusade? When it is called a *jihad*. That, apparently, is the opinion of John S. Oyer ("The Crusades: An Influence That Lingers," Aug. 17). *Jihad* is the Arabic word for holy war or crusade. Yet Mr. Oyer can make the incredible statement that "few have used warfare to promote an ideal. We [the West] stand almost alone in this respect." Can Mr. Oyer be truly ignorant of the great Muslim *military* conquest that seized about half of the known world of the Middle Ages, an empire stretching from India to the south of France?

That's history. Today Muslim Iraqis and Iranians slaughter each other in what Iran's holy ayatullah's have proclaimed a *jihad*. And the corpses of thousands of Islamic Guard boy-soldiers lie in the sands, killed not by the West or multinational corporations, but by fellow Muslims. But their holy men have promised them a straight passage to Paradise if they die in battle. (I have yet to read of any concern by our writers and spokesmen for these children, or for the peasants gassed by Soviet troops in Afghanistan. And the several hundred Polish trade unionists killed in the imposition of martial law died as a result of "tension in Poland," according to a *GH* account of a few months ago.)

To me there is something irresponsible about exploiting the liberties we enjoy in order to condemn the West. We may yet have to pay for it.—**Stanley Sandler**, Souderton, Pa.

John Oyer responds:

Mr. Sandler is right in one sense, the sentence that he quotes was too strong. Of course the Muslims promoted *jihad*, holy war, to advance their faith. (There were some other groups that did also—Nichiren Buddhists in Japan in the 16th century, for instance.) I can only plead lack of space compelling enough to deliberately omit important materials. (I'm troubled by other omissions, and therefore subtle distortions: for instance, detail on Frederick II and the string of popes who opposed him.) But I did qualify the statement that Mr. Sandler quotes with the words "few" and "almost." The main point, the lingering Western attitude that war should or may promote some ideal—I think that point remains untouched. And to the best of my knowledge there were civilizations that did not use holy war to promote some ideal, the ancient Greeks, the Romans, the Chinese, and others.

If this sermon is seen as contributing to some frenzy of Mennonite self-recrimination about sin in the West, then it is misplaced; that was not my

intention. The points that I was trying to make were: 1. The West has had, and still has, its own wickedness. 2. Therefore, if Mennonites wish to enter the larger society more fully, they must be prepared to share the guilt for the West's particular wicked acts and its pervasive sinful spirit. Our foreign missionaries long have known the latter.

My own hope is that Mennonites will try to maintain some clear and distinct separation from the larger society, along with participation at selected points. But that is the subject of another, much longer, discussion.

I want to express my appreciation for Brother Martin Lehman's article, "The Day I Went Public with my Faith" in the Aug. 24 issue. I appreciate his three points on why Mennonites do not become involved with the issue of the nuclear freeze. All are well put. To me we need to be more interested in people making their peace with God, than to put all our energy into such political issues.—**Anna M. Buckwalter**, Bronx, N.Y.

In your editorial (Sept. 14) you suggest that the Mennonite Church, without apology, condemn all forms of homosexual behavior as sinful. The full basis for your suggested condemnation is not stated, but it appears to rely upon popularly accepted, *modern* Christian and secular moral thinking rather than upon the original intent of pertinent scriptural passages. For example, while *modern* readings of the biblical passages in 1 Corinthians 6:9 and 1 Timothy 1:10 are taken as condemning homosexual behavior, this was not the case during the early centuries of the Christian church. In fact, one of the Greek words now translated as homosexuality was interpreted differently until well into the twentieth century. So, it is disturbing that without much ado, without even scratching the surface of the scriptural, theological,

and social issues involved, you unabashedly pass moral judgment upon other Christians by hinting that all who truly follow Christ would be led to believe as you do.

Imagine yourself as a homosexually oriented person and consider whether you would like to be judged so offhandedly. It is important to remember that Christ placed utmost importance on treating other persons in the same manner as you would like to be treated.

The Brethren/Mennonite Council for Gay Concerns (BMC) is compelled to ask whether the Mennonite Church intends to approach this issue casually or with integrity and sensitivity. Would not a good faith response require consideration of the best evidence available, both from scriptural and scientific perspectives, and also consideration of what God is saying through the lives of current-day, same-sex-oriented Christians?

You need not apologize for your personal opinion that all homosexual behavior is sinful. Perhaps an apology is in order, however, for not taking the time to consider the issues involved more thoughtfully and thoroughly before passing moral judgment upon fellow Christians within the Mennonite community of faith.—**Martin Rock**, Washington, D.C.

May I make a small correction of the article by Timothy E. Rapson, "To the Old Mennonites from a New One" (Sept. 7)? (I wouldn't mention it if he had not attached a somewhat unhappy clause to it, "which conjures up an image of tin cups and striped uniforms." Friends have no such association with the term they use.)

Friends call their "non-ethnic" members Friends by *convincement*, or *convinced* Friends. They do not use the term *convicted*. The connotations are quite different. It was nevertheless a good article.—**Lauren King**, Norwich, Ohio.

marriages

Bedford—Newswanger.—Bruce Bedford and Marian Newswanger, Williamsport, Pa., Agape Fellowship, by Leon Sauder, June 5.

Blank—Kropf.—Nelson Blank, Lancaster, Pa., Rossmere cong., and Marilyn Kropf, Albany, Ore., Fairview cong., by Lester A. Blank, father of the groom, and Roy E. Hostetler, Aug. 1.

Bornreger—Herst.—Kevin Bornreger, Chardon, Ohio, and Heather Herst, Burton, Ohio, both of Pleasant Hill cong., by Sam Fisher, Aug. 21.

Gerig—Wittrig.—Gerald Gerig, Albany, Ore., Fairview cong., and Jane Wittrig, Lebanon, Ore., Lebanon cong., by Richard Headings, July 24.

Good—Wenger.—Jeff Good, Grand View, Idaho, and Vivian Wenger, Versailles, Mo., Mt. Zion cong., by Joe Diener and Cleo Yoder, brother-in-law of the bride, Sept. 4.

Ickes—Stonerook.—Scott A. Ickes, Altoona, Pa., and Dotti M. Stonerook, Martinsburg, Pa., by Irvin Weaver and Robert Yoder, June 12.

Kizer—Krabill.—Bret Kizer and Nancy Krabill, both of Albany, Ore., Fairview cong., by Roy E. Hostetler, May 28.

Landis—Schaefer.—Glen Merrill Landis, Quakertown, Pa., and Carol Marie Schaefer, Powhatan, Va., by Merrill Landis and Wallace Schaefer, June 12.

Lapp—Rieker.—Scott Lapp, Molalla, Ore., and Trudie Rieker, Canby, Ore., both of Zion cong., by John Oyer, Sept. 4.

Lenhardt—Mishel.—Greg Lenhardt, Woodburn, Ore., Zion cong., and Sheri Mishel, Logsdon, Ore., Logsdon cong., by Al Burke, Aug. 28.

Loganbill—Wenger.—Dean Loganbill, Versailles, Mo., Bethel cong., and Ann Wenger, Ver-

sailles, Mo., Mt. Zion cong., by Joe Diener and Lloyd Penner, Aug. 21.

Miller—Yoder.—Joel Miller, Mogadore, Ohio, and Janice Yoder, Hartsville, Ohio, both of Hartville cong., by Richard F. Ross, Aug. 28.

Mitchell—Rediger.—Mark Mitchell and Joanne Rediger, both of Albany, Ore., Fairview cong., by Roy E. Hostetler and Terry Rediger, brother of the bride, June 11.

Moshier—Metzler.—Arnold Moshier, Jr., and Lenette Metzler, both of University cong., State College, Pa., by Harold and Ruth Yoder, Aug. 28.

Neumann—Dyer.—Lowell Neumann, Edmonton, Alta., Baptist Church, and Connie Dyer, Edmonton, Alta., Holyrood cong., by Roger Hochstetler, Aug. 7.

Palazzo—Bundy.—M. Louis Palazzo, Philadelphia, Pa., and Susan M. Bundy, Du Bois, Pa., both of Oxford Circle cong., by James R. Leaman, Aug. 29.

Ropp—Knox.—Ronlee Ropp, Winston, Ore., Winston cong., and Lisa Knox, Harrisburg, Ore., Fairview cong., by Roy E. Hostetler, Aug. 27.

Roth—Christopher.—Daryl Roth, Ore., Fairview cong., and Tami Christopher, Brownsville, Ore., Church of Christ by Duane Bowden and Roy E. Hostetler, May 25.

Swartzendruber—Miller.—Larry Swartzendruber, Kalona, Iowa, Sunnyside cong., and Connie Miller, Iowa City, Iowa, First Mennonite cong., by Sheldon Burkhalter and Loren Swartzendruber, brother of the groom, Aug. 20.

Walter—Honsaker.—Jeremy L. Walter, State College, Pa., and Judy G. Honsaker, Roaring Spring, Pa., by Clyde Fulmer and John Gregory, July 3.

births

Brenneman, Ron and Beth (Davis), Bittering, Md., second child, first son, Ryan Dale, Aug. 30.

Coburn, Charles and Carol, Lebanon, Ore., second daughter, Melanie Anne, Aug. 4.

Headings, Glen and Kim, Lebanon, Ore., third child, second son, Christian Allen, Aug. 20.

Hoover, Brian and Beverly (Bohichik), South Williamsport, Pa., first child, Nichole Lynne, Aug. 30.

Hostetler, Larry and Marcia (Wenger), Harrisonburg, Va., second child, first son, Ryan Michael, Sept. 8.

Hubbard, David and Teresa (Schultz), first child, Derek Edward, Aug. 30.

Immel, Nevin and Charlene (Freed), Telford, Pa., first child, Bradley Scott, Aug. 31.

Laird, George and Sally (Stern), Williamsport, Pa., second child, first daughter, Rita Maria, Aug. 21.

Lin, Edgar and Kathy (Yoder), Taiwan, Republic of China, third child, second son, Christopher Elton, Aug. 18.

Loop, Barry and Susan (Swartley), Ambler, Pa., fourth child, first son, Nathan William Ian, Aug. 29.

Meckbach, David P. and Christine (Beck), Cogan Station, Pa., second son, Daniel Aaron, Aug. 20.

Miller, Gordon and Susan (Steider), Shickley, Neb., second daughter, Stacy Michelle, Aug. 19.

Miller, Russ and Beth (Lehman), Bellefontaine,

Ohio, fourth child, second daughter, Martha Jane, Sept. 3.

Moyer, Neal and Sharon (Bishop), Line Lexington, Pa., second son, Jason Lee, Sept. 7, 1982.

Neff, Donald and Doris (Hershey), Ronks, Pa., third child, second son, Dustin Michael, Sept. 7, 1982.

Pickard, Larry and Bonnie (Trisca), Kalona, Iowa, third child, first daughter, Jeana Rachelle, Aug. 8.

Rupp, Wes and Kathy (Nofziger), Wauseon, Ohio, second daughter, Valerie Sue, Sept. 8, 1982.

Schlabach, Chris and Elizabeth (Hochstetler), Iowa City, Iowa, fourth child, third son, Jesse Lee, Aug. 22.

obituaries

Alderfer, Nelson W., son of Abram and Ella (Walter) Alderfer, was born in New Britain Twp., Pa., Jan. 31, 1902; died at Doylestown Manor Nursing Home, Doylestown, Pa., Aug. 28, 1982; aged 80 y. On Nov. 28, 1925, he was married to Eva Cressman, who died in December 1972. On April 7, 1978, he was married to Evelyn Keiper Goodling, who survives. Also surviving is one sister (Ella Mae Alderfer). He was preceded in death by 2 sisters (Maria Rickert and Sarah Alderfer). He was a member of Doylestown Mennonite Church, where funeral services were held on Sept. 1, in charge of Ray K. Yoder and Joseph L. Gross; interment in Doylestown Mennonite Cemetery.

Gerig, Henry Conrad, son of Christian and Mary (Conrad) Gerig, was born near Wayland, Iowa, Feb. 13, 1902; died at Lebanon Community Hospital on Aug. 23, 1982; aged 80 y. On Oct. 20, 1921, he was married to Bertha Boshart, who survives. Surviving are 4 daughters (Marjorie Nofziger, Shirley Call, Grace Miller, and Virginia Gerig), 3 sons (Henry C., Jr., Paul, and Rex), 22 grandchildren, 14 great-grandchildren, and one brother (Ben). One son preceded him in death. On Aug. 26, 1934, he was ordained to the ministry and served the Fairview Mennonite Church nearly 30 years. He was a member of Lebanon Mennonite Church. Funeral services were held at Fairview Mennonite Church, Albany, Ore., in charge of Richard Headings and Melvin Schrock; interment in adjoining cemetery.

Houser, William Oliver, son of Mr. and Mrs. William Houser, was born in Preston, Ont., in 1917; died at Cambridge Memorial Hospital, Cambridge, Ont., Feb. 24, 1982; aged 64 y. He was married to Margaret Walker, who survives. Also surviving are 3 sons (Andrew, Malcolm, and Robert), 6 grandchildren, one brother (Joseph), and 2 sisters (Mrs. Joyce Lawrence and Mrs. Gloria Duneman). He was a member of Wanner Mennonite Church, where funeral services were held on Feb. 27, in charge of Paul Martin; interment in the Wanner Cemetery.

Jennings, Ervin B., son of William and Anna (Good) Jennings, was born in Anderson Co., Tenn., Nov. 2, 1898; died at Sierra View Nursing Hospital, Fresno, Calif., Aug. 20, 1982; aged 83 y. On Aug. 9, 1923, he was married to Alice Groff, who survives. Also surviving are 3 children (Lois—Mrs. Robert

Yearout, Ellen—Mrs. John Oyer, and Ernest), 9 grandchildren, 3 great-grandchildren, 5 sisters (Stella Gerig, Ada Wade, Lina Swope, Clara Raber, and Ann Brunk), and 4 brothers (Bill, John, Ethan, and Joe). He was preceded in death by one brother (Henry) and one son (Carl Ervin, who died in infancy). He was a member of Upland Mennonite Church, Upland, Calif. Memorial services were held at Whitehurst Chapel, in charge of Sam Goosen; interment in Fresno Memorial Gardens.

Lehman, Alta, daughter of Martin and Barbara (Brenneman) Burkholder, was born in East Union Twp., May 5, 1901; died at East Liverpool, Ohio, Sept. 9, 1982; aged 81 y. In 1921, she was married to David B. Lehman, who died in 1967. Surviving are one son (Elmer R.), 2 grandchildren, 2 great-grandchildren, and one sister (Fern Burkholder). She was preceded in death by one daughter (Dorothy). She was a member of Crown Hill Mennonite Church, where funeral services were held on Sept. 11, in charge of Lester L. Sutter and Noah Hilty; interment in Crown Hill church cemetery.

Manning, Patrick, H., son of Richard H. and Della (Jackson) Manning, was born at Valentine, Va., Feb. 26, 1934; died at Harrisburg Hospital on Sept. 7, 1982; aged 48 y. On Sept. 14, 1957, he was married to Frances J. Jackson, who survives. Also surviving are 2 daughters (Anna Louise Daniels and Jane Elizabeth Manning), 2 sons (Herman Alexander Brown and Richard Huston Manning), his mother, 2 grandchildren, 3 sisters (Frances Brooks, Clara Walker, and Odessa Jackson), and 2 brothers (Leonard, Jr., and Charles Jackson). On May 9, 1982, he was ordained to the ministry to serve the Hamilton Street Mennonite Church, where he was a member. Funeral services were held at Locust Lane Mennonite Chapel on Sept. 10, in charge of John H. Kraybill, Robert H. Garber, Paul G. Landis, and Glenn Zeager; interment in William Howard Day Cemetery, Steelton.

Short, Tena E., daughter of Gideon and Lena (Nofziger) Miller, was born near Wauseon, Ohio, Sept. 13, 1910; died at the Fulton County Health center Wauseon, Ohio, Sept. 4, 1982; aged 71 y. She was married to Walter J. Short, who died in 1971. Surviving are 2 sons (Larry and Marlin), one daughter (Carolyn Short), 3 grandchildren, 4 brothers (Lester, Cletus, Lewis, and Mahlon Miller), and 2 sisters (Rosella—Mrs. Glen Nofziger and Anagene—Mrs. Melvin Evers). One brother preceded her in death. She was a member of North Clinton Mennonite Church. Memorial services were held at the North Clinton Church on Sept. 7, in charge of Robert Schloneger and Olen Nofziger; interment in the Pettisville Cemetery.

Yoder, Ada V., daughter of Ira and Ella (Weaver) Horst, was born in Mahoning Co., Ohio, Mar. 21, 1905; died at Salem (Ohio) hospital, Aug. 24, 1982; aged 77 y. On Oct. 21, 1926, she was married to Caleb Yoder, who died on Mar. 15, 1973. Surviving are 3 sons (David, Wilbur, and Richard), 14 grandchildren, 3 great-grandchildren, and 2 sisters (Sallome—Mrs. Seth Yoder and Clara—Mrs. Arthur

Conrad). One son (Robert) died in infancy. She was a member of Midway Mennonite Church, where funeral services were held on Aug. 27, in charge of Ernest D. Martin and Paul Yoder; interment in the Midway Cemetery.

Yoder, Elby Rueben, son of Joseph K. and Anna (Miller) Yoder, was born at Garden City, Mo., Nov. 5, 1893; died at Harrisonville, Mo., Sept. 8, 1982; aged 88 y. On Jan. 1, 1920, he was married to Clara Mae Schrock, who survives. Also surviving are one son (Lester D.), one daughter (Verna—Mrs. Orville Buerge), one brother (Alpha Yoder), and 2 sisters (Mrs. Matilda Zimmerman and Mrs. Fred Bickel). He was preceded in death by 3 brothers (Milo, Christy, and Oliver). He was a member of Sycamore Grove Mennonite Church, where funeral services were held on Sept. 11, in charge of Darrell Zook; interment in Clearfork Cemetery.

Yoder, Leroy M., was born in Johnson Co., Iowa, Aug. 12, 1911; died at Goshen General Hospital, Goshen, Ind., July 22, 1982; aged 70 y. On Oct. 6, 1936, he was married to Elmina Yoder, who survives. Also surviving are 3 daughters (Juanita—Mrs. Joe Sexton, Cora—Mrs. Marlin Button, and Katie Marie—Mrs. Don Hostetler), 3 sons (Curtis, Larry Dean, and Freeman Lynn Yoder), 21 grandchildren, 3 great-grandchildren, 2 sisters (Anna—Mrs. Emmitt Hochstetler and Mrs. Cora Ellen Helmut), and one brother (Benjamin L.). One son preceded him in death. He was a member of Mt. Zion Mennonite Church, where funeral services were held on July 26, in charge of Joe Diener, Leroy Gingerich, and Calvin Kauffman; interment in Mt. Zion cemetery.

Cover, and pp. 658-661 by Jan Gleysteen; p. 652 by Bert Lobe.

P. 663 by Charmayne Denlinger Brubaker; p. 664 by Joy Frailey.

calendar

Mennonite Publication Board, Colorado Springs, Colo., Oct. 1-8
Mennonite Church Historical Committee, Germantown, Pa., Oct. 5-8
Sixth Women in Ministry Conference, Rockway Mennonite Collegiate, Kitchener, Ont., 15-17

Inter-Mennonite Bible Conference (Great Lakes Area), Goshen, Ind., Oct. 17-19

South Central Conference (Joint with Western District), Hesston, Kan., Oct. 22-24

Council on Faith, Life, and Strategy, Oct. 28-31

Southeast Convention annual meeting, Miami, Fla., Oct. 29-31

Mennonite Board of Missions, Nov. 3-6

Mennonite Board of Congregational Ministries, Elkhart, Ind., Nov. 5-6

Illinois Conference fall meeting, First Mennonite Church of Morton, Nov. 5-6

Gulf States Fellowship delegate body, Nov. 6, Poarch Community Church, Atmore, Ala., Nov. 6

Atlantic Coast Conference Missions Rally, Nov. 6

Mennonite Economic Development Association, Winnipeg, Manitoba, Nov. 11-14

Franconia Conference fall assembly, Franconia, Pa., Nov. 13

Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 18-19

Mennonite Church General Board, Lombard, Ill., Nov. 18-20

Northwest Conference fall meeting, Nov. 19-21

Southwest Conference annual meeting, Mt. View Men. Ch., Upland, Calif., Nov. 25-26

Mennonite Board of Education annual meetings on Mennonite education, Chicago, Ill., Nov. 30-Dec. 4

\$313,911

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$312,911.03 as of Friday, Sept. 17, 1982. This is 41.8% of the total needed. Contributions have been received from 324 congregations and 177 individuals. Individual gifts represent \$64,192.62 of the total.

Goal: \$750,000

World alliance suspends South African churches which defend apartheid

The World Alliance of Reformed Churches has suspended the membership of two white Dutch Reformed denominations who defend apartheid in South Africa and elected a South African of mixed race as its first nonwhite president.

The suspension of the Nederduitse Gereformeerde Kerk (NGK), the major white church with close governmental ties in South Africa, and the smaller Nederduitse Hervormde Kerk (NHK) was supported by 388 of the 400 members of the general council. It took effect immediately and will continue until the two white churches stop segregated communion and worship, reject apartheid, and help persons suffering from racial segregation in South Africa.

High unemployment held 'totally unacceptable' in Labor Day statement

The U.S. Catholic Conference, social action arm of the hierarchy, issued a Labor Day message saying that tacit acceptance of high unemployment by the nation's leaders "is totally unacceptable from the perspective of the church's teaching on economic justice."

The 3000-word statement, written by the U.S. Catholic Conference's Office of Domestic Development, focuses on the "profound challenge" to the U.S. economic system posed by Pope John Paul II's encyclical "On Human Work."

The encyclical emphasizes that fulfillment in human work is basic to human dignity and therefore of priority importance over anything else in the economic system, including the profit motive.

Bishops' spokesman says Reagan economic policies unfair to poor families

A spokesman on the family for Catholic bishops in the United States has taken the Reagan Administration to task because he says its economic policy is unfair to the poor.

Auxiliary Bishop J. Francis Stafford of Baltimore, who chairs the U.S. Catholic Conference's Commission on Marriage and Family Life, charged that "despite much rhetoric about 'safety nets' and the 'truly needy,' those who argue that poor and low-income families are somehow unscathed by the actual and proposed cuts in social programs are either misinformed or being misleading."

He further charged that Reaganomics "cannot by any objective standard be considered fair to a substantial portion of the nation's families," and is certainly not fair to poor and low-income families."

Grand Rapids evangelical group debates social responsibility

Evangelical leaders from 26 countries met in Grand Rapids, Mich., to consider the relation between evangelism and social responsibility. The concern of the consultation was an ongoing discussion among evangelicals over the past ten years about how these two efforts relate in the work of the church.

Third World leaders have pressed for compassion and involvement with the needs of the poor. This has challenged the traditional assumption that preaching the gospel is the only thing.

As reported by *Evangel News Digest*, the Grand Rapids group said in their report, "Although our agreement was not total, it is substantial, and we have been given grace to face our disagreements with clarity."

Baptists and Catholics found to predominate in counties of America

Roman Catholics and Baptists predominate in the counties of America, according to an ecumenical study based on 1980 census data. Baptists, in 25 denominations ranging from the 13-million member Southern Baptist Convention to the tiny untotaled membership of Duck River Baptists, make up a majority of churchgoers in 1,164 counties. Catholics predominate in 963.

The study used data supplied by 111 religious groups, covering 112.5 million adherents. It includes major Christian groups and Reform and Conservative Judaism. Orthodox Jews, Muslims, and at least 50 Protestant denominations didn't take part.

Mennonites and Moravians each predominated in two counties. Adventist, Brethren, Friends, Congregational Christian, and Episcopal were each a majority in one county.

Church report advocating England shed nuclear arms provokes stormy reaction

A major controversy has been touched off in London by a church report advocating that Great Britain should get rid of nuclear weapons. The 170-page report, "The Church and the Bomb," is not due to be published until October but its existence was leaked to the evangelical-leaning Church of England newspaper.

The report says Britain should renounce its independent nuclear deterrent for two reasons. "First, in the hope of putting new life into the Non-Proliferation Treaty, by showing that at least one of the nuclear powers is prepared to take its obligations seriously; second, to eliminate what we feel to be a destabilizing

element in the world situation, Britain's ambiguously separate center of decision-making on the use of nuclear weapons."

The report is expected to be debated by the General Synod of the Church and if it is then adopted it would place the Church of England as the most advanced among the world churches on nuclear disarmament, according to Msgr. Bruce Kent, a Catholic priest and general Secretary of the Campaign for Nuclear Disarmament movement. There appears little likelihood, though, of the report being adopted as presented.

U.S. aide says Nicaragua harasses Catholic Church; urges bishops to complain

The Nicaraguan government took steps to head off further violent confrontations between church and state by appealing for all "to keep calm." Meanwhile, the U.S. State Department's human rights head quietly appealed to Catholic Church leaders in this country to speak out against the left-wing Nicaraguan government's harassment of the church.

In a communique titled "Revolution and Religion," the Sandinista National Liberation Front said it "does not hold anything against religion."

The statement came in response to an Aug. 16 clash between Catholic high school students and pro-government youth that left two dead and seven injured. The Catholic students had occupied a school building in a show of support for Managua's archbishop and one of his priests.

Survey finds unchurched embittered by religion, but positive on values

Many unchurched Americans are embittered by organized religion but are positive about its role teaching moral values, according to a survey taken for Religion in American Life (RIAL). Organized religion was rejected by the unchurched because it was felt to be materialistic, too powerful, hypocritical, and not relevant to modern life, according to the survey. On the other hand, the report said the unchurched expressed positive attitudes toward organized religion in that it can teach moral values, give a sense of identity, promote family togetherness, and meet inner spiritual needs.

The research was conducted among men and women aged 25 to 40 in Ridgewood, N.J.; Denver, Colo.; Columbia, S.C.; Portland, Me.; and Minneapolis, Minn., who did not belong to a house of worship and had not attended a service of worship for six months other than on special occasions.

Inwardly renewed, day by day

No two days repeat themselves for me. During the weeks when I walk to work day after day, there's enough variation in my assignments, in personal encounters, and at home to keep me happy. And there's just enough frustration and friction around to keep life interesting. Then, when I travel, new experiences generate new perspectives. Consequently, I am never bored.

Yet, that's not enough. What I covet even more than an absence of boredom, for myself and others, is that which the apostle Paul penned in his second letter to the Corinthians: "Inwardly we are being renewed day by day" (2 Cor. 4:16, NIV), and this out of adversity.

Well, I had a day like that last week, the kind that begets renewal.

It was Wednesday morning. I had gone to Lombard (Chicago), Ill., to participate in meetings of the Communications Advisory Council. This council is comprised of the heads of the public relations and information services' departments of the various church agencies—board of missions, board of education, and the like. Wayne North, associate general secretary of the General Board, chaired the meetings.

Willard Roth and I were staying with Joe and Emma Richards in their suburban Chicago home. Willard directs the board of mission's public information program and Joe and Emma share the pastoral work at Lombard—Emma full time and Joe one fifth.

At breakfast, the conversation turned to spiritual matters (not meaning to detract from the idea that to the spiritually minded all things are spiritual). We were all interested in reflection, meditational exercises, and prayer.

A short devotional followed. Then, Joe pulled two pens out of somewhere and presented them to us with a slight trace of ceremony. To Willard he said something about using his pen for the fulfillment of his duties in mission and he directed me to use my pen to inspire and build up the church. I found this simple, symbolic gesture an act of great encouragement.

We went to the church offices in Lombard to join the final session of the conference editors workshop, which was being sponsored and carried out by the Communications Advisory Council. Most Mennonite Church conferences—Allegheny, Franconia, Lancaster, Pacific Coast, and Southwest, for example—have their own newspapers or magazines. The editors get together every two years for fellowship and professional enrichment.

It was an inspiration to see how seriously these editors take their task and how intently they listened as Bruce Leichty, the part-time editor of the Mennonite World Conference Newsletter, critiqued their products.

The editors obviously have been working very hard at challenging and informing their constituencies. No wonder conference papers are among the best read periodicals in the church.

From the editors workshop, I went to Union Station in downtown Chicago, parked my suitcase, and headed for the art museum at the end of Adams Street. I was glad for a little extra time to fit this in. On the way I got one of those serendipitous surprises that make a day worthwhile.

There is a plaza at the corner of Adams and Dearborn beside the "Loop" post office. A platform full of people was sitting at the inner side of the plaza. The Roberto Clemente high school steel band was playing Latin music and Hispanic children were waiting in the wings to do some typical Mexican folk dances. Then, a Mexican-American band, including two trumpets, four violins, and guitars, marched to the platform as they played. Between speeches, honoring historic American/Mexican relations, the spirited and typical south-of-the-border music attracted quite an audience.

As I reflected on the significance of the celebrations—keeping in mind the enthusiasm I had encountered at the Mennonite Hispanic conference in Hesston, Kan., last month—a little, old lady stepped up to me and said, "Isn't this wonderful." I heartily agreed with her.

The little dancers in their white, yellow, red, and black costumes came alive as the band played. How does one describe the beauty and energy of those little people who were learning the values of their elders through music? And the leaders were telling their audience how much progress Hispanics had made in the Illinois state and city governments, Chicago included. The cosmopolitan assembly clapped.

I proceeded to the museum. Before going back to Union Station, I took a walk along Lake Michigan. With the sailboats anchored in, a cool breeze blowing from the northwest, and gulls wheeling overhead, it was beginning to feel like fall.

Back at the station, a small Amish group caught my attention. Finally, I made bold and introduced myself to the tall leader of the foursome. At first he seemed just a bit reticent. But by the time I had introduced myself, he was ready to talk. I found out he was John Mast, a bishop, with his wife, Emma, a daughter, and a friend. They were from Hutchinson, Kan.

We talked a long time about our churches, our faith, and our values. I liked John immediately. His steady blue eyes and his manner indicated a man of integrity. As we stood there talking, his wife and daughter brought him a dish of ice cream.

"Did you pay for it?" he asked his wife with a twinkle in his eye.

"They wouldn't have given it to me if we hadn't," she replied in kind, accepting his attempt at humor.

The conversation was good. When it came time to part for the train, John stuck out his big hand, giving a firm handshake and saying, "Well, if we don't meet again, here, we'll meet in heaven—forever."

My heart was warmed. And I went to my sleeper on the Broadway Limited tired in body but renewed in spirit.—David E. Hostetler

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The ministry of silence

The ministry of silence

by Bob Detweiler

There are many voices which we will never hear and many sounds of music which will escape us unless we have learned the grace of being silent. One of the familiar yet often unpracticed verses of the Psalms is this:

"Be still, and know that I am God" (Ps. 46:10).

Years ago there was a common winter activity called "the ice harvest." Before the days of electrification and refrigerators the hardy men of a community would come together and go to a pond or lake which had been thoroughly frozen by the winter cold and "harvest" chunks of ice which then would be taken to a basement or cave and stored for the summer months. It was hard work—cutting out the blocks of ice and moving them to a cool storage place. In order to insulate the ice and keep it from melting, the blocks often were covered with a thick layer of sawdust so that they would last until the summer.

One winter day when a dozen or so men were busily at work covering the blocks with sawdust, one of the workers discovered that his pocket watch had been lost. It was somewhere in the sawdust between the chunks of ice. But search as they did for a long time they could not find it and finally the man gave up and went in for dinner.

As they were eating, one of their sons, a little boy, came in holding the watch by its fob and lifting it up for all of them to see. In joyful surprise one of the men shouted, "How in the world did you ever find it?" The boy answered, "I just sat down on the floor and became very quiet, and then I heard it ticking."

There are many things we will never find in our frenzied work and activity unless we become quiet. Too many of us have lost the "art of quiet contemplation." We live in a go-go, hurry-hurry kind of world and have been described as "wired for sound with ants in our pants."

Silence is frightening. Silence, for many, is boring if not downright frightening. But something is missing, something of vital necessity is missing, in the life which has no time for the pause which really refreshes . . . the times of silence wherein we may cease from all our normal activity long enough to become still and know that God is God!

Commenting on all the activity which marks our present patterns of living, Lydia Lion Roberts has written: "Our days are shot through with haste. The man of the hour is the man out of breath. The quick lunch, the digested article, the swift flight—all of these are characteristic of the life we live. Busy with daily activities and encompassed by sounds, we pour things into mind and heart, never stopping to think through this accumula-

tion. No wonder our lives become full of clamor, chatter, and confusion. We need a space of silence, the healing touch of quiet, immersion into inner peace, wherein we may inquire, 'Is it well with thy soul?'"

The words of the late Dag Hammarskjöld also come to mind. In his book *Markings* he has this pungent thought:

"How can you expect to keep your powers of hearing when you never want to listen? That God should have time for you, you seem to take as much for granted as that you cannot have time for him."

We have learned well the art of being strenuous and we have lost the art of being still. We are, as one has described us, "living under the dominion of din."

Now, you know that I am not saying we should become recluses or pole sitters. It is good to be active and even strenuous in our activities especially if those activities are directed into efforts pleasing to the Lord. The Bible says, "Whatever your hand finds to do, do it with your might" (Eccles. 9:10).

And yet the Bible never says, "Be *strenuous* and know that I am God." Rather it says, "Be *still*, and know that I am God."

Stillness is not weakness but the very opposite. When the wind blows harshly and throws handfuls of rain against the windows, we are awakened by the sound and fury of it all. But the gentle snow can fall so silently that not even a baby stirs in the cradle. Yet that snow, as many of us have learned this past winter, coming in the might of silence, can block the roads just as effectively as an army of soldiers with tanks. God does not work in our world or in our lives by *hustling*. More often he works by *hush*.

Apart from periods of stillness in the presence of God, life really becomes atheistic. Now, I can almost hear some of you saying, "What do you mean by that?" Just this. Unless we are

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aware of God's presence and provision in our lives, he is not really an influence and guide. He is not really there.

Life without God. So often we think of an atheist as one who is against God, one who denies that he exists. But the Greek word, "atheos" which gives us our English word, "atheist," actually means "without God." That applies to many more people than we are accustomed to think. We have tended to use the word only of those who expressly and sometimes vehemently deny that God exists. But the word has more to do with the way in which we appropriate his provision for our needs. Whenever and wherever we live so actively and busily that we have no time for conscious reference to God, we are actually living atheistic lives—lives apart from God or without God.

For the vast majority of people today life and work are largely atheistic in this sense. They think of God as being quite irrelevant. What relevance can God have for repairing a plumbing leak, for servicing a car, for washing the dishes, for programming a computer, for filling out tax forms, and the multitude of activities which make up our daily lives?

The goal of the Christian is to become wholly "theistic" (God-centered) that *every* moment and every event is consciously related to God. Somewhere between these two points—a life *without* God, or a life fully *related* to God—stands each of us now.

In our day of unstoppping activity and calendars which beg for more days, we do well to look at the life of Christ. In his life the first and great command, to love God above all, really came first. The second commandment, to love our neighbor, important as it was, always was second and always dependent on the first command to love God. But today our first and greatest concern too often seems to center in man and man's world. God is given second place at best and last place at worst. We become more man-centered and world-centered than God-centered. And we suffer terribly because of it.

We just must find time to be with God in fellowship and communion. We must consciously create a period for receptivity to God. We must know him by stopping long enough to hear him. It is clear from the records in Scripture that men and women of God, in their greatest hours, were not noisy but silent, not rushed but hushed.

There is a ministry of silence. The "solitudes are quivering with God." Indeed, it seems at times that God almost forces some stillnesses upon us. It is up to us to use these periods so that we may recognize him and hear his voice. Think of some of the silences in which God is to be found and in which his ministry to us may abound if we but use these times.

There is the silence of the sickroom and the silence of death. What a silent and quiet place the sickroom is. What a silence comes to the house wherein the messenger of death has entered. But it is in places such as this that the presence of God may become most real. Had the choice been ours, we would never invite such silences. We do not relish the hours of watching with someone of our family who may be very, very sick. We dread the thought of death coming into our family circle. Yet how often these very circumstances afford us the silence in which we come to know in a new way the richness of the Lord. All the activities of the hustle-bustle daily routine cease. But in such moments we learn some things about God and his care

that we never learn when we are active. There are some things we discover only when we are passive. Into such rooms God comes, in his resistless way—a way which never ceases to be a way of love, and says, "Be still, and know that I am God."

There is the silence of solitude. I often think of the 40 years which Moses spent on the plains of Midian tending to the sheep of Jethro, his father-in-law. Those were years in which he was very much alone; he was a fugitive from Egypt. But it was there that he came to experience God. It was there that he was prepared for the work which God intended for him, the work of leading Israel out of the slavery and bondage of Egypt. The Bible doesn't tell us very much about those years. But it tells us enough to know that it was out there in the solitude that God revealed himself to Moses through the burning bush. It was there, alone, under the silence of the starry sky, that Moses came to know God. As a prince of Pharaoh he never learned the presence of the Almighty. We are likely to lose our sense of God in the teeming multitudes of the cities. Perhaps this is why traditionally rural people have been a more religious people. They know something of the silence of solitude. They are alone and yet not alone, for they sense the presence of God.

Paul experienced the same thing when he was in the Arabian desert for an extended period of time. There he was trained in the ways of the Lord and made ready to be the great preacher to the nations. Even Christ had to get away and find in the solitude of silence the fellowship of his Father. So many times as we read the Gospel accounts we find him going away, alone, to pray. He found that he had to get away from the crowds and the regular activities which filled his days. After Christ heard that John the Baptist had been killed, we read that he got into a boat and went to the desert to be alone. And during the long hours of his passion before the crucifixion, there were periods of aloneness with God his Father during which he gained strength and understanding.

Alone but not lonely. These are times of solitude and vitally necessary for us as well. Surrounded by the atmosphere of silence we come to know God. We are alone yet not alone, for we discover the friendship of God. It is solitude delivered from the anguish of loneliness. We are alone but not lonely.

I am told there is a primitive tribe of Indians somewhere deep within the Amazon jungle of South America. They will go on for days in their hunts and in their ceaseless efforts to eke out a living for themselves and their families. But every so often, about once each week I am told, they stop and sit on their haunches around a campfire. They are silent and nothing will prompt them to move. When asked the why of their seemingly strange behavior, they respond by saying, "We have traveled long and far and now we must wait for our souls to catch up."

That's it! Our souls! God alone can minister to the very deep need of our souls. But we must stop to give him a chance. Our eternal destiny is involved. Sometime we shall leave this busy scene and stand before God. All that will matter then is whether we know him through his Son Jesus. We can know him if we will just take the time to give him the time.

And then when death comes, it will be our Father in heaven saying to our talking lips, "Be still." And in that stillness we shall waken to know him as God as we have never known before.

SM

A model for Christian ministry

by Harold E. Bauman

Many Mennonite congregations used to have a number of ordained persons in their ministry: a bishop, one or more ministers, and one or more deacons. In the services they sat behind the pulpit on a bench. This group of persons in the ministry were referred to as "the bench." It was this group which provided the leadership of the congregation, often with centralized authority.

In the past three or four decades many congregations have gone to a single pastor ministry. This pastor is often viewed as the one who is to do the work of the church since this person is getting paid by the church. The pastor often feels responsible for the success or failure of the congregation and is often greatly overworked.

After using the single pastor model for a time, some congregations began to feel the need for a broader leadership group. Church councils or cabinets were begun, often functioning only in an advisory capacity to the pastor who was viewed as having final authority as an ordained person (an authority "the bench" often wielded). Gradually the congregation exerted its authority and the church council (with the pastor as a member) became the leadership body for the congregation.

Then several other needs emerged. Often the membership of the church council was *ex officio*, that is, it was composed of persons representing organizations and programs within the congregation. However, in some congregations several persons may have been elected as members-at-large on the council. The council tended to work at coordination of congregational activities and not at matters of spiritual oversight. The persons on the council often were not able to give help to the pastor in the problems in the ministry. In addition, the council was often too large a group to work with spiritual oversight matters. A leadership body for spiritual oversight was needed.

Another need emerged with the single pastor model. When a change in pastors occurred, where was the group to provide continuity in the spiritual oversight of the congregation? Few church councils were able to meet the need. A continuing spiritual oversight leadership group was needed.

In a number of congregations persons called elders have been selected to join the pastor as the group which gives spiritual oversight to the life and mission of the congregation. These persons have had no models to follow to learn their work. The pastors have had no models of how to relate to elders or to know what the elders do and what pastors do.

Paul's model for the congregation. I want to look at one model of the congregation in the New Testament which may help to give some guidance on the work of leadership in the congregation. A second article will look at leadership patterns in the New Testament congregations: offices, who served in them,

and some tasks they did. Some practical applications will be included.

What is Paul's view of the congregation and how is it structured in order to fulfill God's purposes? Paul teaches about God's model for the church in Ephesians 4.

Paul begins by stating the goal of congregational life: evangelism through the quality of relationships in the congregation. "I therefore . . . beg you to lead a life worthy of the calling to which you have been called" (v.1). The word "vocation" in the King James Version leads us to think of occupation. Paul is not writing about our occupation but about God's calling for our whole life. What is the calling? The "therefore" points to what has gone before.

1. Since God has blessed them in Christ with every spiritual blessing toward the purpose of uniting all things in Christ, Paul prays that their eyes will be open to grow in the knowledge of all that is available to them in Christ (1:3-23).

2. They have been made alive in Christ by grace through faith and have been brought into a new community in which all barriers are broken and the Holy Spirit dwells. These people together are a holy temple of the Lord (2:1-22).

3. The stewardship of the gospel calls for making it clear to all people that they can participate in the new community and so Paul prays they will understand the enormity of God's love and be filled with all of God's fullness (3:1-21).

Believers are called to walk in such a way that this good news will become evident. The primary way is by the quality of relationships in the congregation. This is not done automatically. Meekness, patience, and forbearance in love are needed. There must be present an eager desire to maintain the unity which the Spirit has miraculously given. Paul writes that the oneness of all that God has done for us calls for keeping relationships of love in the congregation: one body, one Spirit, one hope, one Lord, one faith, one baptism, one God over all. The primary way Christians do evangelism is by the way they love each other in the congregation.

The question then arises as to how the congregation will be equipped to carry out its calling. How can the congregation have the quality of relationships which exhibit the good news in ways which show that God is at work?

Christ has planned for this need by giving spiritual gifts to the body; "he gave gifts to men" (the Greek is "people"). Paul's mind goes to the imagery of the victorious king returning from battle with captives and his generals. As he ascends to the throne he gives gifts to the generals who spread throughout the empire to rule the provinces in such a way as to fill the empire with the glory of the king. Christ descended in the incarnation and then ascended so "that he might fill all things" (4:10). The fullness of Christ in the world is to be accomplished through his body in which each member has received one or more spiritual gifts. Without spiritual gifts in the body, the congregation cannot fulfill the mission of Christ.

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At this point Paul becomes radical. In the Greek and Roman mystery religions, the gods gave gifts to the religious specialists only. These specialists were understood to officiate in behalf of the ordinary people. Paul writes that all believers receive gifts from the deity (Christ), not just the religious specialists. This makes all believers priests and gets rid of the laity, a very radical idea.

When Jesus was voluntarily baptized as his identification with the kingdom of God, he received the baptism with the Holy Spirit. His baptism was his ordination to ministry and the Holy Spirit in his life was the source of gifts and power for ministry. In our coming to know Jesus Christ as Lord and Savior, witnessed to in our baptism, we also receive the Holy Spirit as our ordination to ministry. We receive a spiritual gift which is our service ability to the body, the congregation. We are all ministers in the body of Christ.

Members do the work of the church: ministry. Paul goes on to say that we ("saints," all believers) are to be equipped for the work of ministry. Every member is to be involved in ministry and needs to be equipped for it. The ministry is to other persons (person ministry) and is twofold:

1. It is to build up the body of Christ by helping each other grow in faith and knowledge of Jesus so that we grow into full personhood, measured by the fullness of Christ. Paul writes of this in 2 Corinthians 3:17-18, that by the power of the Spirit we are changed from one degree of Christ likeness to another. Paul says our ministry to each other is essential for this to happen and that we need to be trained for it. This keeps us from running after every new teaching that comes along.

2. Our ministry to each other is to help the body to grow in love. We are to speak the truth in love so that the body grows and builds itself up in love. Paul had prayed (Eph. 3:14-21) that they would understand the greatness of Christ's love, that they might be filled with all of God's fullness and power so that they would walk worthy of this calling.

What a model Paul has presented! Members in a congregation are trained to minister truth to each other in ways that build loving relationships. How different this is from a prevalent view that the church is a building where "worship services" are held (the congregation is an audience), every member is "involved" by filling some organizational slot, and there are "activities" for every age-group. Today the church is often largely a community of activities while in the New Testament it was a community of caring and person ministry. The church is not built on meetings but on relationships nurtured by the Spirit of Christ through gifts given for ministry to other persons, within and outside the body.

The question to be faced is quite clear: how are the spiritual gifts of members to be equipped for their ministry? To answer this question is to speak to a second question: what is the work of the leaders of the congregation?

Paul speaks to both of these questions by writing that Christ gave apostles, prophets, evangelists, pastors, and teachers to equip the saints for the work of ministry (Eph. 4:11-12). The apostles helped to establish the faith, train leaders, and (some) plant churches. Prophets brought God's word to bear on present or future situations. Evangelists presented the gospel in ways the Spirit could draw the net. Pastors and teachers (whether one office or two) shepherded and nurtured the members.

The task of leaders is to train members to minister to other people. The leaders are not to do the work of the church, the members are. Training in person ministry should include how to listen to the needs of others, how to share what Christ has done for you, how to use the Bible to meet another's needs, how to encourage and visit others, and how to teach and train others. Two current sources to help in training are *Peer Counseling in the Church* by Paul M. Miller (Herald Press) and *The Equipping Ministry* by Paul Benjamin (Standard Publishing, text and study guide).

We now face an important question: how does the equipping

Hear, hear!

Pac Man attacks again

As I walked through downtown Wooster, Ohio, I went by the twin theaters and the local game room. This was around two-thirty in the afternoon and I noticed that the game room had its usual gang of practitioners. Feeling the need to find out the most recent games I sauntered in to glance around. I was amazed at the number of young people who were pouring in the quarters to attack, destroy, and maim the enemy.

I don't feel old but I do remember the days when television became a vogue and the Christian church was aghast at the type of things that were being shown right in the heart of America's living room. As technology increased so did our ability to receive the good news in a quicker fashion. During the sixties we were witness to the realities of the Vietnam war, right up to today where we can watch Israel bomb and blast away the buildings and people of Lebanon.

With the invention of the computer comes a whole new era of games built on the idea of destruction. Total annihilation and

you can win another try at the game. No wonder we are losing sight of a peace-loving church and the young people do not know what it means to be a pacifist. Has Intelelevision or Atari taken over your living room? Has Pacmania evolved the victor? I would only challenge ourselves to take a closer look at what we are saying when we lose ourselves in the world of modern technology. Who is "Master Control" in our lives?—**Daniel M. Hostetler, Dalton, Ohio.**

Two heresies

Of the heresies presently found within Christianity, two have a particularly strong hold on North American Christians, even (perhaps *especially* would be more accurate) those claiming to be conservative and Bible-believing. Each begins, as do most successful heresies, with a proposition generally accepted as true, and then moves via flawed theology and/or logic to conclusions quite incompatible with historic Christian beliefs.

ministry take place? We usually plan to equip by mass meetings, by words. However, we remember a small amount of what we only hear. We remember the most through what we see modeled for us. The most demanding part of leadership is to model what the people of God are to be.


We often feel we have trained others when we have "told them how to do it" or when we have elected or appointed them to do the task. When they do it poorly or not at all we tend to take back the task and do it ourselves. It takes much less time and bother. Training has not taken place. We then tend to feel the person has failed rather than questioning our failure to provide adequate training. A simple pattern for training persons involves four steps:

1. I know how to do the work and I do it.
2. I invite you to learn the work. I teach you about the work and then take you with me as I do the work and you observe. Following the work we use four evaluation questions:
 - a. What was the work and its purposes?
 - b. What did I do reasonably well?
 - c. What did I not do so well?
 - d. How can I improve my work next time? (More clarity in purpose, better planning and preparation, grow in skills?)
3. After you have observed several times, we plan for you to

do part of the work and I observe. Afterward we use the evaluation questions. Gradually you do all of the task.

4. You know how and do it. I support you as you do it by yourself. We then each relate to another person to go through the training steps again. In this way trained persons are multiplied.

Walk worthy of your calling. God's grace has been experienced by people who are made into the temple of the Holy Spirit. Filled with God's love they are to exhibit the good news of that grace through the quality of their loving relationships in the congregation. The spiritual gifts given to enable their ministry to each other to grow in Christlikeness and in love are to be trained by special leadership gifts to the body. The members do the work of the church; the leaders help that happen.

Through much of church history the persons Paul called "equippers" have been called "ministers" and "the ministry." This has tended to blind us to the fact that the congregation members (the saints) are to be equipped for their "work of ministry." According to Paul, members have a ministry and are to be equipped by the special gifts given by Christ whom we call "the ministry." In the second article I want to look at the nature of that ministry and some practical implications. 

Hear, hear! continued

One heresy is rooted deeply in Western materialism, and the religion which has arisen to justify its assumptions. It asserts that not only is happiness the proper objective of human endeavor (as in the U.S. Constitution, for instance), but that being happy is the normative state of the Christian, sort of an additional, and foremost, fruit of the Spirit.

Since it is God's will, this reasoning then goes, that Christians be above all happy, whatever makes them happy, whatever brings them pleasure, whatever delights the senses, whatever makes them feel good (as in the current slogan of our permissive culture, "If it feels good, do it!"), must ultimately be God's will, not only thus permissible, but almost mandatory. It is no longer unusual to find Christians justifying the most questionable behavior, glossing over the grossest of sins, both of commission and omission, on the grounds that the result is happiness, and thus it must be God's will.

The second heresy is similar to the first, combining with it to a common end, but starting from a different perspective, the belief widely accepted that God, as Creator and sustainer of the universe, must be in ultimate control of all things, and even more so (if that be possible) of the events and circumstances in the lives of Christians.

From this proceeds the notion that if we Christians have the desire, if we have the resources, and if we have the opportunity to do or to obtain whatever it may be, then, since God as the controller of our lives and creation must have given us that desire, must have given us the resources, and must have given us the opportunity to do it or to obtain it, it must be his will.

It is these two heresies which have allowed Christians in North America in just a few short years to push aside commitments and convictions that have stood the test of centuries and to embrace totally the new capitalist ethics of consumption and

indulgence—that material things are the true and only values in life, that we have a right to luxuries while others of God's children go without necessities, that we can do whatever our mind turns to without concern for earthly consequences or fear for our salvation.—D. R. Yoder, Atlanta, Georgia.

SSD II: a disappointment

"Not by might, nor by power, but by my Spirit, says the Lord of hosts" (Zech. 4:6).

The Second United Nations Special Session on Disarmament (SSD II) ended in disappointment. The session made no real progress on disarmament. In fact, it probably moved back a step from the first special session in 1978.

The primary obstacles to progress according to most observers were the United States and the United Kingdom. They opposed any positive steps toward a Comprehensive Test Ban Treaty, a nuclear freeze, and a comprehensive program of disarmament.

The USSR seems to have played a careful and low-keyed game. It made an offer to commit itself to no first-use of nuclear weapons. It also made a concession which previously blocked agreements on nuclear weapons control when it indicated an openness to the possibility of systematic on-site inspections. In these actions the USSR came out appearing more genuinely ready than the U.S. for some progress toward disarmament. When it opposed actions, it did it largely through client states rather than directly.

President Reagan's speech to the United Nations on June 17 turned out to be a major setback to hopes for some

breakthrough. Instead of coming with any imaginative or creative new proposals, he reverted to cold war rhetoric of the 1950s and used the occasion primarily to attack the USSR and its policies. He clearly failed in an opportunity to act in a statesmanlike manner and offer leadership to the world community. Instead he appeared as a petty and petulant politician disguising his sterility in new ideas by trying to cast blame.

The only hopeful sign in his appearance at the SSD II was that he did appear. That is more than President Carter did in 1978 at SSD I. President Reagan's appearance came as a response to the demonstrations in Europe during the winter and spring, the growing campaign for a nuclear freeze in the U.S., and then the June 12 rally in New York.

The nongovernmental organizations (NGOs) provided the brightest spot in the otherwise rather dark and discouraging scene. They were better organized and had more impact at a UN session than ever before. And that does point to a possible hope for some change in the future.

Any disarmament program of real substance will require three things. The first is a program based on the technical knowledge of the disarmament issues. The second is the "political will" or the commitment to find a way to disarm and

to do it. The third is a program that will move in the direction desired.

The SSD II had plenty of technical expertise and program proposals for disarmament. What was lacking was the commitment to disarmament and peacemaking. The major powers—the U.S., the U.K., and the USSR particularly—seek a power advantage in any disarmament move they put forward or endorse. The Third World nations got the SSD I and II on the UN agenda by their united desire for relief from the costs and threats of the arms race. They fragmented during SSD II, largely as they sided with one party or another in the debates over specific disarmament proposals.

One of the positive accomplishments of the SSD II was the launching of a World Disarmament Campaign by the UN. If the programmatic and technical expertise evident at SSD II could be supported by the commitment of the NCPM and other NGOs active in New York and elsewhere during the SSD II, a "political will" might be generated which would give some hope for real progress toward disarmament.

It will, however, require some of the sense of Zechariah's declaration to bring that to pass.—**William Keeney, Kent, Ohio**

How to set goals and reach them

by Margaret Foth

A young man glowingly stated his goal in life: to be a great violin player. As the civic club painfully listened to his screeching, most felt he'd never reach that goal.

One reason we fail at our goals is because of believing wrong information, like the young violin player. His mother, though well-intentioned, had always told him he was a "born player." Unfortunately, he believed her optimism, and wondered why the civic club never invited him back.

I'm sure you've heard singers that couldn't sing, read books by writers who couldn't write. Somewhere along the line they had believed things about themselves that weren't true. You can find out if your goals are realistic by checking with other persons in the field, and asking for genuine criticism and evaluation.

It is possible to set goals you can meet—and have a more meaningful life in the process.

Perhaps I should explain exactly what I mean by the word "goal." A goal is always something specific, measurable. And so one way to make sure you keep a goal is by having something to measure it by—like "repaint the living room by Christmas."

Sometimes people don't believe in goal setting because they think they should live for the present, not worrying about the future. But, ironically, goal setting helps you worry *less*. Each day you do something concrete about your goals. And feeling good about the day's accomplishments helps you live in the present, feeling good about life *now*.

Now, I know that nothing is more discouraging than comparing yourself to highly motivated persons who can get through a long list so fast it makes you dizzy! I'm bothered by efficiency experts who measure every minute with "coffee

spoons," and who seem to place little value on spontaneity, creativity, and time for people.

But on the practical side, I know that spontaneity must be tempered with discipline. And that a "laid back" approach to life must be balanced with realistic goals in order to accomplish what I really want to get done in life.

Whether it's an everyday goal like washing the windows or a more ambitious goal like helping set up a group home for brain-damaged persons, goals are what keep us moving, looking ahead, living.

But for most of us the problem isn't in setting, but accomplishing them. But how do you keep time from leaking away in unplanned TV watching, yakking, or busywork?

One way is to "go public" with your goals. A friend of mine keeps her list of goals for the year right inside the cupboard door where she stores all her plates, cups, and glasses. It's a place where she sees it frequently, but not quite as public and open to view as if she kept it on the bulletin board. After all, goals are sometimes rather private, like one of hers, "Encourage, rather than nag husband."

But some of her really close friends and relatives—the ones she allows to help wash dishes—are interested in her list of goals. Her sister asked one day, "Well, how are you doing on your goals for the year?"

It was time for honest confession. "Well, I do pretty well on spending free time with my daughter, and on writing for at least two hours a week. I did pretty well on the exercise goal for a while—and I'm really trying hard on the "nagging" one. But I really have failed on the "spending time reading the Bible and in prayer."

When you aim at nothing, you can be sure to hit it. But I'd rather live by the philosophy that it is possible to set goals I can keep, and have a more meaningful life in the process!

Margaret Foth is speaker on *Your Time*, a broadcast of Mennonite Media Ministries. This article is from a broadcast script.

Upper Volta development projects well received

Ed Bauer, in Dedougou, Upper Volta, talks with a woman who is quite happy with her "modern" cement-cast cookstove, a step up from the traditional wood burner she previously used outside her mud house. Mennonite Central Committee-trained masons use cement left over from casing wells to make these stoves for villagers. The stoves are much cleaner than the open burners and greatly conserve wood, a critically important attribute in a

country where women sometimes spend half their day searching for wood to burn.

The benefits of cooperative work by several mission and relief agencies are exemplified in the village of Poundou, Upper Volta. A government extension agent helped these women learn vegetable gardening. The well, dug by villagers, was cased by MCC trained masons. The windmill, pump, and holding tank were donated by residents of a small town in France who are interested in outreach to third-world people.

The drought-stricken country of Upper Volta is one of the poorest nations in the world with an annual per capita income of less than \$175. Every year near the end of the dry season, there are many deaths due to starvation. In recent years the Upper Volta government, aided by a number of international relief and development agencies, has built dams and large reservoirs to catch water during the rainy

The Mennonite Church, through its service agencies, has traditionally responded to urgent need on an emergency basis. But it also sees the necessity of long-range development, teaching the needy to care for themselves thereby decreasing the debilitating effect of dependency on foreign resources. This story and these photos illustrate some of the work that is being done in Africa's Upper Volta. Gretchen Maust and her photographer husband traveled in Africa earlier this year taking notes and shooting photos of such projects.



season from June to September. The government is also cooperating with agencies such as MCC that are working on well construction. Building wells is a major endeavor because of the depth of the water and looseness of the soil.—Gretchen Hostetter Maust.

Plans take shape for the eleventh MWC Assembly

"How soon should I register? Where can I find lodging?" ask many Mennonites in anticipation of the 11th assembly of the Mennonite World Conference in Strasbourg, France, on July 24-29, 1984. Answers to these and many other inquiries are now becoming clear as conference planners develop more complete plans and accommodations.

The 11th assembly will open on Tuesday evening, July 24, and continue until Sunday, July 29. Strasbourg's Palais de Congrès and the Hall Rhénus in the adjacent Wacken fairgrounds will serve as the location for all assembly sessions.

Under the theme "God's People Serve in Hope," proposed by the July 1981 meeting of the MWC General Council in Nairobi, the program committee has outlined a daily program schedule.

The program provides for a morning assembly with Bible study, prayer, music, and a major presentation based on the conference theme. Following a recess, emphasis will be placed on small discussion groups and cross-cultural encounters. The afternoon will offer a variety of events, including work groups, special interest groups, and music. Through music, testimonies, and other special events, the evening assembly will be more celebrative in character.

A three-week international youth work camp is planned in connection with the conference. Youth will be involved in various ways. Special youth activities are being organized, although the main sessions are designed to include youth.

Official languages for the conference will be English, French, German, and Spanish.

To adequately accommodate the expected 5,000 participants from six continents, MWC will send out pre-registration forms in September and October 1983. Mennonite congregations throughout the world will receive the forms along with travel and housing information.

Expenses for the Mennonite World Conference XI Assembly will be covered by registration fees. For this reason, conference planners request each participant to register. Only those displaying a registration badge will be admitted to the sessions.

A daily registration will not be available. However, those unable to attend the entire conference will be able to register on a part-time basis.

Participants are also encouraged to attend the *entire* conference. This will provide greater

church news

continuity and more significant involvement in the conference sessions.

For travel arrangements, North American participants are encouraged to use the services of Menno Travel Service, the official travel agency for the 11th Assembly. All offices of Menno Travel Service will offer a variety of tour packages for those planning additional travel throughout Europe or the Middle East. These offices will also arrange independent travel for those traveling alone as well as for those who plan only to go to the 11th Assembly and return immediately thereafter.

Limited air service to Strasbourg is available from London and Paris. Other major airports within reasonable distance include Brussels, Luxembourg City, Frankfurt, and Basel. An airport pickup service will be provided from Strasbourg and Basel only. Good rail and bus routes connect Brussels, Frankfurt, and Luxembourg City to Strasbourg.

Menno Travel Service will also act as the official North American agent for housing arrangements. Here conference participants may choose from a variety of housing possibilities, including hotels, hostels, university dormitories as well as campground facilities. Large blocks of space have been reserved and are obtainable through Menno Travel Service.

MTS will also make housing accommodations available to other travel agents. Interested persons are requested to contact Menno Travel Service, 102 East Main Street, Ephrata, PA 17522, or any other MTS office.

Prices listed for hotels, hostels, and dormitories normally include a continental breakfast. One meal per day will be covered in the registration package. Various options such as restaurants and snack bars will be available for the third meal.

Overall costs for a five-day stay are difficult to anticipate due to fluctuations in currency rates and uncertainty of inflationary factors. Conference planners cite U.S. \$25-40 for single rooms and U.S. \$20-30 for double as current per person hotel rates.

Estimates given for hostels and dormitories range from U.S. \$8-12 dollars per person. These costs are dependent on facilities and number of persons in a room. All price estimates are inclusive of service, taxes, and a continental breakfast.

The registration fee is also dependent upon various factors such as exchange and inflationary rates. Currently a fee for registration of U.S. \$70-80 per adult is foreseen. Special rates will be offered for spouses, youth, and children.

A feature not covered by the registration fee will be a tour of Alsace offered during the afternoons of the conference. Information regarding walking tours of Strasbourg will also be available.

Menno Travel Service will be arranging a wide range of tours both before and after the conference. These include a variety of Mennonite history and heritage tours.



Charter Hall Lodge, for families and groups from historic peace churches.

Retreat set up for peace church constituents, Upper Chesapeake

Four families, all of Mennonite heritage but presently active in Long Green Valley Church of the Brethren outside Baltimore, Md., have joined together to buy a turn-of-the-century hunting lodge on the Upper Chesapeake Bay. The purpose is to provide a retreat center at Charter Hall Lodge for families and church groups from the historic peace churches.

This is more than a camp—year-round facilities—yet less than a motel. A young Mennonite couple, Glenn and Jerry Longacre, are the caretakers in return for the three-bedroom cottage attached to Charter Hall. The five bedrooms in the two-story lodge accommodate 20 persons with four bathrooms, large

living room, dining areas, and furnished kitchen.

So far the lodge has served as a staging center for a mission youth group as they studied and learned to work together before departing for church renovation projects in Dominican Republic and France.

Rental groups have included family reunions, church board retreats, Sunday school picnics, and a group of young families. The lodge opened on July 1 and will be available for fall and winter use. The supporting families are: John and Jean Huang, Sid and Mildred Kreider, H. Carl and Mary Stephen, and Jan and Dave Sack.

South Central and Western districts to meet conjointly

"Kingdom Living," as pictured by Paul in Acts, will be the theme of the joint session of the South Central and Western District Conferences, October 22-24, on the Hesston and Bethel College campuses. General sessions of the conference will be held in the new Yost Center of the Hesston College campus while the Saturday evening men's and women's banquets will be held on the Bethel College campus.

Willard Swartley, professor of New Testament at Associated Mennonite Biblical Seminaries, Elkhart, Ind., will be the Bible lecturer. Swartley will speak at the first joint session on Friday evening on "God's Kingdom Surprise, an Overview of Acts." On Saturday morning he will speak in the general session on "The Power of the Servant King," followed by responses from Calvin King and Richard Ratzlaff. The concluding message will be in the final session of the conference on Sunday

afternoon on the subject "Societal Effects of Kingdom Witness, Then and Now."

One of the highlights of the conference will be the first rendition of the musical drama *Time Will Tell*, written by James Juhnke and Harold Moyer of the Bethel College faculty. The drama is based on Acts and will be presented by a musical group from Hesston College.

The joint youth conference will be held in the Hesston Mennonite Church, beginning with a picnic on Friday evening and concluding on Sunday morning. The theme of the youth conference is "Vision '82."

There will be no mass worship service Sunday morning. Conference guests are invited to attend the hosting congregations. The conference climaxes Sunday afternoon with the final lecture by Swartley, music by the joint Bethel and Hesston College choral groups and communion.

The South Central and Western District Conferences met in joint session 12 years ago.

The South Central Conference is a regional branch of the Mennonite Church and was founded in 1876. Today it is composed of 50 congregations with a membership of more than 4,000. It covers a six-state area including one state in Old Mexico.

Thirty volunteers commissioned, Eastern Board appointees

Thirty persons serving with the Eastern Mennonite Board of Missions, Salunga, Pa., spent the week of Sept. 5-10, in voluntary service orientation at Central Manor Campground, Washington Boro, Pa.

The volunteers and their assignments are:

First row (left to right): Dale Hernley, Elizabethtown, Pa., maintenance in Philadelphia, Pa.; Kenton Bontrager, Kalona, Ia., teacher aide in New York City, N.Y.; Philip Robertshaw, Rifton, N.Y., builder in John's Island, S.C.; and Duane Eby, Greencastle, Pa., construction and home repair in Elmira, N.Y.

Second row: Teresa Mummau, Elizabethtown, Pa., day-care worker in Anderson, S.C.; Mary Stallworth, Atmore, Ala., teacher aide in Philadelphia, Pa.; Beverly Prigg, Lincoln University, Pa., headstart in Elmira, N.Y.; Noel and Gloria Miller, and son Nathanel, Harrisonburg, Va., teacher (Noel), child care (Gloria) in Americus, Ga.; and Donald Sauder, Manheim, Pa., home repair in John's Island, S.C.

Third row: Sylvia Witmer, Hagerstown, Md., teacher aide in John's Island, S.C.; Ruth Hostetler, Morton, Ill., teacher aide in Homestead, Fla.; Marlene Hess, Pequea, Pa.,

The Western District Conference is under the General Conference Church with 67 congregations and a membership of almost 14,000. Seven congregations hold membership in both conferences. A Mennonite membership of more than 18,000 people will be represented by their delegates when the conference convenes on Oct. 22.—Justice Holsinger

secretary in Americus, Ga.; Lois and Lowell Showalter, Harrisonburg, Va., respiratory therapy aide (Lowell), teacher aide (Lois) in Cottage City, Md.; and Sandra and DeVon Groff, teacher aide (Sandra), maintenance (DeVon) in Philadelphia, Pa.

Fourth row: Jean Swartzentruber, Scottsdale, Pa., teacher aide in Homestead, Fla.; Beth Hess, Harrisonburg, Va., teacher aide in Homestead, Fla.; Janet Herr, Elmira, N.Y., hospital work in Birmingham, Ala.; Paul Enns, Altona, Manitoba, hospital work in Washington, D.C.; John Allen, Philadelphia, Pa., van driver in Homestead, Fla.; Harold Shenk, Atlanta, Ga., repairman in Corning, N.Y.; and Keith Ranck, Elmira, N.Y., van driver and maintenance in Homestead, Fla.

Fifth row: Eileen Kurtz, Morgantown, Pa., hospital work in Elmira, N.Y.; Dolores Martin, Leola, Pa., Spanish community work in Philadelphia, Pa.; Beth Wyse, Archbold, Ohio, secretary in Elmira, N.Y.; Lori Weiler, Plymouth Meeting, Pa., development center in Syracuse, N.Y.; Kathy Resh, Lebanon, Pa., teacher aide in Mobile, Ala.; and Brian Weaver, Cleona, Pa., home construction in Americus, Ga.



New museum opened in Walnut Creek, Ohio

"Early Swiss and German Settlers in Northeastern Ohio" is the theme of the German Culture Museum's opening exhibit, which will run through Nov. 13 in Walnut Creek, Ohio.

According to Stanley A. Kaufman, who is professor of art at Eastern Mennonite College, settlers from a wide variety of Swiss and German backgrounds brought their cultural traditions with them when they came to Holmes, Tuscarawas, and Wayne counties in the early 1800s. In addition to Amish and Mennonites, some of the settlers came from Swiss and German Reformed backgrounds.

Together, these groups produced a German culture "unique to the area," Kaufman said. They also developed a common language out of the mixture of Swiss and German dialects. While often called Pennsylvania German (or "Dutch," from the original "deutsch"), the language is so different from the variety spoken in Pennsylvania that "it might well be called 'Ohio German.'"

Although "antique dealers have been buying things from there for years," the crafts, tools, and material culture of the area have never been studied, Kaufman said.

A native of Berlin, Ohio, Kaufman founded the nonprofit Heritage committee in 1975 in an attempt to preserve an Amish bishop's house built in 1851. The group was not able to prevent the house from being torn down, but went on to other projects such as the restoration of an 1889, one-room schoolhouse listed on the National Register of Historic Places.

According to Kaufman, the idea of a museum in Walnut Creek originated as early as 1938 with Ed Schlabach. Schlabach and Wayne Hochstetler of Walnut Creek began collecting heirlooms, crafts and other items.

After Schlabach's death several years ago, his sister Ruth and brother Arleigh, along with Hochstetler and his wife, Ila, gave the 2,200-item collection to the Heritage committee.

A separate board appointed in 1980 by the Heritage committee administers the museum. Kaufman is curator of the opening exhibit. According to Kaufman, the museum group hopes to exhibit items representative of "the whole northeastern Ohio Germanic population."

The exhibit includes Bibles, copies of *The Martyrs Mirror*, family records, furniture, baskets, pottery, and textiles. Many of the items belonged to three early settlers: Jonas Stutzman, an Amishman who became the first white settler in Holmes County in 1809; Peter Landis, a Mennonite farmer who came to Wayne County in the 1840s; and Nicholas Jaeger of the Reformed tradition, who immigrated from Switzerland to Holmes County in 1852.

The exhibit is open from 11:00 a.m. to 3:00 p.m. Monday through Thursday and 11:00 a.m. to 4:30 p.m. Friday and Saturday.

Revival of an old craft, Egypt

Dennis Maust (right), a worker in El Arish, Egypt, weighs yarn spun by local Bedouin women. Maust will take the yarn to a dyer and will then take the vibrantly colored wool—predominantly red, green, blue, and black—to weavers who make rugs using traditional patterns. Reviving the ancient art of rug weaving, passed on within Egyptian families, has given these women new earning capabilities to bolster their subsistence level incomes.

Maust has been serving as a liaison between the various craftspeople in order to encourage rug weaving, which seems to be a slowly disappearing art in that area. People from more urban areas in Egypt are willing to pay a fair price for the beautifully handcrafted rugs. Maust is hopeful that once the rural craftspeople establish a network to secure their materials and a market to make the tedious and time-consuming work worthwhile, the craft will meet with renewed interest. Shopkeepers in the capital city of Cairo seem eager to sell the rugs in their shops. Maust and his wife, Rachel Hess-Maust, recently moved to Peshawar, Pakistan, to complete a three-year Mennonite Central Committee term. MCC has had a long history of involvement in Egypt.—Gretchen Hostetter Maust



Renewal services loses secretary to pastorate

R. Herbert Minnich, Mennonite Renewal Services executive secretary, resigned on Sept. 10 to accept a call to be pastor of Pleasant View Mennonite Church near Goshen, Ind.

Herb and his wife, Shirley, are charter members of MRS. He has been its "servant administrator" ever since it was formed in October 1975. The first two years were "voluntary service" and since the summer of 1977 Minnich has served on a part-time basis, gradually increasing to 60 percent in this year.

Shirley will be a pastoral assistant at Pleasant View, with responsibilities in counseling, visitation, and relating to women.

Minnich guided MRS through its fledgling years, including the era of large conferences, forging relationships with official leaders of the Mennonite Church, and the lengthy process of incorporation and IRS registration. He thinks the development of the annual meetings with their combination of business, inspiration, and vision is one of the most significant services of his administration.

In his letter of resignation to the executive committee, Minnich wrote, "I believe deeply in the role MRS is playing in the Mennonite Church. . . . I pray that the executive committee will be given special wisdom in discerning our task and in choosing the person to serve as executive secretary in the years to come."

Symposium II to explore conservation and ecology issues

"In order to achieve and maintain a high quality of life in the decade of the eighties and beyond we must make peace and work together with our environment," says Jim Horsch, new executive director of Laurelville Mennonite Church Center. "Our attitudes and actions toward the environment are crucial."

"It is the ultimate peace issue facing the church and world today," say John A. Lapp and Calvin Redekop.

"Wasteful use of resources whether for economic or political ends, and violation of the resources and rights of others for immediate and selfish gain, including the treatment of all living creatures must end," continues Horsch. "All human activity must be brought under the discipline of God's Spirit in order for all people to experience the reality of 'shalom' which God seeks to bring into their lives. As participants and instruments of God's shalom, the church must be on the forefront leading the way toward this goal."

LMCC will sponsor Symposium II on the theme "Conservation/Ecology—A Mennonite Mandate." This event will be held at the Center, this year end, Dec. 27-30.

"Mennonites are well qualified to speak on the issues of conservation and ecology. As a rural people, who have lived close to the soil for most of their history, they know firsthand the very fragile nature of the environment and the value of careful stewardship of the resources for the good of all peoples. Mennonites know that once this basic building block is exploited, misused, or destroyed, the result will be suffering, hunger, social and

political disorder, not only in this generation, but for generations that follow," says Horsch.

During Symposium II the conservation and ecology theme will be addressed from ten different perspectives. Titles for these major addresses include: "Ecology: The International Political Prospect," "Dominion Reinterpreted," "Success and Failure in International Development," "New Directions Needed in American Agriculture," "The Message from American Native People," "Our Heritage Speaks to Conservation/Ecology," "A Family Conservation Model of Reduced Expectations," "A Mennonite Institutional Model for the 21st Century," and "A Mennonite Response to the Ultimate Peace Issue." As reflected in these titles, the scope of Symposium II is global in nature and is linked to the past, present, and future experience of Mennonites and all of God's people.

Among the roster of those addressing the gathering are Franklin Bishop, Don Blosser, and John A. Lapp, Goshen College; Ron Gingerich and Al Keim, Eastern Mennonite College; Mark Charlton, Niagara Christian College; Calvin Redekop, Conrad Grebel College; and church leaders John Ruth and Mary Beth Lind. In addition an equal number of persons will serve as respondents to the above major addresses.

Planners of this event include John A. Lapp, Goshen College; John Stoner, Mennonite Central Committee; Robert Yoder and Edgar Metzler, Mennonite Board of Congregational Ministries; David E. Hostetter, James Metzler, and James E. Horsch, Laurelville. Arnold

Cressman, Laurelville, chaired the committee and conceptualized the theme.

Participation in Symposium II is open to all interested in exploring this issue and helping the church find a way toward a productive and fruitful life in the future.

Signs of oppression

Two years in the Philippines and eight weeks recently spent in India have given Goshen College assistant professor of home economics Marilyn Johnson an interesting perspective on what she calls "the signs of oppression and the programs that attempt to ease that oppression."

Johnson was one of 16 Indiana academics who visited India this summer as participants in the Indiana Consortium of International Programs (ICIP)/St. Mary's College Group Project Abroad.

"The visit gave me valuable insight into another social system," said Johnson, a nutritionist who served in the Philippines as a Peace Corps volunteer. "For example, while I saw more starvation in the Philippines than in India, social oppression seemed more severe in India."

Signs of that oppression were evident from Johnson's first day in India. "We saw that the caste of people who scrubbed the toilets and floors at our hotel was considerably lower than those who got to wear white jackets and wait for tips in our rooms. But, they were lower than the people at the front desk; and they were all lower still than the rich people who came to the hotel for dinner."

But the oppression that Johnson perceived "went far beyond the caste system." Particularly striking to her was the rate of illiteracy, which she estimated to be about 75 percent. "For such a large country that was under Western rule for so long, I found that very surprising," she said, adding that "even in the Philippines, for all its problems, there are many more educational opportunities and a much higher literacy rate."

The Goshen College professor was able to observe something of the role of women in India, a topic which interests her. "We as a group met a great many very dynamic Indian women in the roles of lecturers and guides. Many of the faculty women we met at the colleges we visited were brilliant, extremely articulate, and working very hard to raise the status of Indian women."

"But those were the exceptional, educated women. Although we came away with a strong sense of the warmth and strength of the Indian woman, we saw in the villages that the women were kept very much in the background. In the Muslim section of Kashmir, the women are covered in a tent of black that reaches from their eyes to their ankles. And in any public place, like airports and train stations, the absence of women is very striking."

"We met Indira Gandhi and other govern-

mennoscope



Robert and Anna with Brendon, Devon, and Glory Nolt at Freeport Mennonite.

The installation service for Robert E. Nolt as pastor of the Freeport Mennonite Church (Ill.) was meaningful, reports Ruth Graybill. The congregation felt as though it had a part in the service. During the morning worship, when the Nolt's were received as members, congregational representatives participated by the laying on of hands. In the afternoon service, during the prayers of dedication, visiting ministers took part in the same way. Present were Edwin Stalter, Aaron Nice, Wayne Hochstetler, and Paul Sieber. The receiving line provided opportunity for affirmation and fellowship, wrote Graybill. Hochstetler, of Arthur, Ill., spoke on "God's Flock Is Alive" and Stalter, conference minister, led in the covenant of installation and prayer of dedication.

Eastern Mennonite College and Seminary has developed a speakers' bureau for churches, schools, clubs, and civic organizations. A catalog listing more than 50 faculty and staff and topics as music and drama groups may be obtained by writing J. Frederick Erb of the

ment leaders, and we kept hearing from them that Indian women are now equal. But that's only on paper. The 'working women' are a tiny minority, and they are paid less than men. The women who work on farms and in the countryside aren't considered 'working.'"

The purpose of the ICIP—sponsored trip was the development of an interdisciplinary learning/teaching package on India. Johnson will write her chapter on nutrition and Indian development projects.

"One thing I'll stress in the chapter is the tendency in development projects to 'reinvent the wheel,'" Johnson said. "We visited one project in which all the preschool children in a province were being given a free lunch each day. It sounds nice, but a project like that has absolutely no effect on the overall social system—in fact, it reinforces a system based on begging and handouts. The most progressive programs abandoned the practice of giving handouts 20 years ago."

college and seminary relations office at EMC, or by calling (703) 433-2771, ext. 207.

The 1982 convention of the Mennonite Economic Development Associates will be held in Winnipeg, Man., Nov. 11-14, and is expected to attract several hundred Mennonite business and professional people from across the continent. A special feature of this convention will be two pre-convention seminars on Thursday, Nov. 11: "The Manager and the Organization" and "Working at Money and Economic Issues." The theme for the convention is: "Full Value: Where Faith and Economics Meet." The two main speakers will be Calvin Redekop, professor of sociology at Conrad Grebel, Waterloo, Ont., and Irving Hexham who teaches in the department of religion and the faculty of administrative studies at the University of Manitoba. All sessions will be held at the Holiday Inn (downtown). Persons interested in attending should contact MEDA for full information at 201-1483 Pembina Hwy., Winnipeg, Man., R3T 2C8, or by phone at (204) 475-3550.

Mennonite Disability Services has designated Oct. 17 as Disability Awareness Sunday. The purpose of this Sunday is to recognize the gifts and contributions of persons with disabilities and to look at their needs. MDS is an agency of Mennonite Central Committee and information can be obtained from Dean A. Bartel, Box 370, Elkhart, IN 46515.

Diane Yoder of Walnut Creek, Ohio, is beginning a two-year term of service with Mennonite Central Committee in Hazard, Ky., where she will be working with the department of social services. Her parents are Ken and Marilyn Yoder of Walnut Creek, Ohio, where Diane is a member of the Walnut Creek Mennonite Church.



Diane Yoder

Scott Holland and Bob Knapp were installed as copastors of the First Mennonite Church, Canton, Ohio, on Sept. 12. Willis Sommers was installed as minister of visitation. Richard F. Ross, area overseer, officiated at the service. Scott served formerly at Pittsburgh, Pa., and was ordained by the Allegheny Conference. He was formerly from Canton, Ohio. Bob has been licensed by the Ohio Conference and has served the congregation as interim pastor for the last year. Willis has been a member of the First Mennonite Church for many years. Scott's address is 1939 Third St., S.E., Canton, OH 44707; Bob's address is 703 13th St., N.W., Canton, OH 44703, Phone (216) 452-1258; Willis's address is 9821 Louisville, N.E., Louisville, OH 44641. Phone (216) 875-1377.

"Mennonite Voices on Nuclear Energy—A Working Conference" is scheduled for Oct. 29-31 at Conrad Grebel College. For the first session, Friday evening, and the final session, Sunday afternoon, the general public is invited to attend. Sessions two to five are the "working sessions." It is hoped that participants will have read available material in advance to better enable these sessions "to be times of shared discussion and discernment. The resource people have been asked to submit some materials in advance and these will be shared with those who pre-register. The content will be substantive and technical in nature. Gloria Eby Martin will moderate all sessions. Write Bruno Baerg, c/o MCC (Ont.), 50 Kent Ave., Kitchener, Ont. N2G 3R1, or call (519) 745-8458 or 885-4479.



Supplies received in Kampuchea

Mennonite Central Committee has received official notice that the canned beef and soap it shipped here have been distributed to returning refugees, hospitals, and Provincial Health Services clinics. Shipped were 570 cartons (10 tons) of beef to the United High Commissioner for Refugees (UNHCR) for use in its returnee program. Since 1981, UNHCR, through the Kampuchean Red Cross, has been distributing "returnee kits" to the large number of Kampuchean returnees to their native provinces after their flights to Vietnam, Laos, and Thailand to escape the violence of the 1970s. KRC personnel distributed one can of MCC beef with each UNHCR "returnee kit" to the returning refugees in Svay Rieng, Prey Veng, and two provinces in western Kampuchea. A total of over 13,000 cans of beef were distributed. Fred and Minh Kauffman of West Point, Neb., MCC workers in Kampuchea, participated in the distribution of beef at three locations. Reports Kauffman, "The distributions were well organized and orderly." Khmer acquaintances of Kauffmans "were

confident" that the villagers would utilize the canned beef properly.

The Mennonite Experience in America, Conference IV, will be held at the Mennonite Brethren Biblical Seminary and Fresno Pacific College, Fresno, Calif., Oct. 21-23. Theme of the conference will be "Mennonite Pluralism." The conference is sponsored by the Mennonite Experience in America Project, Center for Mennonite Brethren Studies (Fresno), Mennonite Brethren Biblical Seminary, and Fresno Pacific College. Some of the North America's most well-known Mennonite historical scholars will be giving lectures. For additional information, registration, and lodging arrangements, write Paul Toews, 4824 East Butler Ave., Fresno, CA 93727.

The Forks Mennonite Church, Middlebury, Ind., plans to celebrate the 125th anniversary of its founding, Oct. 8-10, with a Friday evening service and all-day meetings on Saturday and Sunday. Guest speakers include J. C. Wenger, Goshen, and former pastors Don Yoder, Phoenix, Ariz., and Sylvester Haarer, Shipshewana. The Choraleers, a singing group from Lancaster, Pa., will provide some of the special music for the weekend. The group is sponsored by Arnold and Maietta Moshier. John J. Yoder is the present pastor. J. C. Wenger has written a new and comprehensive history of the congregation. A commemorative plate with a picture of the church has also been issued. Both items will be available during the celebration. Former members and friends are cordially invited to attend.

The Kern Road Chapel has changed its name to Kern Road Mennonite Church. The new address is P.O. Box 2973, South Bend, IN 46680.

Peter J. Dyck will be the featured speaker at the eight regional MCC assemblies to be held this fall throughout the West Coast from Oct. 22 to Nov. 14. Dyck will be speaking on the theme, "Witnessing in Word and Deed." His life has touched every part of the organization's history. In addition to messages by Dyck, the MCC assemblies will offer the opportunity to hear how MCC witnesses in word and deed around the world through the audiovisual presentation, *The Everlasting Arms*. Locations of the MCC Assemblies are as follows: *Washington Assembly*, Friday, Oct. 22, Ferndale Good News Fellowship, Ferndale, 7:30 p.m.; *Idaho Assembly (in Nampa)*, Saturday, Oct. 23, First Mennonite Church, Nampa, 7:30 p.m.; *Idaho Assembly (in Aberdeen)*, Sunday, Oct. 24, First Mennonite Church, Aberdeen, 5:30 p.m.; *Oregon Assembly*, Sunday, Oct. 31, Western Mennonite High School, Salem, 6:00 p.m.; *Bay Area California Assembly*, Nov. 5, Lincoln Glen M. B. Church, San Jose, 7:45 p.m.; *Central California Assembly (in Reedley)*, Sunday, Reedley M. B. Church, 4:00 p.m.; *Central California Assembly (in Fresno)*, Sunday, Nov. 7, North Fresno M. B. Church,

7:45 p.m.; *Arizona Assembly*, Saturday, Nov. 13, Sunnyslope Mennonite Church, Phoenix, 2:00 p.m.; *Southern California Assembly*, Sunday, Nov. 14, Upland BIC Church, 7:30 p.m. Seminars, business sessions, displays, and fellowship times will be part of many of the assemblies. Details of the assemblies will be available in local churches on the West Coast.

The Sword and Trumpet Organization based at Harrisonburg, Va., has announced a second conference on basic biblical beliefs to be held at Irwin, Ohio, Nov. 19-21. This year's conference will be held on the campus of Rosedale Bible Institute, and follows immediately upon Rosedale's annual minister's week program which will close on Thursday evening, Nov. 18. The conference begins at 8:50 a.m. on Friday, Nov. 19, and runs through noon Sunday, Nov. 21. Sessions will focus on the inspiration and interpretation of Scripture, the person and work of Christ, and the church relating to end time events. The meeting is open to all who may be interested. Meals and lodging will be provided locally.

Sporadically Mennointe writers get together for interaction and inspiration. The last such meeting was in connection with Mennonite World Conference in Wichita, Kan., in 1978. Bethlehem 83 next August at Lehigh University in Pennsylvania is projected for another similar opportunity. To gauge attendance, journalists of every stripe—writers, editors, free-lancers, English teachers, whomever—are invited to indicate interest to convener Willard Roth, Box 370, Elkhart, IN 46515.

Special meetings: Samuel Janzen, Harrisonburg, Va., at West Union Mennonite Church, Parnell, Iowa, Nov. 14-17.

New members: Phonh and Sommay Sinbandith at Central, Archbold, Ohio. Leonard and Esther Rohrer by confession of faith at Leetonia, Ohio.

readers say

I really enjoy *Gospel Herald* and it has really been a help as I grow in Christ and learn of my new Mennonite heritage. I have been involved at Fredericksville Mennonite Church for the past eight years as a first-generation Mennonite. I find your publication helpful.—**Barry J. Eckhart**, Barto, Pa.

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Sometimes when I read an article or letter in the *Gospel Herald*, I have an urge to meet this person who so beautifully reflects Christ. That was my reaction when I read the letter in the Aug. 24 issue by Christine Thomson. Thanks for a stimulating periodical that I wouldn't like to be without.—**Rachel Smucker**, Markham, Ont.

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I was especially glad for your editorial on choosing gifts without voting (Aug. 31). Perhaps you would suggest ways to do that which really do discern gifts. Our congregation has very nearly eliminated the rejection thing. But our method does not do well on finding and calling gifts.—**Henry Shank**, Apple Creek, Ohio.

births

Albrecht, Curtis and Mary (Nissen), Tiskilwa, Ill., first child, Candis Marie, July 18.

Bender, Dale and Wanda (Schrock), Shipshewana, Ind., second child, first son, Chadwick Edward, Mar. 28.

Good, Clint and Mary Ann (Buckwalter), Goshen, Ind., first child, Bethany Laurel, Sept. 9.

Helmus, David and Linda (Nolt), Lancaster, Pa., first child, Nora Ashley, Aug. 25.

Helmuth, Steve and Joy (Roth), Tulsa, Okla., third child, second daughter, Katherine Lyn, Sept. 11.

Kauffman, Ed and Gay (Geartz), Agatha, Ont., second son, Sean Michael, Aug. 29, 1982.

Kaufman, Dean and Terri (Cusey), Manson, Iowa, second child, first son, Lucas Tyler, Sept. 5.

Kennell, Mervin and Jenny (Jenkins), Sarasota, Fla., first child, Linda Kate, Sept. 7.

Mast, David and Janet (Martin), Elverson, Pa., second daughter, Leah Alison, June 25.

Schrock, Joe and Mary (Thomas), Goshen, Ind., first child, Steven Christopher, July 23.

Stahly, Bruce and Barbara (Yoder), Goshen, Ind., second son, Thomas Andrew, Sept. 3.

Steiner, Roy and Ruth (Siegrist), Orrville, Ohio, fourth child, first daughter, Karmen Renae, Aug. 27.

Stutzman, Morris and Diane (Whittier), Wooster, Ohio, third child, second son, Eric Morris, Aug. 18.

Swartz, Lyle and Fern (Miller), Turner, Mich., first child, Monica Joy, Jan. 29.

Swartzendruber, Ron and Pat (Schlegel), Shickley, Neb., third child, first daughter, Sarah Ann, Aug. 28.

Wesselhoeft, Paul and Mary Lou (Yoder), Grand Ridge, Fla., fourth child, second son, Pierre Chamot, Sept. 12.

Zimmerman, Roy and Linda (Witmer), East Peoria, Ill., first child, Ryan Jay, July 12.

marriages

Bucher—Baldwin.—David E. Bucher, Alexandria, Va., Calvary cong., Brewton, Ala., and Elizabeth A. Baldwin, Cortland, N.Y., by John K. Hershberger, Sept. 11.

Beebe—Falb.—Danny Lee Beebe, Calico Rock, Ark., and Miriam Eileen Falb, Kidron, Ohio, by Don Penner, June 20.

Cunningham—Litwiller.—Eddie Cunningham, Pekin, Ill., Baptist Church and Nancy Litwiller, Hopedale, Ill., Hopedale cong., by Aden J. Yoder, Sept. 11.

Fisher—Helmuth.—Richard G. Fisher, Logan, Ohio, and Donna Helmuth, Plain City, Ohio, both of Turkey Run cong., by Carl J. Wesselhoeft and Robert Fisher, brother of the groom, Sept. 11.

Hafer—Good.—Brian Hafer, Chambersburg, Pa., and Joanne Good, Chambersburg, Pa., Marion cong., by Tom Dunaway, Sept. 4.

Horst—Eshleman.—Lloyd Horst, West Salem, Ohio, Wooster cong., and Carol Eshleman, Walnut Creek, Ohio, Walnut Creek cong., by Alvin Kanagy, Aug. 28.

Jones—Weaver.—Walter Jones, Martindale, Pa.,

and Karen S. Weaver, Denver, Pa., both of Bowmansville cong., by Luke L. Horst, Sept. 11.

King—Brown.—Glenn King and Judy Brown, Dalton, Ohio, Oak Grove cong., by Peter B. Wiebe, Aug. 14.

Lindner—Norberg.—Scott Lindner, Tiskilwa, Ill., Willow Springs cong., and Jolene Norberg, Tiskilwa, Ill., Lutheran Church, by C. Carl Eklof, Aug. 7.

Martin—Horst.—Mervin S. Martin, East Earl, Pa., and Glenda Mae Horst, Terre Hill, Pa., both from Bowmansville cong., by Luke L. Horst, Sept. 11.

Meyer—Wiebe.—Stephen Meyer, Rittman, Ohio, Smithville cong., and Rachel Wiebe,

Smithville, Ohio, Oak Grove cong., by Peter B. Wiebe, Aug. 29.

Wengerd—Kandel.—Alvin Wengerd, Apple Creek, Ohio, Walnut Creek cong., and Margaret Kandel, Berlin, Ohio, Gray Ridge cong., by Alvin Kanagy, July 31.

Yoder—Bowman.—Karl Yoder, Orrville, Ohio, Oak Grove cong., and Rebecca Bowman, Orrville, Ohio, Church of Christ, by Peter B. Wiebe, July 10.

Yoder—Kandel.—Wayne E. Yoder, Millersburg, Ohio, and Kaye Kandel, Berlin, Ohio, both of Grace cong., by David R. Clemens, Sept. 4.

Zook—Ford.—Joseph Zook and Iva Ford, both of West Chester, Pa., Frazer cong., by Ray M. Geigley, Sept. 4.

obituaries

Hahn, Ruth, daughter of Gertrude (Felix) Kurtz, was born at Smithville, Ohio, June 13, 1912; died at Sterling, Ohio, Aug. 19, 1982; aged 70 y. She was married to John B. Kurtz, who preceded her in death. She was later married to Raymond Hahn, who survives. Also surviving are 2 daughters (Mary Ann Shirey and Janet Kasseran), 6 grandchildren, one great-grandchild, one brother (Wade), and 2 sisters (Doris Hahn and Marjorie Smucker). She was a member of Oak Grove Mennonite Church, where funeral services were held on Aug. 23, in charge of Peter B. Wiebe; interment in Oak Grove Cemetery.

Kauffman, Ruth, daughter of Noah and Rhoda Alma (Eichorn) Swartzentreuber, was born in Au Gres, Mich., Feb. 10, 1928; died at St. Luke's Hospital on July 24, 1982; aged 54 y. On June 20, 1948, she was married to Delmar Kauffman, who survives. Also surviving are 5 daughters (Rhoda—Mrs. Willie Gonzales, Bonnie—Mrs. Bill Hartwick, Colleen—Mrs. Ron Martin, Kimberly, and Lynette), 3 sons (Dean, Keith, and Eugene), 18 grandchildren, her mother, one sister (Orpha—Mrs. Joseph Knepp), and 2 brothers (Norman and Samuel). She was a member of Riverside Mennonite Church, where funeral services were held on July 27, in charge of Alvin Swartz, Edwin Swartz, Frank Sturpe, and Lyle Swartz; interment in Sims-Whitney Cemetery.

Landis, Lizzie, daughter of William and Katie Moyer, was born on Feb. 10, 1882; died at Eastern Mennonite Home, Souderton, Pa., Aug. 20, 1982; aged 100 y. She was married to Jacob M. Landis, who died on Sept. 8, 1961. She was a member of Salford Mennonite Church. Funeral services were held at Eastern Mennonite Home on Aug. 24, in charge of Willis Miller, John Lapp, and Paul Glanzer; interment in Salford Mennonite Cemetery.

Miller, Albert D., son of Daniel M. and Maryann (Beachy) Miller, was born in Howard Co., Ind., Apr. 8, 1905; died of cancer at Dukes Memorial Hospital, Peru, Ind., Sept. 12, 1982; aged 77 y. On Nov. 24, 1927, he was married to Sarah Ann Christner, who survives. Also surviving are 3 sons (Wilbur A., Daniel A., and Olen), 11 grandchildren, and 9 great-grandchildren. He was a member of Howard-Miami Mennonite Church, where funeral services were held on Sept. 15, in charge of Elam Glick and Lee Miller; interment in Christner Cemetery.

Ramseyer, Ida, daughter of John J. and Anna (Becker) Krabill, was born in Stark Co., Ohio, Jan. 1, 1889; died at Smithville, Ohio, Mar. 23, 1982; aged 93 y. She was married to John K. Ramseyer, who died in 1933. Surviving are one daughter (Arzula Rudy), 2 grandchildren, 2 great-grandchildren, and one brother (Aaron Krabill). She was preceded in death by one son (Warren) and one daughter (Zelta Royer). She was a member of Oak Grove Mennonite Church, in charge of Walter Dyck; interment in Oak Grove Cemetery.

Sauder, Leah M., daughter of Elam and Lavina Martin, was born in May City, Iowa, Feb. 2, 1908; died at Lancaster (Pa.) General Hospital on Aug. 13, 1982; aged 74 y. On Sept. 21, 1929, she was married to Paul L. Sauder, who survives. Also surviving are 2 sons (Roy E. and Mervin), 5 daughters (Elva—Mrs.

E. Robert Bare, Lorraine—Mrs. Robert Rohrer, Marjorie—Mrs. Daniel Stoltzfus, Carolyn—Mrs. Dale Leamon, and Linda—Mrs. Marvin Nissley), 28 grandchildren, 15 great-grandchildren, 2 brothers (Ivan and Ezra Martin), 6 sisters (Anna—Mrs. Aaron Zimmerman, Rachel Martin, Ellen—Mrs. Henry Fox, Lavina—Mrs. Charles Martin, Irene Martin, and Vera Martin). She was preceded in death by an infant son. She was a member of Erb Mennonite Church, where funeral services were held on Aug. 16, in charge of Martin R. Nolt and Lester Zimmerman; interment in Erb Cemetery.

Shellenberger, Wallace A., son of Jonathan and Maggie (Graybill) Shellenberger, was born in Osborne Co., Kan., Nov. 23, 1909; died at Phoenix, Ariz., Sept. 8, 1982; aged 72 y. On May 24, 1936, he was married to Eunice Kuhns, who survives. Also surviving are 3 sons (Wallace, Ronald, and Richard), one daughter (Janet), 8 grandchildren, one brother (Albert Shellenberger), and one sister (Ruth Zook). He was a member of Trinity Mennonite Church where memorial services were held on Sept. 10, in charge of Ray Keim; further services were held at Beth-El Mennonite Church, Colorado Springs, Colo., Sept. 11, in charge of Willard Conrad; interment in Fairview Cemetery.

Wenger, Fannie, daughter of Benjamin and Lydia (Schrock) Gerig, was born at Smithville, Ohio, Sept. 19, 1885; died at Grantsville, Md., Aug. 8, 1982; aged 96 y. She was married to Levi Wenger, who survives. Also surviving are 4 daughters (Florence Sommers, Ann Gunden, Esther Kolb, and Mildred Wenger), 6 grandchildren, 11 great-grandchildren, and one sister (Lydia Gerig). One son (Herbert) preceded her in death. She was a member of Oak Grove Mennonite Church, where funeral services were held on Aug. 11, in charge of Peter B. Wiebe; interment in Oak Grove Cemetery.

Pp. 680, 683 by Robert Maust; p. 684 (3rd col.) by Robb Nickel; p. 685 by Fred Kauffman.

calendar

Mennonite Church Historical Committee, Germantown, Pa., Oct. 5-8
Sixth Women in Ministry Conference, Rockway Mennonite Collegiate, Kitchener, Ont., Oct. 15-17
Inter-Mennonite Bible Conference (Great Lakes Area), Goshen, Ind., Oct. 17-19
South Central Conference (Joint with Western District), Hesston, Kan., Oct. 22-24
Council on Faith, Life, and Strategy, Oct. 28-31
Southeast Convention annual meeting, Miami, Fla., Oct. 29-31
Mennonite Board of Missions, Nov. 3-6
Mennonite Board of Congregational Ministries, Elkhart, Ind., Nov. 5-6
Illinois Conference fall meeting, First Mennonite Church of Morton, Nov. 5-6
Gulf States Fellowship delegate body, Nov. 6, Poarch Community Church, Atmore, Ala., Nov. 6
Atlantic Coast Conference Missions Rally, Nov. 6
Mennonite Economic Development Associates, Winnipeg, Manitoba, Nov. 11-14
Franconia Conference fall assembly, Franconia, Pa., Nov. 13
Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 18-19
Mennonite Church General Board, Lombard, Ill., Nov. 18-20
Northwest Conference fall meeting, Nov. 19-21
Southwest Conference annual meeting, Mt. View Men. Ch., Upland, Calif., Nov. 25-26
Mennonite Board of Education annual meetings on Mennonite education, Chicago, Ill., Nov. 30-Dec. 4

\$314,071

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$314,071.03 as of Friday, Sept. 24, 1982. This is 41.8% of the total needed. Contributions have been received from 324 congregations and 177 individuals. Individual gifts represent \$64,192.62 of the total.

Goal: \$750,000

Dispute over book banning ends with a school board returning books to shelves

A book-banning dispute in Levittown, N.Y., that went all the way to the U.S. Supreme Court ended when the board of the Island Trees Union Free School District voted 6-1 to return nine books to school libraries. The board's action seven years ago in removing the books from senior and junior high school libraries in the district led to a class-action suit on behalf of five students.

When the case reached the Supreme Court last June, that body ruled 5-4 that school boards may be taken to court for banning books. The high court did not rule on the substance of the complaint, but ordered the case sent back to a U.S. district court for trial.

In a statement issued after its Aug. 12 vote, the school board said it had decided to return the books to the libraries to avoid a trial on the merits of the case. It said a trial "would have the effect of surrendering local control of the schools in the courts."

Promoted by TV violence, toy weapons sales soar, monitoring group claims

A growing number of children are trading in their dollhouses and toy trains for toy guns and other "war" games, says a television monitoring group. The prestigious public interest group reported that the sales of "traditional" toys plunged last year: dollhouses down 22 percent; children's board games down 17 percent; and sales of toy trains dipped by about one tenth.

At the same time, the survey said, toy gun sales skyrocketed twofold over the past four years, military board games are "selling very quickly," and "violent videogames dominate a new, multi-billion-dollar market." The report added that "nonviolent" electronic sports and pinball games are "being replaced almost entirely by electronic games having a violent theme."

Drunk driving amendment in New York eliminates automatic permit return

People convicted in New York state of driving with impaired ability due to drinking won't have their suspended licenses returned automatically anymore. Beginning Sept. 1, anyone convicted of driving with a blood alcohol content of between .05 percent and .10 percent must reapply for a license, be retested, and have his driving record reviewed to win back a suspended license.

In addition, under the revised law, people

convicted of driving with impaired ability within 5 years of a previous drunken driving conviction face a mandatory 6-month suspension. Current law gives judges the option of a 3-month suspension, too.

Texas teenager sentenced to death for killing nun; bishop, nuns ask clemency

A teenager convicted of raping and murdering a nun in her convent room has been sentenced to die by injection. In the course of his trial and sentencing, 18-year-old Johnny Frank Garrett was portrayed by his own attorney as a low-life—a thief, an alcoholic, a dope addict. But his case also has been taken up in the Amarillo Roman Catholic diocese as an opportunity to show "tough love" and to demonstrate the meaning of unconditional forgiveness.

The day after the sentencing by a jury of eight men and four women, Bishop Leroy T. Matthiesen said, "I believe in respect for life, even that God-given life that is accused of snuffing out another."

Bishop Matthiesen, who is on record as favoring life imprisonment without parole as a better deterrent to crime than the death penalty, added that, "Instead of condemning the accused to die we need to address ourselves to the root causes of violence as problems in our society."

Three Lutheran churches agree to merger by 1987; voting is near unanimous

On what was called a "most decisive day" in the history of Lutherans in North America, three major Lutheran denominations voted on Sept. 8 to form a single church by 1987. The new church, which does not yet have a name, will combine the Lutheran Church in America, which has 3 million members, with the 2.4-million-member American Lutheran Church and the Association of Evangelical Lutheran Churches, with 108,000 members.

Once formed, the new 5.5-million-member church would be the third largest Protestant denomination in the U.S., behind the Southern Baptist Convention, with 13.6 million members, and the United Methodist Church, with 9.6 million.

U.S. foes of nuclear arms ask Soviet leader to free detained Moscow peacenik

An alliance of American peace groups has petitioned the Soviet Union to free the detained founder of an independent peace movement there and to allow the group to

operate. "Unity in the struggle for disarmament requires that all citizens of the world have the right to form peace movements independent of governmental or quasi-governmental control," said the appeal to Soviet President Leonid I. Brezhnev.

A dozen peace groups held a vigil at the Soviet Mission to the United Nations seeking the release of Sergei Batovrin, 25, held at a psychiatric hospital since Aug. 6. A delegation also met with a mission official.

New poll finds Catholics and Protestants divided by creationism question

Protestants and Catholics are sharply divided on the creationism controversy, says a Gallup survey taken in July. Interviews with a national sample of 1,518 adults 18 years and older found that Protestants believed in the biblical account of creation by 49 to 43 percent, while Catholics agreed with evolutionary theories by 55 to 38 percent.

Of the total number of participants, 44 percent agreed with the statement that "God created man pretty much in his present form at one time within the last 10,000 years." The statement that "man has developed over millions of years from less advanced forms of life, but God guided this process, including man's creation," won the assent of 38 percent.

Nine percent agreed that "man has developed over millions of years from less advanced forms of life. God had no part in this process." Likewise, 9 percent said they did not know. Of those who agreed with the creationist statement, nearly a quarter were college graduates.

Former U.S. Chile aides plan suit against maker of the movie 'Missing'

A former U.S. ambassador to Chile and two other former American embassy officials there reportedly plan a libel suit against the studio that made the movie "Missing." Nathaniel Davis, ambassador to Chile in 1973, Fred Purdy, a former consul, and Ray Davis, who headed the U.S. military advisory group in Santiago, are the plaintiffs in the suit expected to be filed later this year against Universal Studios, *New York Magazine* reported.

The movie is based on the disappearance of Charles Horman, a New Yorker who was later found to have been shot to death, during the coup that overthrew Chilean president Salvador Allende. The magazine says other possible defendants in the suit include Thomas Hauser, author of the book on which the movie is based, and Avon, the publisher.

The Lord's Prayer didn't hurt me

There has been a controversy in the U.S.—and to some extent in the church—over the question of prayer in schools. The move, if I am correct, has been to pass a federal law which would permit public prayer in public schools. The idea is predictably opposed by atheists, Jews, and agnostics and supported by so-called conservative Christians. Indeed, it is probably as a political debt to this latter group that the Reagan administration supports this legislation. (The Helms amendment calling for this recently lost in the senate and so the issue is dead for the present. But it will probably revive in the next session of the congress.)

Mennonites are divided on the issue. Those who favor public prayer in public schools no doubt reason that prayer is a good thing no matter where prayed and that surely the children and the country need all the help they can get. Those who oppose the prayer law are concerned about the ability and/or willingness of the state to promote true religion. They expect that at the best it will be a brand of civil religion which is more civil than religion. Indeed, they would observe, it could well become oppressive to minority points of view such as that of peace loving Mennonites. But my own personal experience with prayer in public schools suggests that maybe we can spend more time worrying about the issue than it merits.

(I asked Ron Rempel, editor of *Mennonite Reporter*, how the question is viewed in Canada. He replied that as far as he knows, there has been no ban on prayer in public schools, though in many places the practice has fallen into disuse. But he discovered that his child's kindergarten teacher does conduct morning exercises which include Bible reading, prayer, and the singing of "O Canada.")

I attended public schools in Berks County, Pennsylvania, in the days when there was a public mandate in that state to read ten verses of Scripture and recite the Lord's Prayer at the beginning of the school day. Joined with these was the flag salute. I do not know whether that had been formally mandated, but it was always there. I believe also there was the singing of a patriotic song.

Some dissonance was introduced into this experience at several points. For one, the version of the Lord's Prayer used in the school was different from the one used in church. In school it was the rather awkward "Forgive us our trespasses as we forgive those who trespass against us." In church we said, "Forgive us our debts as we forgive our debtors."

More significant was my father's opposition to the flag salute. He had first encountered this ritual in the schoolroom of an ultra-patriot south of the Mason-Dixon line. As an adult reflecting on that experience he concluded that this was not an appropriate exercise for nonresistant Christians. So when I became a member of the church—at quite a young age—he suggested strongly that I should no longer salute the flag. He

raised this issue with our pastor who was supportive but not definitive. No doubt he recalled that the Mennonite principal of the high school five miles away did not make an issue over the flag salute.

But dad did and I followed his directive. When the flag was saluted I stood quietly, but raised neither my voice nor my hand. Eventually other preadolescents from our congregation adopted the same practice. Four or five abstainers stood out in a one-room school and one morning the teacher accosted one of the younger ones! "John, salute the flag!"

John responded in Berks County colloquial lingo: "Ain't apposed to." This provided an occasion for the teacher to complain at length to all of us about our unwillingness to go along with so obvious a ritual. She had checked with the other school where the pastor's children went and wondered out loud why if these children cooperated we could not.

For some reason I can't recall what happened next. In a few years I moved on to the high school where the Mennonite principal saluted the flag and where the students instead of the teacher were assigned to read 10 verses. I remember that on occasion some of the boys threatened to select for reading one of the Old Testament passages with explicit sexual references but I cannot recall that anyone ever did. The whole ritual became a non-issue.

On reflection, I am inclined to take the public school prayer question somewhat lightly for the following reasons.

1. Ritual is important, but it is not likely to be effective if it stands alone. There is no use, for example, in praying on your knees on Sunday, if you expect to prey on your neighbors all week long. To those who say we should have prayer in schools to make up for its lack at home, I would say it can't be done.

2. Thus it would seem that those who worry about the negative influence of prayer on their children's values, worry overmuch. By definition, atheists would not fear that prayer would convert their children since they take a dim view of God and spiritual matters. It must be then that they fear the pressure of ostracism in their children's budding personalities. They may fear that their children will convert in response to peer pressure. It is conceivable, but I wonder about it. If they want their children to follow their ways, I would think they had better invest their efforts in providing a stable family life for their children and relating them to other adults who share their beliefs.

Because my home and Sunday school were strong, I ultimately rejected the point of view symbolized by 10 verses of Scripture, the Lord's Prayer (with the "trespasses"), and the flag salute. I cannot demonstrate that all children whose parents disagree with school practices would do the same. But I doubt whether public prayer in public schools would make much difference either way.—Daniel Hertzler

Gospel Herald

October 12, 1982



In the historic Delp meetinghouse a scene from the film *The Quiet in the Land*. See "Elders, the modern bench?" p. 690.

It takes a group of leaders for a congregation, says the author, whether or not they have a professional teaching, preaching, and counseling ministry.

Elders, the modern “bench”?

Harold E. Bauman

In the previous article I noted that many Mennonite congregations have changed from a plural ministry (the “bench”) to a single pastor model. I then looked at Paul’s model of the church in Ephesians 4:1-16. Paul writes that members in the congregation are given spiritual gifts to do the work of the church. That work is primarily ministry to persons toward growth in Christlikeness and building up the body in love. It is out of loving relations in the congregation that evangelism is to happen.

I noted also that Paul states that the task of leaders is to equip members for their work of ministry to each other. Paul says these equipping gifts are apostles, prophets, evangelists, pastors, and teachers. I now want to see how these gifts relate to other pictures of leadership in New Testament congregations. After looking at these leadership patterns, I want to suggest some implications for today.

In 1 Timothy 5:17 Paul calls the leaders “elders,” a term borrowed from the leadership in the synagogue. The term “elder” referred to the office held by a mature person in the congregation, and this could be a young person (1 Tim. 4:12). In Philip-
pians 1:1 Paul calls the leaders “bishops and deacons.” The term “bishop” refers to the work to be done, that is, spiritual oversight. Scholars agree the terms bishop and elder refer to the same person, not two different offices.

Who were the deacons? Were they also in the eldership? The word “deacon” means servant, usually translated “minister” in the King James Version. They may have been assistants to the bishops, perhaps even persons in training for the eldership. They may have helped in the mutual aid among the members. In any case, they likely participated in the spiritual oversight of the congregation.

Three important understandings of the eldership (leadership) in the New Testament congregations are instructive to us. One is that the elders were a plural group in each congregation, not just one leader but a number. Paul and Barnabas appointed elders in all the churches they founded (Acts 14:23). Titus was to appoint elders in every city (Titus 1:5). Paul called the elders of Ephesus to Miletus (Acts 20:17). The eldership was a plural body.

We should note, second, that there was a diversity of gifts in the eldership (1 Tim. 5:17). There were ruling elders (to administer, manage), teaching elders, preaching elders, and shepherding elders (1 Pet. 5:1-5; Acts 20:28-31). The diversity in the eldership is important: no one person had all the gifts nor was one person expected to do all the work. There may have

been several persons functioning in a given gift, such as preaching. Third, the eldership body functioned without a hierarchy. No office was more important than another. They worked in mutual submission one to another.

These understandings show a spiritual leadership group for the congregation which provided continuity and strength. Some labored on marginal time while those who labored in preaching and teaching were to receive their living from the congregation. Such persons may be similar to those we call “pastor” today.

It is likely that in the New Testament books there is evidence of a development in the leadership patterns as the church grew in experience. However, the above understandings appear constant in the first four or five decades in the life of the church.

Elders, a plural leadership. One implication for today seems quite clear: the work many pastors do today should be divided among more persons. Congregations should have a plural leadership body chosen for spiritual oversight. These persons can be called by the biblical name, “elder.” The elders do not assist the pastor (pastoral elder) nor does the pastor work for the elders. Together they are the eldership which carries the responsibility for the spiritual oversight and care of the congregation. With such a leadership body, when there is a change of pastors there is a body to give continuity to spiritual oversight.

Four concerns need to be considered in providing for the eldership in the congregation. One is to select persons who have the qualities of faith which are needed (Acts 6:3; 1 Tim. 3:1-13; Tit. 1:6-9). A second concern is to have a diversity of gifts in the eldership. A third concern is to have terms of sufficient length

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for persons to get into the work and provide continuity. A fourth concern is to provide for some rotation in the elders to keep from building undue power.

A practical model is for congregations to have a minimum of four elders in addition to the pastoral elder, selecting one each year for a four-year term. Such a person should be eligible for a second term before needing to be out at least one year. Unless factors such as health or work or decline in spiritual life indicate otherwise, an elder should be selected for a second term to give the group more continuity.

In addition, occasionally one person showing the qualities and gifts for eldering could be in a training relationship with a mature elder to be trained for the work. Elders who have served two terms can still make a solid contribution to the congregation; their "person ministry" gifts need not be shelved just because they are not in the "office" of elder.

After meeting the qualities of person and gifts, who is eligible to be an elder? In answering this question, some have read certain Scriptures to indicate only men served as leaders, while ignoring other Scriptures which show women served in leadership capacities in the early church. The purpose of what follows is not to resolve the issue but to bring in the witness of some Scriptures which have sometimes been ignored in dealing with the question of women serving in leadership in the church.

In Romans 16:7 Paul writes, "Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me" (KJV). While the textual evidence on "Junia" or "Junius" is not one-sided, there is strong evidence the name is feminine. Chrysostom writing in the second century comments: "How great is the devotion of this woman, that she should be even counted worthy of the appellation of apostle."

In 1 Corinthians 3:5 (KJV), Paul asks, "Who then is Paul, and who is Apollos, but ministers [servants—*diaconoi*] by whom ye believed, even as the Lord gave to every man?" (Greek: to each one). Paul was speaking about persons who were in the equipping ministry in Corinth. In Romans 16:1 (KJV), Paul writes, "I commend unto you Phoebe our sister . . . a servant" (*diaconon*—masculine form). It could have been translated "minister" as in 1 Corinthians 3:5 (KJV) for it is the same word. The word *diaconos* occurs 21 times in the Old Testament. In the King James it is translated 17 times as minister, 3 times as deacon, and once as servant (Rom. 16:1). Does not Paul speak of Phoebe as a minister in the church at Cenchrae as he does of himself and Apollos at Corinth?

In 1 Corinthians 3:9 Paul writes, "we are God's fellow workers." The question is whether the words "fellow workers" constitutes a technical phrase for people in the equipping ministry, as 1 Corinthians 3:5 would imply. In Romans 16:3-4, Paul writes about Priscilla and Aquila, "my fellow workers in Christ Jesus, who risked their necks for my life, to whom not only I but also all the churches of the Gentiles give thanks."

Paul writes of Aristarchus, Mark, Justus, Demas and Luke as my "fellow workers" (Col. 4:10-11; Philem. 24). Were Priscilla and Aquila in the "equipping ministry?" It appears they were. Euodia and Syntyche labored in the gospel side by side with Paul and Clement and the rest of Paul's fellow workers (Phil. 4:2-3). Were they part of the eldership at Philippi?

In summary there is sufficient witness to women serving in leadership in the early church that we cannot ignore these passages as we select elders in our congregations.

Selecting elders. How are elders chosen? The persons in Acts 6 were selected by the assembly of believers. Their appointment by the apostles consisted of the apostles laying hands on them and praying for them. The word used for appointing elders in Acts 14:23 originally meant "to raise the hand." This would correspond with Acts 6 in that the congregations were involved in some way in the selection of the elders. In Titus 1:5, Paul instructs Titus to appoint (place) elders in every town. Whatever his method, it must be viewed alongside Acts 6 and 14:23. The process should include biblical teaching on the qualifications of elders and on their tasks as well as times of prayer and waiting on the Spirit.

Once the elders are selected, the congregation delegates authority to them to function in behalf of the congregation, though always accountable to them to function in behalf of the congregation, though always accountable to it. As elders embody the truth they teach, model living by grace and faith in God, and are effective in their work, there emerges an authority of person which will be authenticated by a servant ministry.

Finally, what is the work of elders? Earlier we noted the work of congregational leaders is to equip the members for their work of ministry. The work of spiritual oversight (the equipping ministry) includes the following.

1. The elders discern the spiritual needs in the body in the light of our Christian calling and help the congregation develop and keep in focus the vision for its life and mission. One method to sense needs is for all the elders to be involved in a visitation plan whereby all the households are visited yearly, perhaps twice a year, depending upon the number of elders and households. Spiritual needs can be discerned as relationships grow (Acts 20:20, 31).

2. The elders oversee the ministry of the Word. After the needs are discerned they plan the preaching menu. The trained expositor will do most of the preaching while the other elders who have the gift may preach several times a year to encourage and exhort. They will teach people to lead worship.

3. The elders need to oversee pastoral care and mutual care.

- a. The elders need to know where members are spiritually and provide for crisis ministry and the nurturing of new believers.

- b. The elders need to oversee the caring ministry so that each member has one or more other members for support and mutual care.

4. The elders need to model the ministry and to oversee the equipping of members in the use of their spiritual gifts within and beyond the congregation (Lk. 6:40; 1 Tim. 4:12). Jesus trained his disciples by modeling, teaching, training on the job, praying for them, and loving them. Elders will need to do the same.

5. The elders need to guide the congregation in decision making on policy issues. (In some congregations the church council may do this.) A leadership group needs to help the congregation get ownership in the issues, see that the biblical teaching is done, provide contemporary information in a manageable way, and facilitate the decision-making process.

6. The elders will need to do the necessary administrative work related to their responsibilities, such as the planning of special events. They should delegate as much of the administrative work as possible to an administrative elder or another person in the congregation so they can give their time to spiritual oversight rather than organizational details. The pas-

Elders may be expected to embody the truth they teach: living by grace and faith in God.

toral (preaching) elder should do as little administrative work as possible so there is adequate time for study in the Word and training others for ministry.

Elders and a coordinating group. In addition to the elders, there may be another body (church council or cabinet) made up of ex-officio persons. That is, the persons are there because each is chairperson or superintendent of some organization in the congregation. These persons will coordinate the activities of the congregation to aid in the equipping of members for their ministry and mission. Whether these organizations are really building up the body and encouraging the ministry should not be taken for granted, each program needs regular evaluation. The pastoral elder and the chairperson of the elders should also be on the church council.

Seldom can the same leadership group give both spiritual oversight and coordination of activities (except perhaps in small congregations). Because it is much easier to get handles on the coordination, most of the time will be spent there and little oversight work will get done. If there is careful discipline of the agenda and the time, it can be done. However, the council is usually composed of persons chosen for organizational tasks and thus they find it hard to do spiritual oversight work.

The elders need to meet often enough to become a working, sharing group. One group of elders meets for three hours every other week on Tuesday evening. Another group of elders meets every other Saturday morning for breakfast and sharing and praying. The chairperson of the elders should likely not be the pastoral elder, but rather one of their group who has the necessary gifts (not just the one who has been serving the longest).

Some congregations are seeking to move from the model of the pastor being responsible for most of the work and relating to a church council to the model of eldership with a shared leadership for spiritual oversight and the church council filling a coordinating function. The pastor's work is preaching, teaching and training, and counseling. The elders share general visitation on marginal time. Some of the administrative work is done by an elder with the gift and time, or by the congregational chairperson, or by another person in the congregation. Since there is considerable detail involved in such administration, some congregations find it helpful to use a person who can continue for some time, either as congregational coordinator or as an administrative secretary.

Congregations need a continuing leadership group which gives spiritual oversight to the body. This group with shared leadership and a diversity of gifts is to model a servant ministry in the congregation and to equip the members for their ministry to each other and to nonmembers. The trained preaching and counseling elder should not do all the work. The eldership of qualified persons can be the continuing leadership group the congregation needs, the modern "bench." SV



Sunday sabbatical

by Robert Kreider

We live this year in Lancaster County, Pennsylvania—1400 miles from our home congregation in Kansas. On Sundays I am doing two things new for me. I have been watching and listening to a number of weekly TV religious programs. These come in various shapes, sizes, and styles, but they have common

characteristics. And, each Sunday morning I have been attending a different Lancaster Conference Church. These pastors and congregations also vary, but they too have common characteristics.

First, my TV diet in religious broadcasting. I have watched

Much has changed in Lancaster Conference congregations in the last 40 years, says the author. Or perhaps I have changed.

and listened frequently to a number of TV religious personalities with weekly programs. Ten somewhat tentative generalizations emerge in my mind; each admittedly has exceptions:

1. To my surprise TV religious programming has little biblical content. A Bible verse here, a Bible verse there, but rarely do you hear blocks of Scripture explained. Some pat and caress the Bible more than they quote it.

2. Much of TV preaching has little or no place for the church. We hear affirmations of Christ's atoning death on the cross and we hear invitations to let Jesus come into our life. On the body of Christ, the church, there is mostly silence. They give so few leads on where to go to find kindred souls—just that plugged in TV set, that TV preacher, and that toll free number.

3. Worship is spectacle. I can't touch, sing with, nod toward, stand with, talk to, hold hands with, smile at anyone. If I can afford it, there is a tour to the Holy Land I can join.

It is spectacle, not unlike the Superbowl, the Oscar Awards spectacular, or a late night celebrity talk show:

—Backdrops of tropical foliage or glittering show business sets.

—Expensively costumed choral ensembles going through carefully choreographed routines, tripping up and down glistening white stairs, across footbridges in floral gardens, or along sandy beaches at sunset.

—Soloists fondling microphones, rocking back and forth, faces imaging a rapidly changing series of intense emotions, bowing demurely at the end to the applause of the audience.

—The TV camera's vulgar invasion into the private response of the audience—tears streaming down a girl's cheek, a hand clasped on a Bible—and the lingering on those few black faces to confirm that it is an interracial gathering.

—A cosmetic look to those on stage: lean, well-tailored, handsome men with contact lenses, never bald; beautiful women—elaborately coiffured, glittering with rings, jewelry, and paint, dressed in the latest mode.

—The gestures—especially that extended, jabbing index finger—suggestive of patterns of lineal thinking.

—Sometimes TV talk show formats with guests smiling, touching, name-dropping, in a vision of relaxed camaraderie.

—In and out of the scenes, up and down at the pulpit that genial master of religious ceremonies, the TV preacher.

4. It all seems so materialistic, so rehearsed, so contrived, so fake, so secular, so humanistic.

5. TV preachers paint a bleak picture of the world slipping deeper and deeper into a morass of sin. Liberals and secular humanists are accused of naive expectations of human and institutional betterment. In a curious switch TV religious shows seem so consistently upbeat, self-confident, success-oriented. One sees in TV religious programs shades of a secular humanisms. Try harder, raise more money, outsmart the enemies, get more station affiliates—a "we can win" optimism. There is not much

said here of God's faithful ones being a remnant people.

6. There appears to be a superficial view of the depth, power, and pervasiveness of human depravity. Prime targets are illness, lust, alcohol, drugs, but the speakers are silent on the private and corporate sins of greed, pride, violence, and popular idolatries. They never speak of worship of the state, the cultic claims of professional sports, or the peril of trusting in "horses and chariots."

7. TV religious showmen are entertainers in center stage, receive adulation, and talk much about themselves. Pride and power, rather than humility and servanthood, are the images.

8. An invitation to be reborn in Christ is at the core of the gospel. I am struck, however, that the evangelistic salvation message is limited to individual salvation and issues such as illness, ridding oneself of bad personal habits, backing the American military, and giving funds for the program. It is salvation without a full-circle discipleship. It is salvation without the church. It is salvation without the whole wheat bread of Jesus' lordship over all of life.

9. One hears a lot of putdown of ill-defined enemies: liberals, professors, do-gooders, Eastern establishment types, pacifists, secular humanists—a blurry group of bad-guys—along with abortionists, pornographers, drug pushers, communists, Arab terrorists, and atheists. Granted the most of these are a part of the network of evil, I personally prefer to receive the good news of Jesus not wrapped in a dirty newspaper of hatred.

10. Finally, TV religious shows come in a made-in-the-U.S. wrapping. So much of it is worshiping the golden calf of U.S.—the first, the best, the brightest, the most benevolent. As one listens, one often asks: "How would this message sound to a peasant farmer in Guatemala? These shows have so little to say about the hurts of the world, so little to share about the worldwide fellowship in Christ, world missions and ministries. It is an American gospel, prideful and materialistic.

Lest I be misunderstood—and I will be misunderstood—I have also heard on religious television that which nurtured my soul. I once heard an exposition of a parable on the prodigal son that was fresh in insight. I was moved by the story of a son's alienation from a famous father and then his reconciliation in Christ and to his father. I have heard some TV evangelists tell jokes about themselves which helped to make them to be human and winsome. Certainly there is some spiritual nourishment to be found here.

In sharp contrast to TV religious showmanship are worship services in the simple, rectangular meetinghouses of Lancaster Mennonite Conference congregations. Forty years ago while in CPS service I attended regularly services in one of these con-

And once again night comes to my soul as
fall comes to summer. As
endings come to beginnings. And
leavings come to arrivings.

Night.

Blissful, heavenly night. Where
death of the former transmits
life renovated to dawnsings,
choices,
changes.

—Betty Byler

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gregations. Then I felt cramped by the rigid plainness, authoritarian polity, restricted program, and all too frequent dull sermons. The redeeming part of that experience were those Sunday school classes taught by gifted laymen—rich in biblical wisdom, fresh in applications, world-encompassing in relevance.

This year I have attended services in almost twenty Lancaster congregations with quite a different set of impressions than those derived from TV religious shows. Church life has changed in Lancaster County: less rigidity, restrictiveness, dullness. Or, perhaps, I have changed.

1. On entering a Lancaster Conference meetinghouse one is greeted by real people. Names are exchanged, a hand extended, a bulletin offered, and one is invited to attend a Sunday school class where one meets people. The mimeographed bulletin normally does not carry the full order of service, but gives the name of the preacher and worship leader, and provides much information of what is going on in the life of the congregation.

2. The literature racks preach a sermon supportive of the pulpit: informational and devotional materials ranging from tracts on winning, nonconformity in dress, Menno Housing, a seminar on nuclear issues, corn for Somalia, a nature study weekend, openings in VS, mission news from East Africa, a Bible conference, family worship helps, marriage enrichment seminars, and much more. A holistic program.

3. The place of worship is plain but pleasing to the eye—no stained glass, no organ, occasionally a piano (used only for special music), no choir loft, in a few places—a cross. The walls are invariably painted in a pastel off-white hue. Drapes on the windows usually blend in with the walls. The floor is carpeted. The wood benches, arranged in straight rows, are occasionally padded. In the alcove at the front is a raised platform for the preacher, worship leader, and song leader—now more frequently chairs rather than the traditional bench behind the pulpit. At the center is the pulpit with microphone with greenery to either side. It is a quiet, worshipful setting with no visual aids to help or distract.

4. Most adults bring their Bibles to the service and members are invited to follow with the worship leader and preacher the reading of the Scriptures.

5. Hymns are sung a cappella from one of the three or four different hymnbooks. Only occasionally is there special music. Members of the choral group come forward from their places in the congregation to sing.

6. Visitors may be asked to stand and introduce themselves to the congregation. One is a person and is welcome.

7. The purpose of the offering is announced with a sentence or two and without emotional appeals. Ushers, usually young people and sometimes in quite informal dress, gather the offering, often while a hymn is being sung by the congregation.

8. The preachers are mostly unknown to me. Their sermons are always biblically grounded, solid, illustrated with applications from daily life. Sermons seem to well up out of the Scripture and a sharing of the Christian experience. I hear no ego-tripping, no hard selling, no attention-attracting techniques, little or no legalism, no put-downs. The preachers develop Anabaptist/Mennonite themes without parading Mennonite labels. In my notes are recorded sermon themes on personal salvation, cultivation of the devotional life, church discipleship in daily living, family relationships, neighbor relationships, hunger, communicating the gospel at home and overseas, peacemaking and warmaking, seeking first the kingdom of heaven, being one of God's people. Some sermons are only average. In a few services there are vestiges of an earlier pattern where other pastors and deacons gave brief affirming or amplifying comments on the sermon—responses from "the bench."

9. After the service people introduce themselves, seek to learn who we are, try to find linkages, express their pleasure in having us present. There are invitations to come home with them to dinner. After watching TV one receives no invitations.

Much has changed in Lancaster Conference churches. People seem more open. Some dress plain, but not as they once did. In only a few congregations did we kneel for prayer. Occasionally we hear a piano. Overall, however, the appearance of the people and the style of worship is simple.

Lancaster Conference congregations may have their flaws of character. Judged, however, by those worship services in Lancaster meetinghouses, I as a visitor feel nourished. Here is the whole wheat bread of life. If I were staying longer in these parts, I could easily find my church home in one of these congregations. I would have no need to dial that toll free number. ☺

I'm listening, Lord, keep talking

Learning from the bee hives. It is the last week in March. The four bee hives stare back at me from behind the leafless raspberry bushes. I had visited those hives in the midst of the hard, cold winter, rapped sharply on the brood hives: no answer from within caused by the fanning wings. In late February, in early March there were several decent days and I eagerly checked to see if any bees emerged for their cleansing flights, if surviving bees were carrying out their dead comrades who perished during the winter. Nothing.

Two weeks ago I opened the hives and found only death. Many a cell contained a bee that had crawled in seeking a bit of stored honey, looking for the food to provide energy, heat. The bees in the four hives had starved to death.

I can start all over. I will start over. There will be a cost, no

honey probably for the year 1982. Charge it to experience. They were only insects, but I still feel sad. It was a bit depressing, the expense, the loss of past work, realizing that my own neglect, greed was responsible. Not real sentimental, but not sadistic, I still felt sorry for the four colonies that had perished.

Then the Lord suggested that I become concerned about more important food needs, areas of malnutrition, if not starvation. How about the Sunday school class at church, the small group to which I belong, the periodicals for which I write, the people involved? Do I feed those entrusted to me?

God is teaching me to worry about the important things in life. When he said, "Go ye into all the world and teach," he sent me to people. He uses the bees only as an object lesson. I will learn from them.—Robert J. Baker



**The gift
you give this
holiday season
is the seed
that grows
into joy
for a faraway
neighbor.
MCC encourages
you to choose
one of these
projects
for holiday
giving.**

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Community garden plots allow Haitian farmers to experiment with new varieties of vegetables. \$25 rents 3 to 4 plots. \$5 buys seeds and fertilizer.

In Swaziland an MCCer works at a school for the handicapped. \$30 will help buy medical supplies for a handicapped student.

Volunteers minister to immigrants at the Montreal House of Friendship. \$20 buys toys and supplies for a center for children.

As Kampuchea recovers from years of violence, a food shortage continues. \$3.50 sends a pound of canned beef to a Khmer family. MCC hopes to ship 21 tons this fall.

MCC gives food to drought victims in Zimbabwe through the Brethren in Christ Church. \$5 buys and sends 50 pounds of pinto beans.

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Volunteers visit prisoners, especially the ill and handicapped, and their families in Louisiana. \$150 pays travel costs for two workers for one month.

MCC sells Bibles and other Christian literature at half price at the Rural Training Center in Bolivia. \$50 supplies 10 Bibles and 8 inspirational books. Send the seed that grows in the heart.

Stories about peacemakers help young people appreciate non-violent heroes. \$10 plants a seed of peace through a Peace Section storytelling project.

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An olive tree brings new hope to war-hurt farmers in Lebanon. 50¢ grows one seedling.

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MCC East Coast, 21 South 12th Street, Akron, PA 17501
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Brasilia bookstore re-opened with more space

The Mennonite bookstore in the Brazilian capital of Brasilia celebrated its 20th anniversary on Aug. 28 with the grand opening of its expanded facilities. The store was remodeled and a whole new floor added, making an additional 110 square feet available for office space and a Sunday school display area. Much of the labor was provided by North American work crews from a Mennonite Church congregation in Goshen, Ind. (Yellow Creek), and a General Conference Mennonite Church congregation in Harleysville, Pa. (Indian Valley).

The Brasilia bookstore is operated by the Literature Commission of *Associação Evangélica Menonita*—the 770-member Brazilian Mennonite Church which is associated with both MCs and GCs in North America.

"For years we dreamed of adding a middle floor to the bookstore," said Otis and Betty Hochstetler, Mennonite Board of Missions workers who manage the store. "How beautiful to be able to look back and see how events, people, and resources fell into a beautiful handiwork this year to make this project possible."

Lombard congregation to found peace center

Growing out of a central focus on Christ, as Savior and Lord, and after a nine-month period of intense study, the Lombard Mennonite Church congregation, in a meeting on Sept. 19, formally authorized the establishment of the Lombard Mennonite Peace Center. In addition, authorization was given to continue the search for funding for the first year of operation and to initiate the search for a half-time center director who, if plans carry, will begin serving in January 1983.

The basic purposes of the peace center, as outlined in the proposal endorsed by the congregation, are (1) to call fellow Christians to a fuller awareness of what it means to live the gospel of Jesus Christ in today's violent and troubled world; (2) to call other would-be peacemakers to belief in the redemptive lordship of Jesus Christ; and (3) to serve as guides for fellow Christians, and others, as they go about the task of educating themselves in Christ's way of peace.

The peace center will be located in the western suburbs of Chicago; thus, the above outlined outreach will initially be directed toward the 346 churches of DuPage County, Ill. As resources become available, the outreach will be extended to include the entire Chicago area. In addition, the peace center hopes to serve other Illinois Mennonite churches as they share Christ's message of peace in their communities.—Dick Blackburn



President of the Brazilian Mennonite Association, Pastor Osvaldo Freitas, giving meditation at Brasilia Bookstore grand opening. Missionary Otis Hochstetler in foreground. Wife, Betty, at end of table next to Congressman and Mrs. Aldo Fagundez.

Covenant-making for everyone at Community Mennonite in Harrisonburg, Virginia

What does it mean to follow Christ in daily life? What are the implications of church membership?

These questions were the focus of the annual retreat of Community Mennonite Church of Harrisonburg, Va., held Sept. 17-19 at Caroline Furnace Lutheran Camp in the mountains north of Luray. The meetings culminated a summer-long study on a "covenant renewal" theme.

Feeling that the congregation had undergone substantial changes in recent years and that a covenant drawn up in 1973 needed revision, the church's pastoral team arranged for 15 Sundays stretching from June to early September to deal with the covenant theme, culminating with the retreat.

Each Sunday, pastoral team members and others from Community Mennonite spoke on a different aspect of faith and practice that would make up the eventual covenant statement. Speakers also supplied outlines of their messages to the congregation and led discussions during the second hour (Sunday school) periods.

In an introductory message, pastoral team member Ron Guengerich defined a covenant as "a series of pledges which church members voluntarily make to God and to one another. These vows reflect biblically based guidelines by which church members intend to conduct themselves or practice their faith as Christians.

"A covenant is not a confession of faith that centers on doctrine," he said. "Rather, a covenant can serve as a tool in helping to define what it means to be an active member at Community Mennonite Church."

The retreat opened on Friday night, Sept. 17, with a "biblical simulation." Persons assumed roles of first-century Christians from across the Roman Empire who were called to a general council by Clement of Alexandria, portrayed by Dwayne Martin.

Working in clusters under Clement's direction, each church group sought to arrive at a basic statement of mission that all present

could agree upon. Representatives of each delegation—using Scripture passages that helped determine their identity—presented statements, caucused with like-minded groups, lobbied to help sway opinions, and pleaded their cases in open debate.

Time prevented the total assembly from completing its task, but there was basic agreement that "the crucified and risen Christ" must be central to the gospel message being proclaimed. Differences in the simulated convention focused on what aspects of that message should be emphasized and what methods of evangelism are most appropriate in a hostile environment.

Saturday morning was devoted to the proposed covenant revision. A "listening and writing committee" of four church members presented a draft that was based on the messages given during the summer, dis-

Leah Gingerich, Lori Mast, and Erica Heatwole apply mortar to the altar to "seal" the church covenant.



church news

cussions of those messages during Sunday school periods, and the church's previous covenant.

Persons reviewed the 14-point covenant in small groups, made editorial suggestions, and began discussing its implications for church life. Following the retreat, the pastoral team will prepare another covenant draft and present it at a congregational meeting in October for possible adoption.

Saturday night's session dealt with practical implications of covenant renewal.

In a business session Saturday, the congregation approved a 1982-83 budget of \$55,356 based on 96 members, up over \$12,000 from last year.

Treasurer Norma Burkholder reported that actual church giving this year to Mennonite Church agencies was 25 percent above the recommended "per member askings." In addition, she noted, the current fiscal year will close the end of September "with about an \$8,000 surplus."

The group approved a church council recommendation to divide the expected surplus in thirds among badly needed capital improvement projects, seed money for new service and outreach programs, and special local needs and contingencies. Members also submitted "faith pledges" for the new year that totaled \$54,000.

Saturday afternoon offered a choice of recreational activities, including horseshoes, fishing, swimming and volleyball. Some used the opportunity to visit or to catch up on sleep.

Ann Hershberger, pastoral team member and module coordinator, posted annual reports from the 16 current small groups at Community and provided a "dream board" for persons to jot ideas for new modules or to indicate they wanted to join an existing group.

The retreat moved to a climax on Sunday morning with an altar-building ceremony. Fourteen large stones, each labeled with a word from the church's covenant—such as "discipleship," "stewardship," and "diversity"—were placed in a circle. Then participants brought smaller rocks and placed them on the altar to symbolize their intention to take seriously the themes printed on the stones. Children of the congregation mixed mortar (mud) and lathered the stones to seal the covenant, as the congregation sang a hymn of commitment.

The group then reassembled in the main meeting hall for a communion service. A commissioning service followed for Dave Kreider and Ann Hershberger, new members of the pastoral team, and for new church council members and persons beginning assignments on committees.

Attendance at the retreat, 164, taxed the camp facilities and involved much behind-the-scenes work. But as Paul T. Yoder of the pastoral team stated, "In this retreat setting we had the privilege of coming together to reflect on what God has done for us and to renew our promises to him and to each other."—Jim Bishop

SELFHELP Crafts center dedicated

The dedication of Mennonite Central Committee's SELFHELP Crafts Center was held on Sept. 19 in Ephrata, Pa., at the center's new location on North Reading Road. It is a marketing outlet for poor but skilled artisans in developing countries. Its purpose is to help such artisans make a living through their traditional crafts.

Guest speaker for the occasion was Elmer Neufeld of Bluffton, Ohio, chairman of MCC.

This newly dedicated crafts center is the central warehouse for the program. Here come craft items from India, Bangladesh, Haiti, and 17 other countries around the world. Staff members unpack, price, and then ship these items to SELFHELP shops, relief sales, and gift shops across the U.S.

"With this new space," says Paul Leatherman, director, "we will be able to expand the variety of international crafts we can import to sell here in North America, as well as order crafts in larger and more eco-

nomical quantities." This growth will enable the program to provide more producers with the income they need to raise their children and support other family members.

SELFHELP began in the late 1940s when Edna Ruth Byler of Akron, Pa., brought a few pieces of needlework home from Puerto Rico. From her home she sold these pieces and took orders for more, providing the skilled seamstresses of Puerto Rico with income to feed, clothe, and educate their children.

Over the years the number of products and producers increased until Mrs. Byler's home could hold no more. In 1970, the gift shop and marketing center moved from her home to the material aid warehouse near Ephrata, Pa.

During recent years, the organization has been growing at the rate of 25 percent each year. It was this growth that necessitated the move to this new center. In 1981, wholesale and retail sales from the Ephrata center reached \$1,229,603.

Sunnyslope to begin multiplying ministry



David and Mona Mann

When a congregation asks what is most urgent and what its most important needs are, heading the list or near the top is often "to involve our lay people in ministry."

Sunnyslope Mennonite Church, Phoenix, Ariz., will be starting a new program to do just that. David and Mona Mann, Sunnyslope, recently attended a two-week leader's training course in San Francisco with the Stephen Series. The Stephen Series is a system for training and organizing lay people to do caring ministry in and around their congregation.

At the two weeks of intensive training they were equipped with the materials and knowledge to educate others in the art of Christian helping. They also learned a system for organizing and administering the work of lay care-givers.

The two weeks were a time of learning and hard work, but also a time for singing, worshiping, and Christian fellowship with others in attendance. Overall, there are now over 418 congregations and agencies from all over the U.S. and Canada using the Stephen Series.

Congregations and other organizations already using the Stephen Series report exciting results. Sunnyslope expects to experience this same growth in ministry and an increased caring of its members. Many more people will now become actively involved in doing caring ministry. Persons in need will now receive even more personal care and love from Sunnyslope. There simply will be more ministers to go around.

The Stephen Series is administered by Pastoral Care Team Ministries (PCTM) of St. Louis, Mo. PCTM is a not-for-profit, religious and educational organization, transdenominational and international in scope.

Commenting on their recent experience and plans for the future, David said, "We were pleased and impressed with the solid, evangelical theological undergirding of the Stephen Series. There is a strong emphasis on "what is distinctively Christian about Christian care," the use of traditional Christian resources, and the conviction that it is our task to give the care, but God does the curing.

"The Stephen Series provides a wealth of resource materials that are well organized and thorough in scope and content. There is a good blending of biblical and psychological insights. The training is practical and useful for persons with a wide range of education or training. Many of the teaching modules will be useful outside the Stephen Ministry training program ... for training of elders, deacons, visiting teams, teacher training, follow-up of new or inactive members; as well as for preaching and devotional use.

"We feel we have found a very useful tool for 'equipping God's people for works of ministry' " (Eph. 4:12).

Executive committee discusses overseas program; resources

Discussion concerning growth of Mennonite Central Committee, and reports on overseas programs and current financial, personnel, and material resources, occupied the MCC executive committee members, meeting in Akron, Pa., Sept. 16 to 18.

The group dedicated Thursday evening and Friday morning to a report from the special Committee to Study Expansion of operations with government development funds.

Summarizing research and study carried out over the past year, that committee outlined assumptions including: world needs are great and are not diminishing, MCC is "by and of the church," there is considerable validity in the current approach to development, and volunteers are the heart of its program.

Based on those and related assumptions, the committee to study expansion recommended tentatively that the organization be open to multiplying programs of the type and scale of present programs, and that it ought to additionally consider one or two larger-scale, long-term development projects to be funded by a greater share of nonconstituent sources, including government grants.

There was vigorous discussion for and against specific assumptions and recommendations. The group was not under pressure to move to consensus or to draft a final recommendation at this meeting.

After more work by the Committee to Study Expansion, this topic will again be discussed at the December executive committee meeting and resolutions are to come at the MCC annual meeting in Virginia in January 1983.

There was considerable discussion about the ever-increasing numbers of refugees and hungry people who need assistance, and the large stocks of material aid, particularly wheat in the Canadian Food Bank, available. Strong encouragement was given staff to find ways to move food from warehouses to people in need.

The day Saturday was given to review of MCC's overseas programs, with special attention to areas of present political conflict.

The group reflected on the turmoil and suffering in Lebanon and the hopelessness of Palestinian refugees still there. Middle East Secretary Paul Myers reported how a friend of Ralph Miller's described the situation of refugees simply, "Nobody wants us."

The executive committee also discussed a final report on the large corn shipments to Africa in 1981 and early 1982, made possible by corn drives in Ontario and the Great Lakes and East Coast regions.

Other overseas reports included discussion of severe flooding in the Asia subcontinent, positive reports concerning the team working with transmigration in Indonesia, and discussion of food needs in Africa.



Warm hospitality in a Christian environment is what visitors from around the world get when they stay at International Guest House in Washington, D.C. A night's lodging, for only \$12, includes breakfast the next morning. Mary Miller (standing), one of the four staff members, serves coffee to guests at a table displaying the flags of their countries. Mary is a

voluntary service worker from Goshen, Ind. Opened in 1967, International Guest House is a ministry of Allegheny Conference of the Mennonite Church. Mennonite Board of Missions helps provide staff through its VS program. The four-story guest house is located in a pleasant residential area on Kennedy Street in the northwest section of the city.

Two Bethel College students indicted

Two Bethel College students in North Newton, Kan., were indicted by a federal grand jury sitting in Kansas City, Kan., on Sept. 21 for allegedly refusing to register with the U.S. Selective Service System.

Charles Epp, 20, and Kendal Warkentine, 21, were identified by U.S. attorney Jim Marquez as the first men in Kansas to be charged with failing to comply with Selective Service registration. They also become the first General Conference Mennonite Church members to face prosecution for noncompliance with Jimmy Carter's July 1980 presidential proclamation ordering registration.

Epp is a member of Bethesda Mennonite Church, Henderson, Neb., and is a junior at the college majoring in philosophy. Warkentine, a senior history and English major, is a member of Bethel College Mennonite Church in North Newton.

The two men gave their reasons for not cooperating with the registration law at a news conference in Wichita, Kan., the following day. "The purpose of registration ... seems largely symbolic," said Epp. "It is a threat, a message that our country will use a military tool as a solution to foreign policy problems. Because I believe such a tool can only increase tensions and reduce security, I am refusing to support it. ..."

"Many non-registrants, including myself,

have taken our position for conscientious reasons. I am refusing to register because I do not want to support this symbolic threat which can only lessen world security. I believe that responsibility to society and the world does not lie in blind faith and obedience to a national state, but rather in acting from reason and conscientious regard for all people. ..."

Warkentine placed more emphasis on the significance of his personal faith in his decision-making process. "It is because of my Mennonite and Christian convictions that I have taken a position of non-registration," he said.

No word has yet reached Epp or Warkentine about pretrial hearing or arraignment dates.

The peace and justice office of the General Conference Mennonite Church announced on Sept. 22 that it is working to organize support for the Bethel College, North Newton, Kan., students.

Robert Hull, secretary for peace and justice for the 63,000-member denomination, indicated that the indictments had been expected for some time. "When President Jimmy Carter called for registration in January 1980 in order to send a threatening warning to the Soviet Union, we knew some of our young men would not be able to cooperate," Hull said.

—Larry Cornies

Laurelville Mennonite Church Center will sponsor Symposium II on the theme "Conservation/Ecology—A Mennonite Mandate." The final speaker, Lawrence Hart, who will address the topic "The Message from American Native People," has been confirmed. The Symposium is open to all who wish to attend. For registration and/or program contact Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666. Tel: (412) 423-2056.

WAPI Radio, Birmingham, Ala., is using the *Choice VIII* radio series so the station's audience will "hear from other church groups besides the 'usual ones'" and because station personnel "liked what they said." John Verbarg, pastor of the Birmingham Mennonite Church, reports that Marian Early of WAPI likes to use the *Choice* spots during sports events, such as Atlanta Braves baseball broadcasts or the Falcons football games. "So we ought to be getting a rather large audience and one that certainly could use reaching," John says. The station also announces the address of the church.

The Choraleers, a 19-member chorus from Smoketown, Pa., recorded in Harrisonburg, Va., Sept. 18 for release of their 12th album, reports Abe Rittenhouse, studio manager and engineer for Alive Recordings. The new album, *The Song of the Tree*, contains contemporary songs with several "golden oldies" sandwiched in between, such as "Old Time Religion." The new album will be released on record, cassette, and eight-track. Arnold and Maietta Moshier, of Smoketown, sponsor the group.

Kindred Press has been adopted by the Canadian Mennonite Brethren churches as the trade name for all its publications. The name was previously selected for use by the U.S. Mennonite Brethren churches; and now both groups will be publishing under the same banner. The Canadian Kindred Press offices are housed in the Mennonite Brethren Conference building at 159 Henderson Highway, Winnipeg, R2L 1L4. Gilbert G. Brandt, recently appointed literature coordinator for the Canadian office, will oversee the increased development of *Kindred Press* publications. He will be working closely with Don Ratzlaff, book editor for the U.S. office in Hillsboro, Kan.

Ronnie and Ina Yoder of the Cannon Mennonite Church, Bridgeville, Del., have accepted an assignment for one year with Christian Fellowship Mission to the island of Haiti. They left from Sarasota, Fla., with Sanford and Alta Sommers on Sept. 29. Ronnie will be assisting with community development through the churches and orphanages in a feeding program along with self-help nurture. Ina, an LPN, formerly of Baltic, Ohio, will be assisting the nurse already on the field administering medical assistance.

A second conference on women and men will be held Oct. 29-30 at Eastern Mennonite College. Keynote speaker will be theologian Julia Campos, who is a seminary teacher in Mexico. Campos has just completed a study on women in the church in Central and South America. The study was done for the World Council of Churches. She will give the keynote address at 7:30 p.m. on Oct. 29 on "Women in the International Community" and she will speak the following morning on "Biblical Characters Living the New Covenant." Other events planned for Oct. 30 include workshops, films, and a drama, all focusing on the conference theme, "Personhood in Community." The conference is being sponsored by the dean's office and the student life office at EMC. Ruth Lapp Guengerich chairs the planning committee.

Qualified persons are invited to apply for the position of director of the Lombard Mennonite Peace Center. Persons should be pursuing a Christ-centered lifestyle, biblically knowledgeable, practically experienced in Christian peacemaking, committed to Christian service, and in full accord with an Anabaptist theological perspective. Applicants should also possess administrative skills and practical interpersonal skills. Finally, applicants should be willing to make a two-year commitment to the peace center. Interested persons should send their résumé, letter of application, statement of vision and commitment, and names and addresses of reference to: LMC Peace Committee, Lombard Mennonite Church, 528 East Madison, Lombard, IL 60148. A Mid-November application deadline has been set. Call (312) 627-5310, or evenings 629-3061, if you desire further information.

Gerald W. Baechler, of D-113 David Street, Kitchener, Ont., has been appointed merchandise manager for Herald Press Canada, according to Maynard W. Shetler, director of the Herald Press publishing program in Canada and the U.S. Supervising the Herald Press Canada operation which serves all bookstores throughout Canada from 117 King Street, Kitchener, with Herald Press books and vacation Bible school material, Baechler is responsible for order filling, shipping, billing, and customer service. Gerry, as he is known to his associates, joins the Herald Press team following six years in central shipping and receiving for Provident Bookstores of Ontario. Jack Scott, Herald Press marketing manager at Scottdale, Pa., continues to provide Herald Press promotion and trade information to bookstores on both sides of the border.

An installation service for David Garber as pastor took place at Sonnenberg Mennonite Church, Apple Creek, Ohio, Sept. 12. John F. Garber, interim pastor at Burton, Ohio, and father of David, had the scriptural reading and prayer. Bill Detweiler, area overseer, preached

the sermon and Wilmer Hartman, conference minister, led the Garbers, elders, and congregation in a covenant of installation. David and his wife, Carol, had previously been the pastoral couple at Hawkesville, Ontario. Their new address is: 2837 Zuercher Rd., Dalton, OH 44618; phone (216) 857-3931.

The Mennonite Medical Association has developed, and is sponsoring, the student elective term (SET) program, which aims at providing cross-cultural experience for medical students. The association sets up arrangements and gives financial assistance to make this possible. Response to the program has been good, reports Bernie Wiebe, an officer of MMA. Students interested in SET should apply to Erland Waltner, exec. secy., as soon as possible, at 3003 Benham Ave., Elkhart, IN 46517.

An entire leadership team was installed at Huber Mennonite Church, New Carlisle, Ohio, on Sept. 19. In a newly formed eldership, three couples were called: Howard and Eva Blosser, Paul and Peggy Hilty, and Herbert and Anna Mary Hoover. Also newly called were Paul and Ann Conrad to begin service as pastoral couple. Previous to the last two years of study at Elkhart and Goshen, the Conrads had served many years in Corpus Christi, Tex. Their temporary address is: 1885 S. Dayton-Lakeview, New Carlisle, OH 45344; phone (513) 878-1530. Duane Beck, area overseer, brought the message, and Wilmer Hartman, conference minister, was in charge of the installation.

Carl L. Good, executive director of Mennonite Mental Health Services (MMHS), has announced that six scholarships for the 1983-84 academic year are available for persons pursuing mental health services studies. The scholarships will amount to between \$500 and \$1,000 and students may receive them for one or more years, Good said. Applications and all supporting data for the 1983-84 scholarships must be received by Mar. 1, 1983. MMHS will announce winners on Apr. 15. For application forms write to: Carl L. Good, executive director, Mennonite Mental Health Services, 21 South 12th Street, Akron, PA 17501.

Jon Lowe, 600 A Warren Street, Alpha, N.J., was licensed to the Christian ministry on Sept. 19. He will serve as youth minister of the Alpha congregation. P. Melville Nafziger, the overseer, was in charge of the licensure and installation service, assisted by Henry Swartley, pastor of the congregation. Alpha is a member of the Atlantic Coast Conference.

Income for the Mennonite Board of Congregational Ministries, 17.7 percent ahead of last year at the end of May, dropped off sharply in June and at the end of August was only 1.5 percent ahead of the previous year. Contributions from congregations and conferences were actually 2.1 percent less (\$146,162 compared to \$149,293 in 1981). MBCM's

expenses during this time were in line with the approved budget, which anticipated a 10-12 percent increase in income. "We are hoping to slow spending in the last half of the year," states MBCM executive secretary Gordon Zook.



The Wolfe Family

Ralph L. Wolfe, 28, of Salem, Ore., who had just begun a Mennonite Central Committee assignment in Kenya, died Sunday, Sept. 19, in a car accident near Nairobi. His wife, Sharon Louise, and six-month-old daughter, Anya, survived the accident, which took the lives of two friends of the Wolfe family. Daughter Anya was unhurt, but Sharon suffered a dislocated hip, a badly fractured arm, and severe facial lacerations in the accident that occurred on Sunday evening at 7:30 p.m., just one-half hour after dark. Ralph was driving a passenger car which ran into a stalled truck left on the road without lights.

The Illinois Mennonite Conference will hold its fall meeting at the First Mennonite Church, Morton. The theme for the conference meeting is *Celebration of Faith*. The resource persons are Kirk Alliman, president of Hesston College; Paul Gingrich, president of Mennonite Board of Missions; Emma Richards, copastor, Lombard Mennonite Church; and Ivan Kauffmann, general secretary, Mennonite Church General Board.

His Name Is Wonderful, a Christmas cantata that includes 12 songs composed by J. D. Brunk and J. W. Wayland (edited and arranged by Walter Hochstetler), tells the story of Advent and the birth of Jesus with simplicity and joyfulness, and would be appropriate for singing groups from junior high school age through adult level choirs. Copies may be ordered from Park View Press, 1066 Mt. Clinton Pike, Harrisonburg, VA 22801. Single copy, \$1.50; 10 or more, \$1.20 each. Postpaid when payment is sent with order.

Eric and Verna Olfert of Winnipeg, Man., have moved back to N'Djamena, Chad, after 2½ years in Nigeria. They were forced to leave Chad due to intense fighting that erupted in March 1980. Olfert reports that "N'Djamena is

readers say

In reference to your Aug. 31 editorial on "Gifts and How We Obtain Their Use," I had several thoughts. (Must have been a good editorial as it did make me think!)

Elections in our church seem quite different to me. The administration board in our church meets and spends considerable time in preparing a slate to present to the congregation to vote on. Persons are contacted before the election to see if they agree to have their name on. In the life of the congregation we have various opportunities to get to know (each other) the persons considerably well. As well as some areas the officers are to work.

It is true that for me a certain office has been the thing I needed to call forth the gift. I do not necessarily feel that I possess certain gifts but that they are given for fulfilling a special need.

It has taken time but I no longer look at losing an election as rejection. To me it is more like a closed door or a preference for another to come to a challenge. Once I realize the Holy Spirit enables me to do certain things I am not limited by the office I hold in the church structure. In fact the challenge then is to see if I can discipline myself and use the gift as the Spirit directs individually.

The information you passed on about Henry Robert was interesting and helpful.—Winifred Swiegart, Balko, Ore.

I found the letter from James R. Hess in Sept. 7 issue depressing. Following the reading of his letter I went to the Lord in prayer to ask for an understanding heart for Mr. Hess.

It is difficult to understand how a Christian can so harshly attack another Christian and at the same time use the word "brother" to describe the relationship. Attack words such as "political left," "secular humanism," and "idolatrous religion" are charged with emotion and leave little room for dialogue.

Mr. Hess calls himself nonresistant. I would hope and pray his nonresistance might be more easily seen in future letters he might write.—Larry Hauder, Boise, Idaho.

I appreciated the analysis of Mennonite spirituality presented by Marlin Miller in "A genuine biblical spirituality" (Aug. 31) and concur with his emphasis that genuine Christian spirituality is a reflection of the Spirit manifest in Jesus' life, death, and resurrection. During the past year I've participated with and observed a group of Mennonites who have chosen to practice the disciplines of

definitely lifting its head out of the debris." Several shops have reopened and the country is slowly getting back on its feet after years of debilitating civil war. In spite of plenty of rubble, Olfert said, "I think the level of confidence is significantly higher than it has been for a good while."

Special meetings: Richard Frank, Elizabethtown, Pa., at Erisman, Manheim, Pa., Nov. 10-14.

New members: Mark Farmwald, Jill Schwartz, Susie Chupp, Gloria DeHaven, Bob Munsch, and Lynda Roes by baptism and Robert DeHaven by confession of faith at Bahia Vista, Sarasota, Fla.

Change of address: Eugene Garber from Sweet Home, Ore., to R. 4, Box 37, Mt. Pleasant, IA 52641. Earnest Kauffman from West Point, Neb., to Highland Park Road, Glendive, MT 59330.

silence, prayer, and meditation. The results of that inner journey have been something of a surprise but of great interest to me: (1) a growing awareness of our own sinfulness (both individual and corporate); (2) an expanding experience of the grace of God; (3) a new hunger for worship; (4) a willingness for the first time to publicly identify with peace and justice efforts in our own community; and (5) an active participation in reconciliation efforts within our own congregation.—Marlene Kropf, Portland, Ore.

I would like to applaud Paul M. Zehr's article "Mennonite Education: What Is It?" (Sept. 7).

To train for Christian community is so much more of a positive note than a motivation all too common in our church school circles, that of keeping children out of "bad" public education. As Zehr indicates, modeling by teachers and staff is the important beginning point for Christian community to happen, operating in a spirit of openness and trust. Sometimes another spirit tends to pervade our elementary schools which is more in "tune with the hickory stick."

This tends to result in a model with a military likeness; orders in administration dictated from one level to another, regimentation of students, and even grading students on their devotional time. I hope that Zehr's article claims some time on the agendas of school staff and board meetings.

I would like to raise a caution about Zehr's use of statistics when he compares the percentage of VS'ers who attended the conference high school with those who did not. The caution is that when drawing conclusions in this manner, the part which the family and congregation had in the nurture of the youth who say "yes" to the call of VS is not recognized.—John R. Smucker, Harleysville, Pa.

I just finished reading some excellent material in the Sept. 21 *Gospel Herald*. I really liked your editorial on preaching. It challenged me anew as an occasional Sunday school teacher to make each minute I teach count for God. The best part of the editorial came in the last paragraph, I feel, where you said, "The negative factors may be tempered if the preachers are prepared to be honest, to confess their own temptations and failings, to give their own testimonies, even to laugh at themselves." As I recall my past, I think with real appreciation and respect upon those pastors who on occasion, sometimes even in tears, confessed their own inadequacies and failings and asked for forgiveness and requested prayer of the members. I suppose this could be overdone but on occasion I think it pleases the Chief Shepherd.

Bob Baker did it again, too, in "Two Churches in Virginia." I nearly *always* read whatever he writes and concurred with all he said in contrasting that little Mennonite Church with Jerry Falwell's big plant. I fear if I had written it I'd not have been as charitable with Falwell as he was because a preacher who lives in a \$160,000 house and needs several dogs to guard his elaborate spread doesn't sound like my Anabaptist ideals for the simple life. But I'm glad God will be his judge in the last day.

"Finding a Place" was also heartwarming and helpful in that same issue.

Thanks for all your efforts. God bless you.—Grace Lehman, Lancaster, Pa.

This is a letter concerning the front page article by Robert J. Baker (Sept. 21 issue.)

That was the most ridiculous article anyone could allow in a Christian magazine.

How can you compare a church of 18,000 to one that had 200 members at the most? It is definitely not fair especially since they were of two denominations. The whole thing is that Mr. Baker is angry because he didn't get on TV. If he got on TV he probably would have never written such an article.

As far as the Mennonite Church goes I wish it would stand up for what it believes in. I am ashamed sometimes to meet a Mennonite person in a supermarket because I am embarrassed for the person because the way they are dressed. As Mennonites we were taught to be separate from the world. There is no way you can tell Mennonite people apart from the world anymore because of the way they act and dress. You should be able to.

Jerry Falwell is out there fighting for things that the Mennonite Church believes in, so instead of knocking him you should be joining forces with him and be proud to wear a flag pin or Jesus First pin because Jesus is first in our lives. I don't think Christians should knock other people especially since they are doing a work for the Lord.—Gladys Tinsler, Marshallville, Ohio

Your editorial "Sex and Violence" and responses to my previous letter reveal widespread misunderstanding of the homosexuality "issue." Your near equation of homosexuality with violence and the characterization of the discussion as a "brouhaha" (I hope unintentionally) denigrates those for whom the discussion is vital, not trivial.

Majority opinion in the church wants to limit the discussion to whether sexuality can or should be controlled. The real issue is *how and where does God call us to use our sexuality and what of those called to non status quo expressions of sexuality?* Many want to make certain the latter question is considered closed. But the question should be reopened for the following reasons.

1. Our biblical interpretation is *not* as clear as we pretend. Luke 14:26 commands hatred of family but we "know Jesus didn't really mean that." Luke 6:35 says to lend expecting no return but we don't tell bankers and S & L officers that this universally applies to all lending. Familiarity blinds us to the highly sophisticated interpretive methods we use—no one calls this "twisting Scripture." Nontraditional interpretations concerning women in the church and homosexuality are no more complex. They are as threatening as once was the notion that Gentiles might become Christians without circumcision.

2. The majority of the church and its leaders, with the exception of a few carefully controlled discussions with limited participation, have not even tried to understand (with heart as well as head) the minority point of view. To break through the stereotyping and unexamined assumptions the majority in the church needs to commit itself to about ten years (I'm serious) of self-examination and quiet listening to those it has cast out. One need not apologize for suggesting abstinence but one must apologize for suggesting it as a predetermined "solution" to a hardly-understood "problem."

3. Finally, the question of God's will for sexuality should be reopened because the church needs and can be enlightened by its gay and lesbian members and so be more fully the body of Christ.

a. Without socially dictated norms for crutches, homosexual Christians have had to examine sexuality's relationship to faith as the majority have not. Sexuality has had to be given a more proper priority in a context where both religious and secular "authorities" assume it is impossible to be sexual and have faith.

b. Confronted by gay and lesbian Christians the contemporary church has a marvelous opportunity to understand at a gut level the question of including those who don't fit status quo assumptions. Paul knew how hard it was for Jewish Christians to accept Gentiles who didn't conform to the "scriptural" demand for circumcision.

c. The willingness of gay and lesbian Christians to remain in a church which promises overwhelming hostility, or at best misunderstanding, is a sign for the church of the meaning of commitment. This may give new insight into the meaning of the passage "take up [the] cross and follow me" (Mk. 8:34).

d. Homosexual persons can help sensitize the church to others who experience oppression. As people get to know each other as precious children of God they destroy the foundations of oppression—stereotyping and quick judgments that others are "deviant" because they are different in some attribute.

I am not suggesting a "lessening of discipline" or being "soft on sin." Rather I call for a serious self-searching and soul-searching about how the church has understood the role of sexuality in life. Serious commitment to such a task means long-term dialogue, prayer, Bible study, and openness to the possibility of hearing God in any point of view.

Jesus is calling. Will we follow?—John Linscheid, Lawrence, Kan.

I read with great interest Jake Friesen's article "On Visiting in Prison," in the July 13 issue of *Gospel Herald*. While Friesen offers several trenchant insights on how to improve our treatment of prison inmates, many of his arguments are convoluted and spurious. Undoubtedly, we must improve our methods of rehabilitating criminals, and I agree that some convicts could serve society better by working in the community than by stagnating behind bars.

But where does Friesen get the statistic that "ninety percent of North Americans admit to having committed criminal offenses"? Furthermore, lack of a categorized breakdown leads one to wonder if Friesen regards all crimes, from shoplifting to murder, as equally serious. Even if this fascinating but dubious statistic were true, it would be a good argument for more prisons, not fewer as Friesen implies. However, the statistic is actually irrelevant when discussing the incarcerated felon. The real

issue is whether the convicted offender has received due process and fair treatment, not the percentage of the population which remains free despite committing similar offenses.

Many crimes involve victims, both directly and indirectly, but Friesen fails to discuss this important aspect of the criminal justice system. What about the families of Martin Luther King, Robert Kennedy, and James Brady? To suggest that the perpetrators of such heinous crimes should not be incarcerated is a cruel slap in the face to the victims. Failure to require a penalty would be a serious miscarriage of justice, and would minimize the offender's responsibility to society.

Finally, while some convicts would benefit from living in a loving, caring community, what Mennonite community would welcome James Earl Ray, Sirhan Sirhan, or John Hinckley, Jr.?—C. D. Keener, State College, Pa.

Two comments on your Sept. 14 issue: (1) "A Blessing or a Test?" by L. A. King came at a most appropriate time for my wife and me. Five months ago we came home after six years of service with MBM in Ghana, W. Africa. To say the least, it is tough to adapt to the tests of N. America. In setting up our household, etc., where does necessity end and self-indulgence begin? There is enough material in this article for a month or more of studies by a group endeavoring to bringing God's kingdom closer to reality in their lives. Keep the articles on stewardship coming. Zacchaeus changed! (2) I enjoyed the cover article. It was a nice tear-out for my four-year-old daughter when she got restless during church services! More of this type of art would allow greater recycling of the paper!—Stan Freyenberger, Moundridge, Kan.

marriages

Blosser—McFarland.—Lyle Paul Blosser, Louisville, Ohio, Stoner Heights cong., and Pamela Suzanne McFarland, Louisville, Ohio, Brethren Church, by Leonard Garber, Sept. 17.

Byler—Harmon.—David Byler, West Liberty, Ohio, Bethel cong., and Karen Harmon, West Liberty, Ohio, United Methodist Church, by Duane Beck, Sept. 18.

Dekker—Mentor.—Launcelot Dekker, Lombard, Ill., Lombard cong., and Sandra Elaine Mentor, White Pigeon, Mich., Methodist Church, by Joe and Emma Richards, Sept. 18.

Escher—Marner.—Michael Claude Escher, Kalona, Iowa, and Beth Janene Marner, Kalona, Iowa, Lower Deer Creek cong., by Dean Swartzendruber, Sept. 18.

Heyer—Gascho.—Donald Heyer, New Hamburg, Ont., St. Agatha cong., and Deborah Gascho, New Hamburg, Ont., Lutheran Church by Nelson Martin, Aug. 28.

Keener—Boll.—Arlen H. Keener and Kathleen J. Boll, both of Elizabethtown cong., Elizabethtown, Pa., by Gerry H. Keener, brother of the groom, Aug. 7.

births

Berkey, Bill and Micheal (Berkey), Lagrange, Ind., third child, second daughter, Jessica Ellen, Aug. 5.

Brinkman, Ralph and Lil (Persoon), Woodburn, Ind., 2nd child, first daughter, Lisa Marie, July 24.

Dollinger, Harry, Jr., and Nancy (Clevinger), Springfield, Ohio, second child, first son, Harry Edwin III, May 11.

Durst, Dan and Debbie (Goddard), Belleville, Pa., third child, first son, David Glen, Sept. 7.

Konold—Aeschliman.—Dan Konold, Toledo, Ohio, United Methodist Church, and Jane Aeschliman, Toledo, Ohio, Zion cong., by Ellis B. Croyle, Sept. 11, 1982.

Lehman—Harmon.—J. David Lehman, Harrisonburg, Va., Park View cong., and Jan Harmon, Upland, Calif., Brethren in Christ Church by Doyle Book, Aug. 7.

Stoltzfus—Sprayer.—Daniel David Stoltzfus, Harrisonburg, Va., Lindale cong., and Nellie Brooks Sprayer, Harrisonburg, Va., Trissels cong., by Moses Slabaugh, Sept. 19.

Summers—Bonsall.—Richard Summers, Gap, Pa., Media cong., and Patricia Bonsall, Christiana, Pa., Presbyterian Church, by H. Wesley Boyer, Sept. 10.

Welby—Derstine.—Neil David Welby, Souderton, Pa., and Cynthia Ann Derstine, Souderton, Pa., Souderton cong., by Robert Smith, Sept. 11.

Yoder—Yoder.—David Conrad Yoder, Belleville, Pa., Mountain View cong., and Ruth Eileen Yoder, Belleville, Pa., Maple Grove cong., by Jonathan Yoder, Sept. 18.

Eckert, Barry and Helen (Trigg), Barto, Pa., first child, Jesse David, Aug. 21.

Enz, John and Susan (Beechy), Bordentown, N.Y., second child, first son, Nicholas Beechy, Sept. 7.

Erin, Marlin D. and Mary (Snitger), Maseru, Lesotho, first son, Peter Jacob, July 20.

Freyenberger, Ronald and Ruth (Otto), Middlebury, Ind., second son, Adam Keith, Sept. 11.

Hess, Donald and Diane (Miller), Willow Street, Pa., third son, Trent Christopher, Aug. 19.

births (continued)

Hirschy, Gerald and Linda (Lagrange, Ind.), third child, second daughter, Suzanne Louise, June 30.

Hoke, David and Mary (Etling), Mishawaka, Ind., third child, first daughter, Trisha Elaine, Aug. 26.

King, J. Randall and Ruth (Hochstetler), Sturgis, Mich., third child, second son, Isaiah J., Sept. 15.

Lehman, Jerry and Rachel (Miller), Leola, Pa., second son Bryn Miller, Sept. 6.

Leichty, Fred and Jane (Beckler), Crawfordsville, Iowa, third child, second son, Benjamin David, Sept. 22.

Meyer, Rich and Brenda (Hostetler), Quithing, Lesotho, second son, Eric Abram, July 24.

Miller, Jerry and Cindy (Bartlett), Woodburn, Ind., second child, first son, Courtney Allen, Sept. 12.

Miller, Larry and Deb (Amstutz), Apple Creek, Ohio, first child, Joshua Wade, Sept. 8.

Miller, Stanley and Joanna (Miller), Bunker Hill, Ind., first child, Rachael Anna, Aug. 16.

Miller, Wendell and Ila (Zimmerman), Iowa City, Iowa, first child, Heather Jo, Sept. 8.

Mishler, Jerold and Laura (Yoder), Shipshewana, Ind., first child, Andrea Dawn, Sept. 21.

Mummau, Lawrence and Sheryl (Rohrer), East Waterford, Pa., third child, second daughter, Jewel Anne, Aug. 22.

Nelson, Doug and Shari (Beckler), Dorchester, Neb., fourth child, third daughter, Caley Ann, Sept. 10.

Rodgers, Scott and Ginger, Kalona, Iowa, second daughter, Karla Dawn, Sept. 6.

Saltzman, Kenneth and Madeline (Witmer), Sterling, Ill., second son, Joel Lee, born on Feb. 27, 1979; adopted on Sept. 2.

Schrock, Jake, Jr., and Esther, Shipshewana, Ind., third son, Kenny Lavon, Sept. 8.

Sharp, Calvin Eli and Kathryn Grace (Benner), Greenwood, Del., first child, Andrew Calvin, Sept. 2.

Short, Gareth and Judith (Rufenacht), Archbold, Ohio, second child, first son, Christopher Jon, Sept. 8.

Stevens, James and Sandra (Schrock), Arthur, Ill., second child, first son, James Curtis, Jr., July 14.

Stoltzfoos, Glen D. and Barbara (Sheppard), Bronx, New York, first child, Christopher Bryce, Sept. 7.

Weidner, David J. and Gail E. (Lewis), Perkio-menville, Pa., third child, second daughter, Margaret Ruth, Aug. 16.

Wenger, David A. and Ruth (Yoder), Bronx, N.Y., second child, first daughter, Kirsten Naomi, July 11.

Weygandt, Jay and Virginia (St. Martin), Springfield, Ohio, second son, Christopher John, June 1.

Yoder, Bert and Regina (Yoder), Middlebury, Ind., first child, Richelle Kristal, Sept. 19.

Yoder, Jerry and Sherry (Schaefer), Spencerville, Ind., first child, Brandy Lee, July 31.

obituaries

Addis, Betty L., daughter of Samuel and Sarah (Rister) Moseley, was born in Lawrence Co., Ohio, June 2, 1940; died in University Hospital, Columbus, Ohio, Aug. 16, 1982; aged 42 y. She was married to Donald Addis, who died in 1960. Surviving are 3 daughters (Allene—Mrs. Michael Rupp, Connie—Mrs. David Evans, and Sally—Mrs. William Hankins), 3 grandchildren, 5 sisters (Melissa Sizemore, Anna Mae Russell, Juanita Friend, Louise Stepp, and Virginia Gullett) and one brother (Arthur Moseley). She was preceded in death by 2 sisters. She was a member of Wayside Mennonite Chapel, where funeral services were held on Aug. 19, in charge of Chauncy Grieser; interment in Lawrence Furnace Cemetery.

Amstutz, Etta M., daughter of Samuel J. and Lydia (Moser) Steiner, was born in Dalton, Ohio, Apr. 1, 1895; died at Orrville, Ohio, Sept. 21, 1982; aged 87 y. On Dec. 15, 1917, she was married to Elmer J. Amstutz, who died on Sept. 11, 1961. Surviving are 3 sons (Arthur, Arlin, and Cletus), one daughter (Eunice—Mrs. Elmer Richard), 9 grandchildren, 3 great-grandchildren, one brother (Reuben Steiner), and 3 sisters (Lovina—Mrs. Allen Amstutz, Mrs. Esther Stauffer, and Mrs. Verna Schmucker). One son and one daughter preceded her in death. She was a member of Martins Mennonite Church. Funeral services were held at Aulsebrook Funeral Home, Orrville, Sept. 24, in charge of Vincent Frey and Frank Sturpe; interment in Martins Cemetery.

Campbell, Raymond Ercil, son of Herman T. B. and Mary F. (Parret) Campbell, was born at Waynesboro, Va., Aug. 12, 1908; died at his home in Dayton, Va., July 25, 1982; aged 73 y. On June 8, 1932, he was married to Sarah Elizabeth Coffman, who survives. Also surviving are 3 sons (Raymond Ercil, Jr., Heber C., and Lewis S.), 3 daughters (Barbara—Mrs. William E. Showalter, Jr., Sarah Frances—Mrs. James L. Byler, and Dorcas—Mrs.

Robert C. Blair), 6 grandchildren, one great-grandchild, 2 brothers (Herman S. and Harold P. Campbell), and one sister (Edna—Mrs. Marvin Kiser). He was preceded in death by one sister (Thelma—Mrs. Oren Kiser) and one brother (Lester B.). He was a member of Weavers Mennonite Church, where funeral services were held on July 28, in charge of James Stauffer and Robert Callis; interment in Weavers Church Cemetery.

Halteman, Alvin B., son of Enos H. and Cevilla (Bergey) Halteman, was born in Franconia Twp., Pa., May 3, 1893; died at Grand View Hospital, Sellersville, Pa., Sept. 17, 1982; aged 89 y. On Oct. 13, 1918, he was married to Stella Alderfer, who survives. Also surviving are one sister (Sara Diller), one stepsister (Amanda Moyer), and one stepbrother (Howard Krupp). He was preceded in death by one son (Alvin B. Halteman, Jr.), and 2 brothers (Isaac B. and Preston B.). He was a member of Franconia Mennonite Church, where funeral services were held on Sept. 22, in charge of Floyd Hackman and Curtis Bergey; interment in the adjoining cemetery.

Hartzler, Nellie Y., daughter of John A. and Sadie (Neuhauser) Yoder, was born in Holden, Mo., Feb. 14, 1892; died at Wooster, Ohio, Sept. 18, 1982; aged 90 y. She was married to Mahlon Hartzler, who died in 1972. Surviving are one daughter (Dorothy—Mrs. Robert Fuller) and one son (Lowell). She was a member of Smithville Mennonite Church. Funeral services were held at the Oak Grove Cemetery on Sept. 22, in charge of Herman F. Myers.

Martin, Henry S., son of Isaac B. and Sarah (Sittler) Martin, was born in Woolwich Twp., Ont., Nov. 28, 1903; died at Kitchener, Ont., Aug. 30, 1982; aged 78 y. Surviving are 3 brothers (Noah, Milton, and Ervine), and 5 sisters (Melinda Martin, Sarah—Mrs. Joseph Horst, Salome—Mrs. Ezra Brubacher, Mary Ann—Mrs. Absalom Bowman, and Edna—Mrs. Ivan Weber). He was preceded in death by 4 sisters and 2 brothers. He was a member of St. Jacobs Mennonite Church, where funeral services were held on Sept. 2, in charge of Richard Yordy and Ray Brubacher; interment in the church cemetery.

Plank, Floyd H., son of Ira and Lora (Kanagy) Plank, was born in Bellefontaine, Ohio, Feb. 11, 1917; died at the Oak Hill Hospital on June 17, 1982; aged 65 y. On Nov. 7, 1942, he was married to Leona Gascho, who survives. Also surviving are 2 daughters (Shirley Encarnacion and Marlene Speelman), 3 sons (Clyde, Galen, and Raymond), 3 grandchildren, and 4 brothers (Orren, Roy, Dwight, and Donald). He was a member of Wayside Mennonite Chapel, where funeral services were held on June 20, in charge of Chauncy Greiser and Donald Plank; interment in Warneke Cemetery.

Schwartz, Daniel J., son of Joseph and Barbara (Kemp) Schwartz, was born in Allen Co., Ind., Mar.

27, 1907; died at Sturgis, Mich., Sept. 14, 1982; aged 75 y. On May 1, 1927, he was married to Katherine Nussbaum, who survives. Also surviving are 5 sons (Simon, Henry, Daniel, Jr., Joseph, and David), one daughter (Mary—Mrs. Maynard Borntrager), 26 grandchildren, 25 great-grandchildren, 3 sisters (Amanda Sommers, Rosy Nussbaum, and Barbara Miller), and one brother (Simon). He was a member of Locust Grove Mennonite Church, where funeral services were held on Sept. 17, in charge of Dean Brubaker and James Carpenter; interment in Locust Grove Cemetery.

Slabaugh, John, son of Moses and Lydia (Yoder) Slabaugh, was born in Stark Co., Ohio, Dec. 19, 1897; died at Fairmount Rest Home, Ephrata, Pa., Sept. 4, 1982; aged 84 y. On Mar. 17, 1928, he was married to Lura Lauver, who survives. Also surviving are 2 sons (John M. and Paul E.), 2 daughters (Ruth—Mrs. Richard Weaver and Alice—Mrs. Paul Fouts), 13 grandchildren, one great-grandchild, one brother (Moses), and 4 sisters (Mrs. Clara Sommers, Mrs. Sara Schwartzendruber, Mrs. Anna Miller, and Mrs. Mary Lydia Martin). He was a member of Hartville Mennonite Church, where funeral services were held on Sept. 8, in charge of Richard F. Ross; interment in Hartville Mennonite Church Cemetery.

Cover by Jan Gleysteen; p. 962 from *Festival Quarterly*; 696 (bottom) by Jim Bishop; p. 698 by Harold Thut; p. 700 by Jim King.

\$315,512

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$315,512.03 as of Friday, Oct. 1, 1982. This is 42.0% of the total needed. Contributions have been received from 324 congregations and 178 individuals. Individual gifts represent \$64,207.62 of the total.

Goal: \$750,000

calendar

Sixth Women in Ministry Conference, Rockway Mennonite Collegiate, Kitchener, Ont., Oct. 15-17
Inter-Mennonite Bible Conference (Great Lakes Area), Goshen, Ind., Oct. 17-19
South Central Conference (Joint with Western District), Hesston, Kan., Oct. 22-24
Council on Faith, Life, and Strategy, Oct. 29-31
Southeast Convention annual meeting, Miami, Fla., Oct. 29-31
Mennonite Board of Missions, Nov. 3-6
Mennonite Board of Congregational Ministries, Elkhart, Ind., Nov. 5-6
Illinois Conference fall meeting, First Mennonite Church of Morton, Nov. 5-6
Gulf States Fellowship delegate body, Nov. 6, Poarch Community Church, Atmore, Ala., Nov. 6
Atlantic Coast Conference Missions Rally, Nov. 6
Mennonite Economic Development Association, Winnipeg, Manitoba, Nov. 11-14
Franconia Conference fall assembly, Franconia, Pa., Nov. 18-20
Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 18-19
Mennonite Church General Board, Lombard, Ill., Nov. 18-20
Northwest Conference fall meeting, Nov. 19-21
Southwest Conference annual meeting, Mt. View Men. Ch., Upland, Calif., Nov. 25-26
Mennonite Board of Education annual meetings on Mennonite education, Chicago, Ill., Nov. 30-Dec. 4

items and comments

Man, 92, in 4,161 Sunday school sessions

If F. Otto Brechel wore Sunday school pins, he would need help to carry the long train they would create. The 92-year-old member of First Presbyterian Church of Bakerstown has been given a plaque certifying that he has attended 4,161 consecutive sessions of Sunday school at the church—a total of 80 years.

His record was called "unique in the history of the Christian church" by the congregation's pastor, Richard Morledge.

Western Airlines ends Salvador 'death' runs under church pressure

Western Airlines, under pressure from church stockholders and other groups, says it will stop transporting Salvadorans deported by the U.S. government. For at least a year, Western has been flying about 25 Salvadorans daily on a "death flight" from Los Angeles, said Michael Crosby, corporate responsibility official for the Midwest Capuchin Franciscans based in Milwaukee, one of the stockholder groups that opposed the Western flights.

Father Crosby said there was evidence of continuing human rights violations in El Salvador and "we knew at least some (sent back) would be facing the possibility of death."

Western spokesman Glenn Bozarth said arguments raised by the church groups "caused us to take a closer look at our procedures." He said the airline didn't have a contract with INS which paid for the flights. He said he thought Western was used because until recently it was the only airline flying from Los Angeles to Mexico City, for connecting flights to El Salvador.

Nuns invade Rocky Flats weapons plant

According to information supplied by Mary Sprunger-Froese, early on the morning of September 7 two Catholic sisters entered Rocky Flats weapons facility in Colorado and raised a large black flag with the name "Death Factory" on the official flag pole. They also attempted to label two of the plutonium buildings—"Auschwitz" and "Dachau."

As the flag was raised this prayer was offered: "In the name of the living God, we raise this flag to call Rocky Flats by its true name—Death Factory. We do this in the firm belief that the light of God is more powerful than all darkness and evil, and that by being exposed to his light, this plant can be converted. In so doing, we pray that we too, along with all the workers here, will open ourselves to the Living God and allow his light and healing power to convert us. We ask this in the name of Jesus. Amen."

As the buildings were labeled, this prayer was offered: "In the name of the living God, Plutonium Building # , we call you by the

most horrible approximation possible. You are truly (Auschwitz/Dachau) because you exist only to poison the earth and all that live upon it. You are more horrible than (Auschwitz/Dachau) which exterminated a race of people because you plot to obliterate all living things. We invoke the living God to subdue you and the risen Christ to rob you of your sting. We ask this in the name of Jesus. Amen."

The pair who entered Rocky Flats are Pat Mahoney of Denver and Marie Nord of Colorado Springs. Twenty supporters had commissioned them with laying on of hands the night before. They are being charged with falsifying passes and with criminal trespass.

South African churchman says the plight of blacks worsens

Despite some limited improvements in the past few years, the situation for black South Africans is deteriorating and likely to get worse, says one of the country's leading black churchmen. Anglican Bishop Desmond Tutu, general secretary of the South African Council of Churches, said in an interview in Louisville that unless things change rapidly, his country would face a catastrophe. Speaking on the 5th anniversary of the death of black leader Steve Biko, who was found dead while in the custody of South African police on Sept. 12, 1977, the bishop said it appeared his government would do anything to eliminate opposition leaders working for peaceful change. "One would have hoped that by this time we would have had time for a very great change in the situation in our country," he said. "Sadly, there are very few encouraging signs."

Bishop Tutu, whose past makes him the nominal spokesman for about 13 million South African Christians, was able to visit the United States only after pressure was exerted on the white government in Pretoria by the U.S. State department and leaders of the Episcopal Church.

Methodist task force recommends against joining Nestle boycott

After two years of study, the United Methodist Infant Formula Task Force has urged the church not to join the boycott of Nestle products "at this moment in history." Many churches have for several years urged members not to buy Nestle products to protest the company's Third World marketing practices. At the height of the controversy, the 1980 Methodist General Conference instructed its General Council on Ministries to establish a policy for the denomination on the boycott. The council then appointed a task force to examine the claims of the boycott's participants and of Nestle's management.

Because the Nestle Company has hired new

management, been open in discussions with the churches, and "moved toward compliance" with the World Health Organization's now recognized code governing infant formula marketing, "we believe it is time to respond positively to this new situation," the task force said. The task force specifically praised Nestle's dispensing with the use of public advertising of formula in Third World countries, the use of milk nurses or other such counselors, the awarding of commissions or bonuses to its sales staff for high volume of sales, and the gift of "discharge packets" to expectant or new mothers.

American-based companies have not moved as far as has Nestle in these areas, and the task force recommended that the church dialogue further with those firms to encourage better code compliance.

Church hunger lobby moves to new offices in capital

Bread for the World, a Christian organization seeking to influence national policy on hunger issues, has moved its New York office to the U.S. capital. The group now boasts a U.S. membership of 42,000 and an operating budget of about \$1.4 million. Bread for the World's staff concentrates on educating its membership on hunger issues and on influencing lawmakers to gear foreign assistance initiatives toward the truly needy.

Reaffirmation of wedding vows popular expression of marriage endurance

Reaffirmation of marriage vows used to be a ceremony reserved for a couple's 50th anniversary, or part of "marriage encounters" weekends. But in the last few years, marriage reaffirmation has become a popular "rite of passage" for thousands of couples of all faiths who have been married for any number of years. "It's part of the trend back to formality, ceremony, values, faith," said Sandra Carter, coauthor of "Reaffirmation: Renewing Your Marriage Vows and Values" (Harmony Books, New York).

"Divorces are leveling off. There's a whole new attitude," she said in an interview. "I see it everywhere. It has a positive ring. Couples are committed to working out their problems. They are aware and very conscious that intimacy and couple-closeness are precious and not something to throw away. Reaffirmation is not a Band-Aid for a bad marriage," she said. "It's an outward expression of a marriage that has endured. . . . That they have shared life's experiences. . . . What has happened now is that couples believe a marriage is blessed, but that they have to keep working to keep it blessed. And people are no longer embarrassed if they have to seek counseling. It's no longer taboo."

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Giving the hymn its due

I have never won any prizes for my singing. (Indeed, I have not won many prizes for anything, but I received affirming remarks at times for certain other endeavors). My lack of prowess in this field was demonstrated on one occasion when I was pressed to sing in a quartette.

They were getting up a group to sing at the jail—or was it the hospital? and strongly urged me to help along. “I don’t think I can do it,” I said.

“Oh yes, you can,” they said. So we had a practice and they discovered I had been more right than they!

Yet I enjoy congregational singing, especially when surrounded by hearty basses. I even sang in a men’s chorus last summer at Little Eden Camp—once again in response to a vigorous invitation—and no one threw me out. I suppose I enjoy singing because hymn singing is an opportunity to join in a common statement of common beliefs. If worship is a political act as Millard Lind has held, hymn singing is the people’s combined statement of ultimate loyalty.

But like the national anthem before the ball game, hymn singing in church is commonly taken for granted. An attempt to give the hymn its due was undertaken by Allegheny Conference at its 1982 rally at Roaring Spring, Pa. For parts of two days several hundred people came together to sing hymns and to be instructed in some of the finer points of hymnology.

Resource persons for this weekend activity were Romaine Sala, a children’s music leader from Eastern Pennsylvania and Roy Roth, music teacher and choral leader from Eastern Mennonite College and Seminary. Between them, Romaine and Roy must have led more than 60 different hymns in half a dozen different hymn singing sessions. Included with the singing were various hymn interpretations.

For example, there was concern that we should be aware how long a tradition of church music is represented in our hymnbooks. We sang hymns stretching back as far as the third or fourth century, if I recall correctly. But there were also quite contemporary hymns. We were alerted at points to the useful information about poets and composers in the hymnbook.

In one instance we were interrupted in our singing by an impersonator of the composer. After two verses of “All Creatures of Our God and King,” a man in a brown robe appeared. He represented Francis of Assisi and recited in some detail the story of his life. Then we finished singing the hymn, one would hope with greater understanding.

Our attention was also called to several Anabaptist hymns. One was “I Sing with Exultation” by Felix Manz (who was to be drowned for his faith soon after its writing). Another was

“Our Father God, Thy Name” by Leenaerdt Clock, the German version of which is said to be invariably sung second in an Amish worship service.

Another emphasis was on the place of the hymns and the song leader in the total worship service. Roy Roth called our attention to some of the resources within the hymnbook itself which are useful in selecting hymns which may complement the Scripture reading and the sermon. As Roy observed, an obvious place to begin is the table of contents which classifies the hymns according to broadly conceived topics.

Then he suggested a problem. Suppose you are the song leader and the pastor has chosen to preach on “The Prodigal and the Drudge” from Luke 15? Where do you go for help in selecting appropriate hymns? Roy called our attention to the “Index of Scriptural Allusions” which lists two hymns which relate directly to that parable. Neither was widely familiar, but their relationship to the story was readily seen.

An ongoing issue for congregational singing is the problem of unfamiliar hymns. Because many of us prefer the familiar and because worship is a quite traditional activity, there are those who resist the singing of unfamiliar hymns. As Roy observed, “I have never seen people close their Bibles when the preacher selects a text with which they are not familiar. But I have seen people close their hymnbooks when the song leader selects an unfamiliar hymn.”

For this problem the only answer to come out of the rally would appear to be a quote from John Wesley, “Sing all. If it is a cross to you, take it up and you will find it a blessing.”

Two choruses were formed at the rally: one for the fourth-to-eighth-graders and another for youths and adults. Each gave a program on Sunday afternoon. The adult program was no clear-cut performance, but alternated between stanzas done by the chorus alone and others which included the audience. The final selection was an arrangement of “Crown Him with Many Crowns” and it was accompanied by an instrumental ensemble which included a piano, a flute, a saxophone, two trumpets, and a trombone. Though on general principles I vote for a cappella singing, I had to conclude that for this song and this occasion, the ensemble helped to move us to an impressive finale.

It is quite generally assumed that there will be singing in heaven. No doubt this will be singing as it ought to be done. In the meantime, we can improve the relative level of our performance by occasional participation in a singing seminar. We may reflect also on the significance of this statement from Roy Roth: “The words of a hymn addressed to God may be used by God in turn to address the worshiper.”—Daniel Hertzler

Gospel Herald

Oct 18 '82
October 19, 1982



18th-century
buckler depicting
the four seasons. See
"A reflection on the
just war" by Rene Padilla

It was a move toward faithfulness, says the author, and fits the mood of the country.

Why did the Tanzanian Mennonite Church divide?

by Hershey Leaman

In 1979 the Tanzanian Mennonite Church chose a second bishop to share the administration of 10,000 members in more than 200 congregations. Several years later the church discovered that it could carry on a more effective ministry by separating into two conferences or dioceses, each with its own administration.

To understand better why the Tanzania Mennonite Church has divided into two dioceses, one needs to reflect upon the great diversity in the country.

Tanzania has desertlike, arid lowlands but also highly productive and luscious highlands. It possesses picturesque beaches along the Indian Ocean and snow-capped glaciers on Mt. Kilimanjaro. Tanzania enjoys both tropical and semi-temperate climates. It has rainy seasons, but also dry seasons. A great variety of animal and plant life neatly blends into the diverse environment.

Just as the ecology in Tanzania can be viewed as a beautiful mosaic, so can its people. While there is no dominant ethnic group, there are 120 different tribes or societies, each having its own language, culture, and survival techniques. In addition, there are other small communities of people from Arabic, Asian, and Western extraction. And then there are many, many subtribes. All of these make up a quilt-like grouping of people.

The religious picture of Tanzania is just as variegated. In addition to the many Protestant groups, there are a number of Catholic orders and a strong Muslim following. One third of the population worships in traditional forms, giving much attention to ancestral spirits. The Africa Independent Church movement is also present in Tanzania though not as significant as in many other countries.

In light of this kaleidoscopic picture of Tanzania it should not be surprising that the Tanzania Mennonite Church has divided itself into two distinct dioceses or conferences. Although there will be one Mennonite registration in the country, the church will, in fact, have two separate administrations. The groups are committed to cooperation and even a few joint projects but each diocese will determine its own priorities and establish its own pattern of relationships with other bodies.

Many separations in church history have stemmed from doctrinal or theological disagreements. This was not the case in Tanzania. The separation in Tanzania stems more from sociopsychological differences. The key ones are noted below.

Geography. The two dioceses are divided by the Mara River. The Mara originates in the highlands of Kenya and flows

southward into Tanzania and westward to Lake Victoria. It is the political boundary dividing North and South Mara Districts in Mara Region. It disrupts transportation and communication between the districts and greatly hinders easy trade and business transactions.

In general, services to the people of North Mara are provided by Tarime, the political and trading center of the North Mara District. The political and trading center of the South District is Musoma. People in North Mara are somewhat isolated from the rest of Tanzania. In fact, they have easier physical access to neighboring Kenya than to the rest of Tanzania. Consequently, many people in North Mara have more of a Kenyan orientation and mentality. Those in South Mara do not encounter this same kind of influence. In short, the Mara River has helped to produce two distinct communities in Tanzania.

Ethnicity. While the two dioceses are by no means divided exclusively along ethnic lines, there is considerable difference between the majority of people in North Mara and those in South Mara. North Mara is largely Luo, an ethnic group which originated in the Sudan and migrated southward. South Mara, on the other hand, is mainly a variety of Bantu-speaking groups. Their ancient origin is probably Central Africa. The two groups have very different languages and somewhat different cultures, customs, and lifestyle. The Luo had traditionally concentrated on animal husbandry while the Bantu-speaking people tilled the soil. These differences are now somewhat blurred.

The ethnic differences, however, are not total. There are Luos in South Mara and Bantus in North Mara. But the "separateness" the Tanzania Mennonite Church has chosen to pursue allows each group to be more completely authentic.

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Each can now worship and perform most aspects of their church life according to their own cultural patterns.

History. Before Tanzania Mennonite Church was born in early 1960, Eastern Mennonite Board had divided its Tanzania work into two bishop districts. Brother Simeon Hurst was bishop of North Mara District and Brother Elam Stauffer served as bishop in South Mara District. While Eastern Board may not have been aware of all of the sociopsychological factors involved, such a division did facilitate administration. And it is along these lines that the present dioceses were formed.

Administrative expediency. Tanzania Mennonite Church now has about 10,000 members. The Mennonite group is no longer confined only to Mara Region. There are now churches and Mennonite work scattered throughout the country. Some are 700 miles from the Mennonite center in Mara Region. One bishop can no longer adequately relate to this many members, travel periodically throughout the country, or administer a growing variety of ministries.

Consequently, the young church has recently chosen a second bishop to share this responsibility. In Africa bishops function very much as overseers. While being in a sense accountable to their group, they are also mandated to lead in discerning the will of the group. This pattern probably stems from the traditional role of the tribal chief. But there are never two chiefs serving the same group of people. So in the Tanzania Mennonite Church it seems more authentic, and in many ways easier, for each bishop to serve his own people and direct the church activities where his people reside.

This pattern of leadership blends nicely with the larger church scene in Tanzania. The Catholic Church scattered throughout the country assumes a similar pattern. The Evangelical Lutheran Church of Tanzania, the largest

Protestant group, is divided into seven dioceses. The Anglicans, comprising the second largest Protestant group, are divided into nine dioceses, each administered by its own bishop. A number of smaller Protestant groups ascribe to a similar pattern.

Mood of the times. Prior to independence and in the years following, Tanzania developed a powerful, formal sector bent on stimulating modernization. This was typical of many African countries during the development decade of the 60s. However, this approach has not produced satisfactory solutions to many of Tanzania's problems, such as expensive fuel, decreased production, and food scarcity. Furthermore, it removed the decision-making process far from the people's lives and problems.

Today there is a mood and even encouragement to reevaluate not only traditional values but to consider traditional approaches and solutions to life's problems. There is a renewed enthusiasm about becoming self-sufficient by embracing certain traditions and selecting traditional ways of doing things.

One aspect of this change focuses on decentralized leadership where many more policies and decisions are made at the regional, district, and local levels. The decision of Tanzania Mennonite Church to function as two distinct dioceses fits the national mood of the times.

Leadership, while important in any church setting, is extraordinarily important in Africa at this time. It is important because the life of the church is lived out in a spirit of community and fellowship. Christian community and fellowship are expressions of *life* in Christ. Tanzania Mennonite Church, still a very young fellowship, is seeking how to be a faithful community of Christ in its setting. In short, that church is attempting to discover how to more effectively express biblical principles in authentic Tanzanian life. This newly chosen pattern of leadership is one such attempt.

SV

Our Emmaus road

At first we do not know him
do not even see him
till he says
something
something which says
something to us
as always.

Always to people he spoke and speaks
always to her
or him
or you
or me
whoever
looks to his lips

fastens upon his face
he speaks directly
and in person
person-to-person
until distance shatters
and vanishes altogether.

Immersed in all that ails
us and our world
we think no hope
can interrupt our dialogue
with doom and death.
But he is life.
We let him slip
into the conversation

and insert a new
prophetic dimension.

We begin again with him
and see all time spread out before
until it all leads to the hill
that crucifies our dreams.

Him whom we had not welcomed
at first . . . at last we will not
let go. We hale him into
this house for bread
he holds within his hands
until the breaking
bursts our blindfolds.

—Thomas John Carlisle

The main use of the just war theory is to make war more acceptable to the Christian conscience. But there is no just war.

A reflection on the just war

by Rene Padilla

The Argentine takeover of the Malvinas (the Falkland Islands). April 2, 1982, will go down in history as an event of unsuspected importance for world politics in this last quarter of the 20th century. The presence of Argentine Foreign Minister Nicanor Costa Mendez at the meeting of the Movement of Non-aligned Countries held in Havana, Cuba, in June is in harmony with a whole series of changes that the unexpected war between Argentina and Great Britain produced in the field of international relations.

Who could have imagined on April 2 that a government regarded as Reagan's ideal ally in his fight against subversion in Central America would soon be supported by Cuban communists and Nicaraguan Sandinistas? Who could have thought the Inter-American Treaty of Reciprocal Help—an instrument created by the United States to repel any Soviet intervention in Latin America—would be invoked by most Latin American countries against Washington's alignment with Great Britain? who would have believed that the Exocet, a very modern weapon made in Europe, would be tried for the first time in a war between "free world" countries, and that the European Economic Community would punish one of its closest ideological allies, forcing it to strengthen its ties with the Soviet Union?

Quite clearly, with this recent conflict, War (with a capital W) has disembarked on our coast and destroyed the dream of Latin America as "denuclearized territory." When the Treaty of Tlatelolco (which forbids testing, using, producing, and buying nuclear armament) was signed, it was never thought that an extracontinental power which had signed the treaty, Great Britain, would in fact transport nuclear armament in aggression against another (provisional) signatory, Argentina. Now that the treaty has been violated, with consent on the part of the United States, who can stop countries such as Brazil and Argentina in their effort to produce the atomic bomb?

The senseless armament race can only be a matter of deep concern to those of us who confess Jesus Christ as our Lord. The modernization of the armed forces has undoubtedly been one of the main factors involved in the worsening of the economic situation of Latin America in these last two decades. It is difficult to imagine the social cost that these countries would have to pay in order to enter the atomic club. And who can foresee the consequences that entrance into that club would have with regard to the question of peace within Latin America?

If there is anything this war has shown Christians in Latin

America, it is how ill-prepared we are to judge the problem of war from a Christian perspective.

Hardly anyone, even in Argentina, would have agreed with the Argentine pilot who, in an interview during the days of the war, stated: "Beyond all doubt, God is on our side. We are fighting for a good cause, and this is a conviction that the British must not have . . . their war is not by God's command." Such a statement shows that even today there are those who believe in the possibility of a holy war, the view that motivated the Crusades in the Middle Ages. That is not a position with many uses today, however.

In all probability, the great majority of Christians, either in Argentina or in Britain, who supported their government's position and action with regard to the recent war did so on the basis of the just war theory. According to this theory, since there are occasions when war is an unavoidable evil, there is the need of practical measures to control war and to keep it within the limits of justice. Rules or criteria are suggested in order to enable people to discriminate whether a war is just or not.

Accordingly, a war is just when it fulfills the following rules:

- (1) it is only defensive;
- (2) its intention is just; it seeks to ensure peace for all rather than economic gain, territorial conquest, or ideological supremacy;
- (3) it is the last resort; it is entered upon when all other means have been tried and found failing;
- (4) it requires a formal declaration by the highest authorities;
- (5) it is declared by a legitimate government;
- (6) it has limited objectives; it does not seek an unconditional surrender or the destruction of the economic and political institutions of the enemy;
- (7) it uses proportionate means; it is not a total, unlimited war;
- (8) it guarantees the immunity of noncombatants.

This is not the place to analyze whether these criteria favor either Argentina or Britain in their claims that its war for the Malvinas was just. The important thing here is to point out that in both countries many Christians sided with their respective government, claiming that their war was just.

Once again it became evident that the main use of the just war theory is to justify war and make it morally acceptable to Christian conscience. It is not a coincidence that the cultural context where the just war theory was developed and sanctioned by theology was of the West, whose record of colonial aggression and wars is a shameful and eloquent denial of the rationality of humankind.

The least that must be said with regard to the just war theory is that time after time it has been used to rationalize war. I know of no case in history when a nation has abstained from

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war because its authorities have considered that in the light of the just war norms their war would not be just. The problem is not in the norms themselves, but in human nature. This is the fundamental error of the just war theory: it assumes that human beings, who are supposed to be rational, know what is just and, willing to do what is good, act according to justice. Such a rationalistic optimism is blind to the dominion of passion over reason and will.

The recent war between Argentina and Britain has shown some of us the relevance of Christ's life example and teaching regarding love for one's neighbor, including one's enemy. It is true that Christian love cannot be institutionalized, while the just war theory, by contrast, has provided the laws concerning war included in the Geneva Convention and other treaties.

We cannot expect that those who do not believe in Jesus Christ as their Lord would accept an ethic rooted in his person and work, his passion and teaching. Yet, the norms of the just war theory are the very minimum ethical standards to be expected of any state involved in war. The fact remains, however, that there is no just war. The prophetic diagnosis of Israel's sin

is applicable to the modern nations, including Argentina and Britain:

"Your hands are stained with blood, your fingers with guilt. Your lips have spoken lies, and your tongue mutters wicked things. No one calls for justice; no one pleads his case with integrity. They rely on empty arguments and speak lies; they conceive trouble and give birth to evil. . . . Acts of violence are in their hands. . . . They are swift to shed innocent blood. . . . The way of peace they do not know; there is no justice in their paths. They have turned them into crooked roads; no one who walks in them will know peace" (Is. 59:3-8, NIV).

That being the case, the task that those of us who confess Jesus Christ as our Lord have before us is to denounce the crime of war and to announce the gospel of peace. As followers of the suffering servant, we are called to proclaim and to live out, both on a personal and a community level, God's love, which was supremely expressed on the cross. What is the historical meaning of our faith if in the midst of a world marked by violence we are not willing to serve God by seeking peace in faithfulness to Jesus Christ? 

What do you say to a Jehovah's Witness?

A Jehovah's Witness came to my door today, a very nice-looking young man probably in his early twenties. Sometimes in the past I've been prepared with my speech about how I am not interested in what they had to share. Other times with "I'll listen to you if you will then listen to me." But today my mind went blank as this young man began to tell me about his concern for the immorality of the day. So I quickly breathed a prayer for guidance and at his first pause I told him I was a Christian and believed in Jesus Christ as my Savior. I told him I admired one thing about the Jehovah's Witnesses; their door-to-door witness.

Then I continued, as my heart was heavy for this young man, telling him that my great concern for him and his people was that they didn't believe that every one needed to be born again. (I learned this from another Jehovah's Witness who had come to my door.) This man agreed, stating that only those who were born again would enter the kingdom of heaven, as I showed him John 3:5, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God."

He explained his view of this by showing me 2 Peter 3:13, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," and Psalms 37:29, "The righteous shall inherit the land, and dwell therein for ever."

He explained that the born-again ones would reign in heaven or the kingdom of God, and the other righteous would live on the new earth. He considered himself to be one of the

righteous but not born again.

I explained that righteous meant a right standing with God which came only through the new birth and challenged him not to be satisfied to accept a doctrine other than from God. I told him that at one point in my life God spoke to me saying I was listening too much to other people's interpretations instead of taking his Word and saying, "Speak, Lord, to me." I showed him the verse God used to speak to me about this. It was Isaiah 30:20b-21, "Yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it."

He agreed that the ultimate truth was not what someone said about the Word, but the Word itself.

His boldness seemed to melt and his hands were shaky as we looked into his Bible. I said several times, "You are young and I challenge you to find out what God is saying about the new birth and about what it means to be righteous."

He seemed very grateful and polite. He thanked me and left. My husband walked in then and I shared the incident with him. We prayed together that God would use his Word just then to bring confusion to this young man and that he would continue his search for true peace.

I continue to pray for this young man. I believe when he finds a true relationship with Christ he will have a good influence on many lives.—Donna McKelvey, St. Johns, Michigan



After morning worship at New Life Mennonite Church. Ginny Rechsteiner at left back, Bruce on right in doorway.

New Life on Martha's Vineyard

by Joseph S. Miller

Martha's Vineyard is an island off the coast of Massachusetts, probably best known as a summer retreat for the well-to-do. Indeed it does seem to have an abundance of people in a hurry to take in the sailing, shopping, and cuisine. But there is a more subtle side to this adult playground that can also be seen on closer examination. There are among the year-round residents working families—fishermen, laborers, and business people—who are a less celebrated part of the island.

In this milieu of tourists, celebrities, and ordinary people a small number of Mennonites have committed themselves to building a Mennonite church. This church was planted as a part of the outreach from Lancaster Conference. The New Life Mennonite Church became a full-fledged congregation in July of 1982 with Clair Eby as their bishop.

Evangelism has a long tradition on Martha's Vineyard dating back to 1642 when the first white settlers brought Christianity to the Wampanoag Indians. Those aboriginal people who became part of the Christian church were called "Praying Indians." In the mid-nineteenth century another religious phenomenon, the camp meeting, brought thousands of people to the Vineyard seeking Christian revival.

Mennonites began to reach out to Vineyarders through Bruce and Ginny Rechsteiner, who started a house fellowship on the island. The Rechsteiners had grown up in the Presbyterian church but felt something was lacking in their Christian experience. Through several visits to Lancaster County they became interested in Mennonite faith and life. After much study and prayer they decided that they were called to a Mennonite theology of Christianity. Today the New Life Mennonite Church, led by Bruce and Ginny, has Sunday morning and evening worship and a midweek Bible study.

The members of the New Life Mennonite Church say they are biblicists and testify that they find meaning and validity in the traditional Mennonite practices of the head covering, Christian modesty, and nonresistance. They express dismay at seeing and reading about fellow Mennonites, who have grown up in the church, abandoning these practices. "We were attracted to the Mennonites in part because they offered an alternative to main line Christianity. We find it hard to understand why Mennonites in older congregations can give up practices that we believe are clearly taught in the New Testament."

In spite of their concern over their fellow Mennonite brothers' and sisters' apparent movement away from Mennonite distinctives, the Mennonites on the Vineyard express great respect for the larger church. They firmly believe their Christianity is best expressed within the context of the Mennonite Church. Charlie Jarrett, a member of the New Life Mennonite congregation says of his decision to follow Christ: "A lot of things came to light in my mind. I'm sure the Holy Spirit was acting more or less totally in that respect. I can feel myself getting more peace inside me. I was happy the New Life Mennonite Church started because at one time I would never have been part of a church and now I feel it's the only way for me to live."

As the American Mennonite Church looks forward to its tercentenary in 1983 it seems proper that we praise God. One hopes that our thanksgiving is not only for 300 years of history but that we also praise God for congregations like the New Life Mennonite Church. A congregation that does not recount its history in centuries or even decades but remembers its past in terms of months. We gladly acknowledge that God chooses to glorify himself through both young and old congregations. The New Life Mennonite Church is one of the dynamic young congregations whose importance is unrelated to its size or longevity.

Joseph S. Miller is archivist for the Franconia Mennonite Conference and a graduate student in theology at Villanova University.



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Christ nonviolent, Schmucker against registration

The first Mennonite to go on trial for violation of the Military Selective Service Act was found guilty by a 12-person jury on Oct. 5 in Cleveland, Ohio.

Mark Arden Schmucker, a 22-year-old Goshen (Ind.) College senior from Alliance, Ohio, was released on bond until Oct. 19, when he will return to the U.S. District Court building in Cleveland for sentencing.

Schmucker was candid about his refusal to comply with the law since he made his decision not to register in the summer of 1980. He said after his conviction that the verdict did not surprise him. "I expected it," he said, "and I believe I was treated fairly during the trial."

About 60 Mennonite and public supporters and press persons crowded into the small courtroom to hear the verdict, which came after 3½ days of proceedings under federal judge Ann Aldrich. Witnesses presented by prosecuting district attorneys Gary Arbezniak and Joseph Schmitz included six government workers from the Selective Service System and the FBI.

Witnesses for defense attorneys William Whitaker and Elizabeth Reilly included Schmucker, his mother Anna Belle Goering Schmucker, and Don Blosser, assistant professor of Bible at Goshen College.

In an argument to the court on Oct. 4, Reilly charged the government with selective prosecution, claiming that the government was "acting in a somewhat arbitrary way in responding to nonregistration and selections for prosecution." She added that Schmucker's religious training and background "would exempt him from the requirement to register."

Throughout its case, the prosecution testified that Schmucker "knowingly and willfully failed to comply with the law." Because of the "dictates of his conscience," prosecutor Schmitz said that "Schmucker's actions show his choice to violate the law."

Judge Aldrich denied a defense motion for acquittal, saying "it was Mark Schmucker's duty to present himself for registration; the evidence shows that he failed and refused to register; and his refusal was knowing and willful." She emphasized that "motive, however sincere or pure, is not a defense on a crime. Motive is a consideration at the time of sentencing. It is not a consideration for the jury at the time of determining whether Mark Schmucker is guilty or not guilty."

Schmucker was the first to testify in his own defense. He explained that training in the Mennonite faith has been a consistent factor in

his life. "My parents taught me the importance of applying that training to daily situations," he said. "They taught me to be truthful and open with people. I've tried to follow that example in my life."

Schmucker told the jury that because the Mennonites in Russia were required to serve in the military in 1870, they migrated to the U.S. Such resistance to military involvement, he said, "has been part of my religious training at home, in church, and at college."

In defense of his choice not to register, Schmucker said, "I can't say it's right to help with the killing and destruction that war entails. Even as a CO, I would be part of the system—quietly allowing the country to prepare for war."

Defense attorney Whitaker pointed out that Schmucker had not attempted "to hide anything" from the Selective Service or the FBI. Schmucker wrote a letter to the Selective Service in August of 1980 because, he said, "I obviously knew I was breaking the law. I thought I should at least let the government know that I could not cooperate with the system."

"This belief is one I have held since I was about ten," Schmucker said. "I haven't just adopted it in recent years. It is clear to me that Christ is a pacifist and is nonviolent," he continued. "Christ did not sit back and allow the world to go on as it was, but he actively opposed the evil of using violence in solving the problems of the world."

Schmucker referred to passages of Scripture which have a strong peace message for him. "I don't recall Christ ever insulting, tearing down, or establishing barriers between himself and any other person," he said. "He was open, confronting, and he did not in any way harm people."

Mrs. Schmucker testified that resistance to violence was a part of Mark's training at home. She said that she was aware her son did not intend to register and described Mark as "an honest and sincere person."

Blosser highlighted the Mennonite Church's position toward military involvement in regard to the current registration law. He cited specific statements made in the church's General Assembly since the 1930s and explained that "the Mennonite Church does not tell people what to believe. Faith is a very personal thing." He said that the church supports persons taking either the CO or nonregistration stance. Nonregistration, he said, "is one of the church's prime definitions" in its statements concerning noncooperation.

In cross-examination, prosecutor Arbezniak questioned Blosser as to the Mennonite Church's authority. "Is the church a governing body representing the people of America?" he asked.

Blosser said, "We do not try to legislate. We encourage the government to be understanding. We explain what various legislation does to our own understanding."

"Does the church take the place of the government?" Arbezniak asked.

"The Mennonite Church holds to the laws," Blosser said. "When a law conflicts with a deeply held belief, then we advocate following the biblical commandment. We do it with regret, but we do it seriously."

The defense rested its case on Oct. 4. Both sides presented their closing arguments to the jury the next day.

Arbezniak restated the prosecution's evidence against Schmucker and said that the government did not want to prosecute him and had given him "many opportunities to register." Arbezniak paused and continued his argument with more difficulty, his voice breaking as he reviewed his earlier desires not to follow through on the prosecution. "The facts of this case are simple," he said. "What perhaps is not so simple is our duty to follow the law as it is given to us."

Justice Department lawyer David J. Kline said before the trial that Arbezniak had called the Justice Department and asked permission to drop Schmucker's case because of Schmucker's strong religious beliefs.

Judge Aldrich also stated that "presiding over this trial is not a task I personally would have chosen." But she instructed the jury to come to its verdict "not by what the law ought to be," but "according to the law as it is . . . regardless of the consequences."

Defense attorney Whitaker stated that our country was "founded by many people who came here for the same reasons that the Mennonites did." He said "Mark Schmucker is following the teachings and values he was raised to believe. Are these values we want to punish, or are these values that should be rewarded?"

At this time, Schmucker said he is more concerned about how a felony conviction will affect his plans for the future. He said that "being a doctor is a strong consideration," but he "isn't holding fast to it." If sentenced to prison, he hopes the probation officer and Judge Aldrich will agree on a minimum security setting or some form of alternative service.

Until he returns to Cleveland on Oct. 19, Schmucker will continue his studies at Goshen College, where he is a senior biology major.

Student reaction

Mark Schmucker's conviction for not registering for the draft has had profound impact on his fellow Goshen College students.

Several students who attended Schmucker's trial reacted to its outcome by noting the

challenge that the verdict sets for themselves.

Cindy Hartzler, a junior at Goshen College, attended the trial because of her interest in understanding the registration question more thoroughly.

"The values Mark stands for are values most people can relate to, deep down," Hartzler said. "I was disappointed in some ways. My eyes were opened to the fact that the courtroom is not necessarily the place where open, honest debate can take place. On the other hand, I feel positive about the testimony allowed to Mark."

Hartzler added that "it was obvious that the prosecuting attorney was affected by having to prosecute Mark for his religious beliefs." She said she hoped "some of the jurors took something home with them because of his response."

Senior Byron Becker, also a nonregistrant, said that exposure to Mark's trial "brings home the seriousness of the nature of conviction."

"Just seeing Mark go through his trial reduced my own questions about facing that same situation," Becker continued. "In talking to the media, I've had to articulate what our position is all about, and it strengthens my own convictions. Mark is a friend. If he goes through it, so can I."

Senior Ann Weber said she was "overwhelmed after the first two days of the trial and was disillusioned by such 'systematic systems'" in the courtroom.

"But maybe the courtroom was worthwhile, in a way," Weber said. After hearing the judge and the district attorney's preferences not to prosecute Mark, Weber said that she can "see a whole lot of good coming from this situation."

Weber has responded to Mark's conviction by making commitments of her own. "We need to explain the theology behind this approach," she said. "We need to take this issue beyond 18-to-20-year-old men. It includes all ages, men and women."

GC's stance

Following the conviction of Mark Schmucker in Cleveland, Ohio, for not registering with the Selective Service system, Goshen College President J. Lawrence Burkholder released the following statement:

Although the faculty and students of Goshen College represent a variety of views regarding registration, the college officially stands in support of Mark Schmucker. Mark has acted courageously, thoughtfully, and in continuity with his religious tradition. His personal character is flawless. He is deeply reflective. He is an outstanding student; he comes from a fine family and he upholds many traditional values as they apply to family life, church membership, Christian service, and personal integrity.

We regret that he was found guilty, but we recognize that, given the narrowness of the

charge, the court could not do otherwise. When seen in broader context, however, the trial touched on many issues which the verdict could not reflect. Some of these are the appropriateness of a law that calls for registration at this time; the irony of conflict between religious idealism and civil disobedience; discriminatory character of a process that calls for the prosecution of a few while thousands upon thousands of other nonregistrants are not brought to trial.

While our feelings may be characterized by a legitimate sense of satisfaction in the strength

of Mark's conviction, we are somewhat saddened by the fact that our government has instituted a policy which needlessly places in criminal defense some of the finest young men of our nation and arbitrarily requires many of its most conscientious citizens to choose between obedience to the law and love of peace.

Mark anticipated the verdict and is prepared to accept the consequences. We would hope that the sentence may be of such a nature as would complement his service motivation. In any event, Goshen College will continue to support him.—Terry Stutzman

Vallejos brothers Chilean work effective

José Vallejos (standing) is spiritual leader of *Mision Evangelica Central Misionero Menonita*, a church in Chile which joined the worldwide Mennonite family this year. Here he is preaching at a meeting of the church's leaders in the Chilean capital of Santiago. The leaders represent about 500 members in nine congregations.

A gifted evangelist, José is the only full-time worker in the church. He visits the congregations, counsels the pastors, and handles the church's legal matters. He lives with his family in a poor working class section of Santiago. Last year José visited North America to learn more about Mennonites and to seek affiliation for his church. His brother Jorge was the

founder of the church which Jose now leads.

Jorge, a labor movement leader, was forced to flee from Chile several years ago after the military takeover of the government. But Jorge started a church for Chilean exiles in Edmonton, Alta., and eventually led it into the Northwest Conference.

Another brother, Hipolito, started a Mennonite congregation in Calgary, Alta. Jorge was assisted in Edmonton by local Mennonite leaders Keith and Nancy Hostetler.

The Vallejos brothers encouraged Mennonite Board of Missions to send Hostetlers to help the church in Chile. MBM agreed, and Hostetlers will arrive in Chile next spring after six months of preparation in Costa Rica.

José Vallejos (standing) with other leaders of the new Mennonite-related church





Barbara Brubaker watches the distribution of food

India flood victims aided

In late August and early September, heavy rainfall caused serious flooding in the states of Orissa, Uta Pradesh, West Bengal, and Bihar. Orissa was particularly hard hit with unprecedented rainfall on Aug. 29 and 30. In a letter to Prime Minister Indira Gandhi, Orissa's state government officials described the flooding as "the worst in living memory."

Severe flooding along Orissa's main river, the Mahanadie, and its tributaries displaced 10 million people and left 3 million hectares (over 7 million acres) of agricultural land under water in early September. Damage to roads, canal embankments, and buildings is considered severe. On September 7 the death toll stood at 107.

Mennonite Central Committee has received a plea for cash and material aid for India flood victims from its office in Calcutta. MCC's country representative there, Al Doerksen from Winnipeg, Man., submitted the request in response to the serious flooding in north and east India.

Doerksen reports, "Orissa has now been hit by a triple disaster within a few months: the June 3 cyclone from which the recovery is still far from complete, the shortage of food that followed, and now this serious flooding."

In response, MCC anticipates sending cash and material aid to India for use in joint relief and rehabilitation programs with Lutheran World Services (LWS) and Christian Agency for Social Action. LWS and CASA have been two of the primary long-standing partners with which MCC India has worked over the years. Notes Bert Lobe, MCC Asia secretary, "We are confident that LWS's and CASA's disaster relief channels are adequate and that MCC's aid will reach flood victims."

Mennonites in India have responded to the needs of the flood victims also. Mennonite Christian Service Fellowship of India is recruiting six to ten youth to work with the Lutherans in the school reconstruction and food-for-work projects. Also two Indian Mennonite medical doctors will work two to four weeks in the flooded area, traveling with mobile health clinics providing vaccinations and basic health care.

Urban service involvement increasing

Facing increasing needs of the poor in the U.S., the Mennonite Central Committee U.S. executive committee met from Sept. 24 to 25 in Akron, Pa.

H. A. Penner, director of U.S. programs began the reporting by noting the increasing domestic needs. "One out of seven persons in the U.S. is poor, and over 30 million persons are unemployed," he said.

Within the context of these increasing needs, the executive committee members heard reports from various program leaders.

Pleas Broadus, director of urban ministries, reported that 25 black and Hispanic youth had concluded their participation in the Urban Community Development Summer Service program. "This is a young and healthy program," he noted. "Participants gain experience which will enable them to assume some church leadership roles in the future."

"Everyone's a winner in this program," noted Hubert Brown of the executive committee. "The participants earn money and learn, the communities benefit from their services, and MCC is able to help minority persons develop and enhance their gifts."

Specific plans for 1983 Urban Community Development Summer Service program call for the involvement of 25 to 35 students, including more Hispanic and Native American participants.

Cost of the program to MCC in 1982 was approximately \$1,000 for each participant. About 18 percent of program cost was covered by contributions from participating congregations and agencies.

Sally Schreiner reported that there are currently 96 adults and 15 children in the voluntary service program, which she directs. These workers serve in 16 cities at assignments rang-

ing from health and education to home repair.

New voluntary service units have been opened this summer in Ebarb and Baton Rouge, La.; Belle Glade, Fla.; and Washington, D.C. Volunteers in the new units in Louisiana will be working with Native Americans, while those in Florida will be working with Haitian refugees. The new Washington, D.C., unit is an expansion of current programming.

After considerable discussion, committee members accepted the staff recommendation that the functions of the Immigration Service and the Refugee Resettlement Program be integrated into an Immigration and Refugee Program. Members requested that staff continue to develop and adjust job descriptions within this integrated program and work to preserve a strong Hispanic identity in the total program.

Following Linda Schmidt's activity report regarding women's concerns, the executive committee officially recognized her as a half-time staff person for women's concerns. Although funding will continue to be provided by U.S. Peace Section, Schmidt was given access and accountability to MCC U.S. and MCC in this expanded role.

Committee members also encouraged Schmidt to take leadership in developing long-range proposals for the direction of the women's committee and the staffing of women's concerns. Committee members indicated that this should be done in collaboration with other staff and denominational groups.

In further action, committee members approved the recommendation that \$4,000 of contributions from the already existing "Taxes for Peace" fund be allocated to the "Shovels for Laos" project.

Sisters celebrate contributions at GC

A Celebration of Sisterhood was the theme of this year's women's emphasis week at Goshen College, Sept. 27 to Oct. 2.

"We wanted this week to be a celebration of women's accomplishments, not a pointing out of the differences between sexes," said senior Susan Huber, a member of the student planning committee from Leola, Pa.

Sponsored by the Goshen Student Women's Association (GSWA), activities included chapels, convocations, a film series, art exhibit, coffeehouse, workshops, and a concert by the Reel World String Band, a five-woman Bluegrass group from Kentucky.

Through these activities women's contributions to music, theology, and other areas were celebrated. Women's achievements need to be celebrated, said senior Biene Schaefer from Dix Hills, N.Y., another member of the planning committee, because "for so long the accomplishments and talents of women have been neglected. We need to pull out these past ac-

complishments and be aware of them."

The planners also focused on women's present accomplishments. A goal of the week was to stimulate students and faculty to become aware of and involved in current women's issues.

Planners said they hope that women's emphasis week will not become an annual event. "Hopefully, it won't continue because women's contributions will become integrated into the Goshen College campus through classroom, chapels, special speakers, and other events," Huber said.

A Celebration of Sisterhood marks the second women's emphasis week for Goshen College. Several students who appreciated last year's week made the planning of this year's event into a class project for a course in Contemporary Women's Issues. The students worked in conjunction with the GSWA, which received a \$1,000 grant from the Indiana Committee for Humanities for the event.



Native Chaco women spinning for family needs

Change from nomadic to farming life not easy for Chaco Indians

The transition from a gathering to an agricultural community is extremely difficult and has countless repercussions for the Enthlit Chaco Indians, reports Peter Tyson, Anglican worker with the Indian resettlement project in Paraguay.

The Anglican project is located 150 kilometers (90 miles) southeast of the Mennonite colonies in Paraguay in the center of the Chaco. The Anglican mission has had an active work in the region dating back to the late 1800s and is now working with resettling Indians at several locations in the project area.

Approximately 5,000 Indians are involved in the La Herencia program which is giving the poor farmhands who formerly worked on cattle ranches a chance to own land. The Anglicans have consulted with ASCIM (the Mennonite Indian resettlement project) and have used their program as a model.

Mennonite Central Committee has assigned two nurses, Jonathan and Ruth Beachy of Elkhart, Ind., to the Anglican project at Sobrero Piri to work in health and mission work. Another couple, David and Miriam Kennell of Elkhart, Ind., are currently in language study and will also be working with the project.

Until 20 years ago the Enthlit people, who are comprised of the Lengua, Agiate, and Sanapaná tribes, roamed freely in the Chaco hunting, gathering, and fishing in their traditional ways. However, with the development of the region and specifically the setting up of the ranch system with fenced grazing areas, the land open for Indian nomadic life gradually decreased.

The Enthlit were eventually forced to live on ranches. Some community members were given jobs as cowboys or ranch hands, while others continued their traditional ways of hunting and gathering with the permission of ranch owners. And still others were employed by distant tannin (chemical used in tanning leather) extraction factories, lumbering companies, or farms.

With the break up of the larger farms, the introduction of mechanization, and the decreasing need for outside labor, the Enthlit find themselves forced into yet another change and one which they perceive to be positive. "They have identified land as the first requisite for a future with dignity," the program workers write.

Traditionally less than half of their day was occupied with hunting, gathering, or fishing. The remainder of their day was filled with equally important social activities and enjoying the fruits of their gathering activities. The concept of working the ground one long day after another for a harvest yet months away is foreign to their thinking. Yet the possibilities for traditional life have faded, and the stark fact is that subsistence farming is the most likely option for their future survival.

Tyson reports, "There is no way they can continue to live as a gathering people in a simplified lifestyle."

The families were under stress in the ranch system, where often the male members of the family had to leave for long periods of time to find jobs. The women were left with primary responsibility for providing food and care for

the family. The women still complain today of not getting enough help with their many tasks.

With the move to the settlements, family structure seems to be more stable. The men are at home more, and often the men and women work together on their land.

Many Enthlit people saw the resettlement at first as simply a move to "new hunting grounds." In the past when the game became depleted the Indians simply moved on, but this concept is being changed by the realization that this time the move will be permanent.

Most Indians feel positive about the move, in spite of the necessity for harder work and the demand for larger risks than their traditional way of life. They speak of the settlement as "being more tranquil" than the ranch life.

Families participating in the project are given small garden plots near their homes. Gardening is mostly carried out by women, and Tyson reports that this year, the third year of settlement in the La Herencia project, the gardens are more profitable than ever. Manioc, beans and sweet potatoes are growing.

The Indians felt that rather than pursuing cash crops for export they needed to concentrate on producing food for their own consumption. This is seen as a positive step toward the realization that they will have to depend on the land in an agricultural sense for their survival.

The health of the Indians has improved in the last few years. In the past infant mortality rate was 50 percent but today with the help of vaccinations and better health care more children are living longer. Village health promoters have been trained in basic medical knowledge and prescribe and sell drugs for simple health problems. They refer more serious cases to medical facilities either in the Mennonite colonies or larger cities.

Education is basic with primary schools located in the settlements. Nearly all the adults are illiterate. Only portions of the Bible appear in the tribal languages and there is very little other literature available to read. Presently a project is being initiated to collect the stories and folklore of the people in their own language to publish a literature of the Enthlit.

One interesting clash in the resettlement project has been between what the Christian Enthlit people understand as "Christian behavior" and behavior expected in a Western style farming community. Indians view tranquillity as a trait of primary importance. Sharing with those in need and not asking for repayment, both demonstrating one's "inner tranquillity," are contrasted with the so-called Protestant work ethic. Christians question the rightness of asking for payment for goods given on credit and selling excess crops for profit instead of sharing with the more needy—often those who didn't bother to plant, cultivate and harvest. The Indians cannot understand how a person could be both a shopkeeper and a Christian, since a rich person should share his wealth with the poor.

mennoscope

Esther and Jacob Martin moved to the Shenandoah Valley in Virginia years ago. In November 1957, Jacob was ordained a deacon in the Lindale Mennonite Church, a member of Virginia Conference's Northern District. The couple served in this capacity for the next 25 years. They retired from their assignment last month. On Oct. 10, the church honored the Martins with a special lunch, a small gift, and a scrapbook put together by members of the congregation. Esther and Jacob met at Eastern Mennonite High School in 1931 and were married on Aug. 20, 1939. They have four children and seven grandchildren. They reside at 1292 Greystone St., Harrisonburg, Va.

"It was a heartwarming and Spirit-filled occasion at the Protection Mennonite Church," wrote Phebe Selzer, congregational historian, "on Sept. 19 at 2:00 p.m., when pastors, elders, and spouses laid hands on, and prayed with Robert Troyer." Having been licensed a year earlier, Troyer's status was changed to that of ordained pastor. Alvin Frey of Atwood, Ont.,

who had just completed a short series of sermons at the Protection church, preached the ordination sermon and Elmer Wyse, conference minister of Harper, Kan., was in charge of the service. Chet Miller read a statement by the elders. Phil Ashley, pastor of the Protection Christian Church, gave a "welcome to the ministry," Robert "Bob" Troyer had a response.

Raymond Bell, pastor of the Good Shepherd Mennonite Church in New York City, on Aug. 1 began newscasting part-time for WFME Radio in Newark, N.J. During June and July, Ray spent four weeks in media training at the Media Ministries office of Mennonite Board of Missions.

A revised participants manual has been prepared for *A Covenant Group for Lifestyle Assessment* by William E. Gibson and the Eco-Justice Task Force, New York, of the Presbyterian Program Agency. Designed for small groups, seven to 14 adults in 12 two-and-one-half hour sessions, this 121-page guide provides

thorough plans and resources for serious Christian discussions on consuming, conserving, eating, sharing, working, playing, advocating, and giving, says Art Meyer of Mennonite Central Committee's U.S. office of development education. This manual was developed at the request of several denominations with special financial support from the Presbyterian Hunger Program. Some ideas were drawn from Mennonite sources. Copies are available for \$4.00 from: Judson Book Store, Valley Forge, PA 19481; from United Methodist Church, Disciples Resources, P.O. Box 840, Nashville, TN 37202; and from United Presbyterian Church, U.S.A., Room 1101, Special Education, 475 Riverside Dr., New York, NY 10115.

Rosedale Bible Institute is offering a leadership seminar for pastors and lay leaders, Nov. 15-18. Three speakers will be featured during the four days: Elam Peachey, Belleville, Pa., on the book of Hebrews; Walter Beachy, Plain City, Ohio, on contemporary implications of sixteenth-century issues in Anabaptism; Leon Weber, Irwin, Ohio, on congregational renewal. The seminar will be followed by a Conference on Basic Biblical Beliefs, Nov. 19-21, which is under the direction of The Sword and Trumpet. Speakers are J. Otis Yoder, John R. Mumaw, Lloyd Kauffman, Elmer Jantzi, Paul Zehr, Harold Eshleman, and Paul Kratz. Write to Rosedale Bible Institute, 2270 Rosedale Road, Irwin, OH 43029.

A record number of students have enrolled this year at Rockway Mennonite Collegiate, in Kitchener, Ont. The 194 in Rockway's five-year program (grades 9 through 13) represent a rise of nearly 10 percent over last year's student population of 179. International student enrollment, a significant addition to the cultural proliferation each year, is down from 23 percent last year to about 16 percent with a total of 30 students coming from at least six different countries including Hong Kong, Taiwan, West Germany, Trinidad, Nigeria, and Singapore. Corresponding to the decrease in percentage of international students is an increase in the Mennonite-background enrollment from 65 percent to 68 percent.

The large-print edition of *The Mennonite Hymnal* is a 135 percent enlargement, or 1/3 again the size of the regular hymnal. Except for its size, the large-print edition is identical to *The Mennonite Hymnal*. The cover is a cloth russet binding with gold lettering. Its 640 pages contain 653 songs. More than 50 pages are devoted to responsive readings, affirmations of faith, prayers, and congregational responses. Several types of indexes are included—topical, authors, composers, metrical, alphabetical, and first line of a song. Possible uses include private use at home and use in church. Choir directors or song leaders may find the large-print helpful. Available from Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683. Price \$11.95, plus postage.



Catherine Mumaw

Peripatetic professor brings lessons home

After spending her sabbatical year traveling in 11 countries, Goshen College professor of home economics Catherine R. Mumaw can point to a variety of ways in which North Americans can assist and learn from citizens of the Third World.

During the year Mumaw served as writer, consultant, and observer in the Caribbean, Latin America, and East Africa under the

sponsorship of Mennonite Central Committee, Akron, Pa.

Mumaw's 10 weeks in Jamaica were spent working for that country's Ministry of Education as a consultant for the Rural Education Sector Loan Program. The program financed the establishment of two agricultural schools.

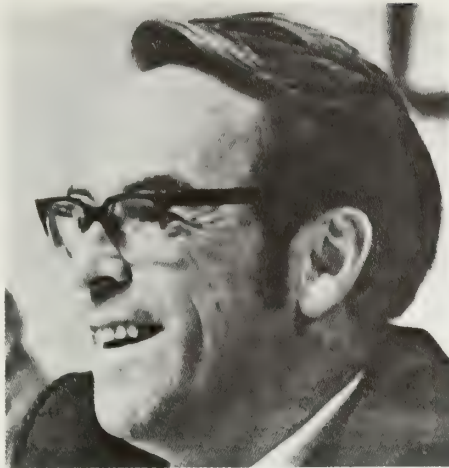
"My job was to develop curriculum guides for courses in nutrition and food processing to be used in the schools," Mumaw said. The guides dealt with the specific needs in the Caribbean area and included relevant recommendations, such as how to make and use a simple solar energy food dryer.

In the other Central and South American countries of Brazil, Paraguay, Bolivia, and Guatemala, Mumaw studied women's income-generating programs, nutrition and health needs and aids, and technology for women's work. Women's concerns also occupied her in the African countries of Zambia, Zimbabwe, Botswana, Somalia, and Kenya.

"I observed, worked on problem solving, and helped with programs," Mumaw said. She made contacts with home economists working for the governments to discuss the needs and goals for the country. She also met with MCC workers stationed in the areas.

"The experience helped to enrich me for my work in many ways," Mumaw said. "Through connections made between classroom and field work, I have a better idea of what students need to think about."

From the position of student adviser, she said she is more aware of career and service possibilities open to her students. From a Christian standpoint, she said she has a better idea of what the church has to offer to Third World countries.



Jürgen Moltmann

Jürgen Moltmann is completing a series of lectures, Oct. 11-13, at Associated Mennonite Biblical Seminaries, Elkhart, Ind. Moltmann, professor of systematic theology at the University of Tübingen in Germany, is one of the world's leading Protestant theologians, and is not unfamiliar with Mennonite theology.

Community Mennonite Church, Harrisonburg, Va., will celebrate its 10th anniversary on Sunday morning, Oct. 31. Owen E. Burkholder, Harrisonburg, pastor from 1973 to 1980 will speak during the service. Community Mennonite was organized in 1972 at the former Chicago Avenue meetinghouse. Present membership is 96 and average attendance is 150. Church leadership is carried by a five-member pastoral team.

The "Alternative Christmas Campaign" is a resource to help people find ways toward more meaningful and responsible celebrations of Christmas. This year's theme, "Where Shall We Find Him?" focuses on reclaiming Advent as a time of genuine preparation. This is the third Christmas campaign developed by Alternatives, a resource center best known for the *Alternative Celebrations Catalogue*. A brochure is available which gives some beginning suggestions and resources on what people and churches can do to celebrate, study, and share the promise of Christ's birth, including some Mennonite applications. The brochure was produced by Alternatives in cooperation with the Mennonite Board of Congregational Ministries. Pastors received a copy of the brochure in September. Additional copies are available free from MBCM, Box 1245, Elkhart, IN 46515-1245; (219) 294-7536.

Special meetings: Daniel Yutzy, Upland, Ind., at Hesston College, Hesston, Kan., Oct. 15-16. Andrew Jantzi, Sarasota, Fla., at Maple Grove, Atglen, Pa., Oct. 24-31.

New members: Charles and Patricia Hardyman at Clinton Frame, Goshen, Ind. Penny Hershey by confession of faith at Hershey, Kinzers, Pa.

Change of address: J. Melvin Janzen from 2815 S. Duluth Ave., to 1707 South Prairie, Sioux Falls, SD 57105.

readers say

The article "Loved into the Kingdom" by Kenneth Gible (Sept. 28) reminded me of a sermon by the late Bishop Chauncey Hartzler of Tiskilwa, Ill., pastor of the Willow Springs congregation. He once preached about Thomas. Among other things he said, "Some people don't like Thomas but the more I read and study about him the better I like him. Before he saw for himself, ten men could not make him believe. After he saw for himself, ten men could not have made him doubt. Thomas was the only one recorded of the twelve apostles to use the possessive pronoun 'my' in referring to Christ. Peter, the diplomat, said 'Thou art the Christ the Son of the living God.' Thomas said, 'My Lord and my God.'"

There are possibly fifteen or so persons in the Bible who used the possessive pronoun "my" in reference to God or Christ. Among them are Moses, David, Jonah, Isaiah, Jeremiah, Ruth the Moabitess, and some others.

Honest doubters are truth seekers. In Malachi 3:8 the question, "Wherein have we robbed thee?" could have come from two classes of people: The wounded innocent ("Who? Me?") and the truth seekers ("How can we do better?")—Mahlon Hartzler, Goshen, Ind.

After reading "A Blessing or a Test?" by L. A. King and then turning the page to Ivan Kauffmann's "Mennonite Church Giving—1981" (Sept. 14), my heart is pained. Or is there no connection? With an Old Order Amish background, I remember hearing, "When a need is made known, the needed money usually comes in." Why the evidence of less than 10 percent giving?

My wife and I attended a small meeting where a husband and wife gave their findings on demon influences. The wife's testimony was, "I grew up with all the jewelry—as it comes—but when we made this study, the jewelry had to go." There she stood modestly dressed, as far as I know. My wife and I were the first contact they ever had with Mennonites or Amish. I'm not suggesting to find out how much money could be raised by using that money for the church instead of jewelry (let the computers do that)! But, much is being said about the Sermon on the Mount. Some would say it's the greatest document ever written. What about Matthew 7:21-23? When T. K. Hershey came back from the mission field in Argentina he used to show a collection of things that the people cast off when the gospel was preached! Does the same gospel bring those same things back into the Mennonite Church?—John F. Miller, Sarasota, Fla.

Thank you for printing Timothy E. Rapson's "To

births

Beachy, Douglas and Phyllis (Charles), Plain City, Ohio, first child, Derrick Douglas, Aug. 7.

Brenneman, Paul and Helen (Schaefer), Amelia, Va., first child, Mary Elizabeth, Sept. 12.

Brown, John and Shirley (Sutter), Morton, Ill., first child, Brandon John, Sept. 19.

Buckwalter, Everett and Janie, Lancaster, Pa., first child, Eric Ryan, Sept. 14.

Burkholder, Earl F. and Donna (Albrecht), Klamath Falls, Ore., third child, second daughter, Barbara Katherine, Sept. 29.

Chupp, Joe and Sheryl (Nussbaum), Apple Creek, Ohio, second son, Jay William, Sept. 11.

Ehst, Timothy and Sheryl (Petersheim), Colmar, Pa., second daughter, Lisa Renee Petersheim, Sept. 24.

Freyenberger, Ron and Ruth Ann (Otto), Middlebury, Ind., second son, Adam Keith, Sept. 11.

Garcia, Gene and Faydean (Bontrager), Hutchinson, Kan., second child, first son, Tory Christopher, Sept. 1.

the Old Mennonites from a New One" (Sept. 7). I too am a "new" Mennonite and I rather like that term. I found out very quickly that it was going to be different for me by the questions asked at interchurch gatherings. "Are you by any chance Nanny Schunk's half cousin on the side of the Ohio Millers?" But even with the ethnic background standing in the way, I still believe the Mennonite Church to be the one for me. The stance on peace, the emphasis on discipleship, the commitment to simple living all make sense to me as the way that we, as Christians, should live.

I do have differing views about some nonessential things, however (prayer caps, banning musical instruments during worship, and other ethnicities), and I hope that the church will still open their arms to people like me who believe the essential doctrines of the church. I was fortunate to find a church that was open enough to allow differing viewpoints on things like the wearing of prayer caps, but I was always warned, "This isn't the way it is everywhere." I know that I have much to learn about the church and my life in it, but at least I have a term to use now in telling people what I am. I'm a *New Mennonite*! Thanks, Tim.—Kenneth VanEtten, Berea, Ky.

I find the article by J. Winfield Fretz on Mennonite quietism (Sept. 28) both enlightening and encouraging. Of special interest to me was the story of John F. Funk. Funk must have dealt with issues and problems concerning the church on the basis of a distinct vision of what the church should be.

Funk's personal experiences seem to parallel similar situations for many of us as individuals and for the Mennonite Church. He found value both in his heritage and in the work of Christians outside of Mennonite circles. Perhaps it was this broad exposure coupled with a humble, open mind which enabled him to work in the Mennonite Church with such purpose and vision. Today many Mennonites are finding value in certain Christian elements which come from outside of the Mennonite tradition. Others of us emphasize the value of our own tradition. At times this tension is found within an individual. This tension, though sometimes uncomfortable, might be one way in which God reveals to us a clearer vision of his kingdom and the nature of the church in the 1980s.

I could easily identify with John Funk in that I have been prodded to deeper appreciation of both the Mennonite tradition and certain elements of other traditions. My prayer is that I and the church in general may carefully listen to God's voice guiding us to the truth in the midst of these circumstances.—Steven G. Gehman, Pennsburg, Pa.

Gehman, Dale and Brenda (Beyer), Ephrata, Pa., first child, James Dale, July 19.

Halteman, Steve and Darlene (Frankenfield), Green Lane, Pa., third child, first son, Steven Paul II, Sept. 29.

Hastings, William and Lorraine (Myers), Meadville, Pa., third child, first daughter, Lori Beth, Sept. 14.

Jantzi, Jeffery and Debra (Becker), Kitchener, Ont., first child, Stephanie Ann, Sept. 3.

Jenkins, Ed and Wanda (Randall), Portland, Ore., second child, first son, Justin August, Sept. 23.

King, Robert C. and Reba J. Lantz, Kansas City, Mo., first child, Daniel Alan, Sept. 10.

Kurtz, James and Marcille (Kennell), Sarasota, Fla., third child, second son, John Cory, Sept. 17.

Martin, Nelson and Evy (Kreider), Sellersville, Pa., second son, Jonathan Aaron, Sept. 25.

Michaels, Tom and Cheryl (Amstutz), North Canton, Ohio, second son, Andrew Lee, Sept. 30.

Miller, Nelson O. and Carol (Roth), Riverside,

Iowa, third child, second son, Craig Dale, Aug. 6.
Miller, Philip and Nanette (Chupp), Goshen, Ind., first child, Brett Wesley, Sept. 23.
Myers, Arnold and Jill (Craft), Ft. Wayne, Ind., second daughter, Nicole Dawn, Sept. 5.
Noll, James and Betty, Lancaster, Pa., fourth child, John David, Sept. 3.
Pitzer, Rick and Kim (Miller), Hutchinson, Kan., second child, first son, Jason Lee, Sept. 16.
Risser, Dave and Doris (Kauffman), Orrville, Ohio, first child, Jon David, Sept. 14.
Rohrer, Roger and Kandy, Ronks, Pa., first child, Mark Alan, Sept. 11.
Roth, James and ZoAnn (Meyer), Milford, Neb., second son, Jordan Dean, Sept. 7.
Selzer, Marvin and Cyndi (Stevens), Carthage, Mo., third child, first son, Gavin Beau, Sept. 9.
Sharbaugh, Joseph and Bonnie (Werder), Boswell, Pa., second son, Bart Robert, July 31.
Short, Mervin and Peggy (Reeser), Tagent, Ore., first child, Titus Jordan, Sept. 8.
Sider, Duane and Nancy (Good), Charlottesville, Va., first child, Jayne Ashley, Sept. 24.
Smeltzer, Ted and Cindy (Delagrange), Grabill, Ind., third daughter, Kristin Fawn, Sept. 18.
Weber, Delton and Evelyn (Hooley), Guernsey, Sask., third child, second daughter, Ashleigh Denae, Aug. 10.

marriages

Deir—Shoup.—Timothy Deir, Lima, N.Y., Elim Fellowship, and Eleanor Shoup, Orrville, Ohio, Crown Hill cong., by Costa Deir, father of the groom, and Lester Sutter, Sept. 25.
Dornes—Kemmer.—Bryan Dornes and Linda Kemmer, Neffsville cong., Neffsville, Pa., by G. Edwin Bontrager, Aug. 28.
Frederick—Moyer.—Ray D. Frederick, Hamburg, Pa., Fredericksville cong., and Susan A. Moyer, Blooming Glen, Pa., Blooming Glen cong., by Elmer Frederick and Mark M. Derstine, Aug. 28.
Hershey—Walls.—Henry Hess Hershey, Lititz (Pa.) cong., and Wendy Ann Walls, Presbyterian Church, by Paul G. Landis, Sept. 13.
Jones—Hess.—Steve Jones and Donna Hess, Neffsville cong., Neffsville, Pa., by G. Edwin Bontrager, Sept. 18.
Kennel—Brubaker.—Chris D. Kennel III, Parkersburg, Pa., Parkersburg cong., and Rose Louise Brubaker, Smoketown, Pa., First Deaf cong., by Paul G. Landis, June 26.
Kidwell—Neufeld.—Jim Kidwell and Carla Neufeld, Ephrata, Pa., both of Akron cong., by Truman H. Brunk, Sept. 11.
Martin—Landis.—Lloyd J. Martin, Leola, Pa., Village Chapel and Martha Jane Landis, Lancaster, Pa., Mellinger cong., by Paul M. Zehr and Sanford Hershey, Sept. 25.
Martin—Tollinger.—James Martin, Neffsville (Pa.) cong., and Pat Tollinger, Presbyterian Church, Sept. 18.
Miller—Miller.—Wayne A. Miller, Fredericksville, Ohio, and Susie E. Miller, Millersburg, Ohio, both of Grace cong., by David R. Clemens, Sept. 18.
Moyer—Moyer.—David K. Moyer, Souderton,

Pa., and Beverly L. Moyer, Harleysville, Pa., both of Franconia cong., by Earl N. Anders, Jr., Sept. 25.
Ringler—Redcay.—Luke O. Ringler, Denver, Pa., and Sandra J. Redcay, Lititz, Pa., both of Goodville cong., by Harold Reed, Sept. 25.
Shehorn—Schmidgall.—Leslie Shehorn, Calif., and Linda Schmidgall, Morton, Ill., First Mennonite cong., by James Detweiler, Sept. 11.
Snader—Groff.—Lamar Snader, Milton, Pa., Beaver Run cong., and Sherry Groff, Mt. Joy, Pa., Chestnut Hill cong., by John B. Groff, Sept. 19.
Tucker—Schumm.—Bruce Leslie Tucker, Kitchener, Ont., and Deborah Catherine Schumm,

Tavistock, Ont., East Zorra cong., by Fred Lichti and Homer E. Yutzy, Sept. 3.
Weber—Yoder.—Nelson Weber, Fleetwood, Pa., Alsace Manor cong., and Grace Yoder, Honduras San Pedro Sula cong., by David L. Yoder, father of the bride, May 29.
Yoder—Gingerich.—Reginald Yoder, and Cheryne Gingerich, both of Iowa City, Iowa, First Mennonite cong., by Wilbur Nachtigall, Sept. 25.
Zehr—Ramseyer.—Stephen Samuel Zehr, Woodstock, Ont., Cassel cong., and Colleen Lynn Ramseyer, Tavistock, Ont., Tavistock cong., by Dan Nighswander and Gordon Bauman, Sept. 4.

obituaries

Driver, Bruce Wayne, son of Harold and Athalyne (Howard) Driver, was born at Harrisonburg, Va., Apr. 15, 1954; died of cancer at Harrisonburg, Va., Sept. 14, 1982; aged 28 y. On Aug. 14, 1976, he was married to Judy Hilbert, who survives. He was a member of Harrisonburg Mennonite Church, where memorial services were held on Sept. 17, in charge of Samuel Janzen; interment in Weaver's Mennonite cemetery.

Kratz, Bertha C., daughter of William and Esther (Clemens) Moyer, was born in Mainland, Pa., Dec. 26, 1913; died of cancer at her home in Telford, Pa., Sept. 21, 1982; aged 68 y. On Apr. 14, 1934, she was married to Wilson L. Kratz, Jr., who died on Aug. 8, 1961. Surviving are 4 daughters (Esther—Mrs. Donald Ruth, Joanne—Mrs. Floyd Nice, Evelyn Kratz, and Karen—Mrs. Douglas Potts), one son (Wilson M.), 9 grandchildren, one great-grandchild, 5 sisters (Florence Keeler, Sallie Detweiler, Verna Groff, Ida—Mrs. Jacob Moyer, and Alma—Mrs. Willard Leatherman), and 2 brothers (Titus and Willard Moyer). She was a member of Plains Mennonite Church, where funeral services were held on Sept. 25, in charge of Gerald C. Studer and John E. Lapp; interment in Plains Cemetery.

Mast, Raymond M., was born in Arthur, Ill., May 26, 1919; died of pneumonia at Goshen General Hospital, Goshen, Ind., Sept. 13, 1982; aged 63 y. On Mar. 14, 1944, he was married to Polly Yoder, who survives. Also surviving are 6 daughters (Karen—Mrs. Ervin Bontrager, Fern—Mrs. Bill Stutzman, Doris—Mrs. Dan Zook; Joan Miller, Freda—Mrs. Ray Schrock, and Cindy—Mrs. Derald Bontrager), 10 grandchildren, 2 sisters (Mattie—Mrs. Anson Chupp and Lovina—Mrs. Amos Miller), and 4 brothers (Jake, Levi, Dan, and Felty). One son preceded him in death. He was a member of Clinton Frame Mennonite Church, where funeral services were held on Sept. 15, in charge of Vernon E. Bontrager; interment in Clinton Union Cemetery.

Miller, Reuben L., son of Levi and Katie (Borkholder) Miller, was born at White Cloud, Mich., June 30, 1904; died at Centerville, Mich., Sept. 24, 1982; aged 78 y. On Sept. 4, 1959, he was married to Anna Amstutz, who survives. Also surviving are 3 sons (Lewis, Paul, and Thomas), 2 daughters (Phyllis—Mrs. Erwin Wickey and Betty—Mrs. Larry Marvin), one brother (Mose), and 4 sisters (Emma—Mrs. William Miller, Mary Yoder, Catherine Gunter, and Clara—Mrs. Jake Bontrager). He was a member of Bonneyville Mennonite Church. Funeral services were held at Locust Grove Mennonite Church on Sept. 26, in charge of Dean Brubaker and Boyd Nelson; interment in Locust Grove Cemetery.

Mohr, Norma June, daughter of Abner and Elvera (Schlegel) Bender, was born in New Hamburg, Ont., June 4, 1932; died of cancer at Princess Margaret Hospital, Toronto, Ont., Sept. 12, 1982; aged 50 y. On Sept. 20, 1952, she was married to Ervin Zehr, who died on Oct. 22, 1965. On June 7, 1969, she was married to Earl Mohr, who survives. Also surviving are one son (Robert Zehr), 4 daughters (Marilyn—Mrs. Jerry Mac Lead, Dianne—Mrs. Gary Hartzke, Betty Ann, and Colleen), one grand-

daughter, her mother, 2 sisters (Dorothy—Mrs. La Verne Yantzi and Joanne—Mrs. Don Currah), and one brother (Clare Bender). Two daughters and 2 sons died in infancy. She was a member of East Zorra Mennonite Church, where funeral services were held on Sept. 16 by Homer Yutzy and Glen Schumm; interment in East Zorra Mennonite Cemetery.

Rohrer, Leaman D., son of Abram B. and Lizzie (Rohrer) Leaman, was born in Lancaster Co., Pa., Sept. 23, 1910; died at Landis Homes on Aug. 21, 1982; aged 71 y. On Feb. 22, 1936, he was married to Anna S. Heller, who survives. Also surviving are 3 sons (Robert H., Dale R., and John M.), 2 daughters (Doris—Mrs. Harold Keady and Velma—Mrs. Robert L. Schreiner), 14 grandchildren, and 2 sisters (Minnie—Mrs. Warren Hertzler and E. Lois—Mrs. Alvin Smoker). He was preceded in death by one brother. He was a member of Stumptown Mennonite Church, where funeral services were held on Aug. 25, in charge of Luke M. Nolt, Lloyd M. Eby, and John G. Oberholtzer; interment in Stumptown Mennonite Cemetery.

Schlabach, Daniel, was born in Nappanee, Ind., Mar. 23, 1888; died in Brooks Health Centre, Brooks, Alta., Sept. 13, 1982; aged 94 y. On Feb. 13, 1913, he was married to Annie Schultz, who died on Sept. 11, 1941. In June 1945, he married Ethel Mitchell, who died on Dec. 25, 1979. Surviving are 3 sons (Claude, Robert, and Beland), one daughter (Mrs. Mavis Calarco), 9 grandchildren, 11 great-grandchildren, stepchildren, and stepgrandchildren, and 2 sisters (Amanda Holst and Clara Ann Gerber). He was preceded in death by one son (Forrest) in 1942. In 1940 he was ordained to the ministry at the Sharon Mennonite Church, Guernsey, Sask., and served there for 8 years. Funeral services were held at Duchess Mennonite Church on Sept. 16, in charge of Clarence J. Ramer; and at Sharon Mennonite Church on Sept. 16, in charge of Bill Bast, Clarence J. Ramer, and James Mullet; interment in Sharon Mennonite Cemetery.

P. 710 by Joseph S. Miller; p. 713 by Lawrence Greaser; p. 714 by Paul Brubaker; p. 715 by Mark Beach.

calendar

Inter-Mennonite Bible Conference (Great Lakes Area), Goshen, Ind., Oct. 17-19.
 South Central Conference (Joint with Western District), Hesston, Kan., Oct. 22-24.
 Council on Faith, Life, and Strategy, Oct. 28-31.
 Southeast Convention annual meeting, Miami, Fla., Oct. 29-31.
 Mennonite Board of Missions, Nov. 3-6.
 Mennonite Board of Congregational Ministries, Elkhart, Ind., Nov. 5-6.
 Illinois Conference fall meeting, First Mennonite Church of Morton, Nov. 5-6.
 Gulf States Fellowship delegate body, Nov. 6, Poarch Community Church, Atmore, Ala., Nov. 6.
 Atlantic Coast Conference Missions Rally, Nov. 6.
 Mennonite Economic Development Associates, Winnipeg, Manitoba, Nov. 11-14.
 Franconia Conference fall assembly, Franconia, Pa., Nov. 13.
 Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 18-19.
 Mennonite Church General Board, Lombard, Ill., Nov. 18-20.
 Northwest Conference fall meeting, Nov. 19-21.
 Southwest Conference annual meeting, Mt. View Men. Ch., Upland, Calif., Nov. 25-26.
 Mennonite Board of Education annual meetings on Mennonite education, Chicago, Ill., Nov. 30-Dec. 4.

\$316,078.

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$316,078.86 as of Friday, Oct. 8, 1982. This is 42.1% of the total needed. Contributions have been received from 325 congregations and 178 individuals. Individual gifts represent \$64,207.62 of the total.

Goal: \$750,000

Under papal pressure, Argentina and Chile restate peaceful aims

Under papal pressure, Argentina and Chile have renewed their commitment to peaceful means of resolving their longstanding dispute over the Beagle Channel. The Vatican, which has been acting as a mediator since early 1979, called the action "a positive step" toward eventual solution of the dispute. Argentina last January announced it would no longer respect a 1972 bilateral pact to peacefully resolve all disputes with its neighbor.

Border tensions over the sovereignty of the strategic channel, located at the southernmost tip of South America, brought Chile and Argentina to the brink of war in 1978 and led the governments of the two countries to ask Pope John Paul II to act as mediator. The pope accepted but Argentina rejected the proposals he made and then repudiated the 1972 accord. Chile then made it known that it would take the case to the International Court at the Hague if Argentina did not renew its commitment to the accord. A Vatican spokesman said John Paul sent letters to Chile and Argentina urging them to renew the commitment so as not to compromise the Vatican's role as mediator. Both nations agreed; the accord was extended on Sept. 15.

Wisconsin voters support freeze in issue's first statewide test

Wisconsin voters gave overwhelming referendum support to a proposed mutual freeze on nuclear weapons by the United States and Soviet Union. While individual U.S. communities have expressed themselves on the nuclear freeze, this was the first statewide vote on the question, which was included on Wisconsin's primary ballot. The Reagan administration opposes an immediate nuclear weapons freeze, saying that the Soviet Union is now ahead. The administration says the "freeze now—reduce stockpiles later" position of freeze proponents would help the Soviets stay ahead and undermine U.S. arms negotiations.

Seattle Catholic giving increases after leader opposes nuclear arms

Seattle Catholics gave significantly more to the annual archdiocesan funds appeal after their spiritual leader, Archbishop Raymond Hunthausen, took a strong stand against nuclear war, reports the lay-edited National Catholic Reporter. "We thought that the archbishop's stand would have some adverse effect on the appeal," Paul LeBlanc, archdiocese assistant director of development, told the newspaper. While more donors had been expected to this year's fund, he said, "we didn't think it would be this large. It seems obvious

that the effect of his stand was just the other way. The letters to the diocese are running eight to one in favor of the archbishop. He's been in the news, and that's a big help."

A leader in the anti-nuclear movement in the Northwest, the soft-spoken archbishop has attracted nationwide notice for withholding the portion of his federal income taxes that are used to support the military.

South Africa disinvestment vote at LCA meeting leads church treasurer to resign

L. Milton Woods, executive vice-president of the Mobil Oil Corp., abruptly resigned as treasurer of the 3 million-member Lutheran Church in America after delegates to the denomination's convention overwhelmingly called for economic sanctions and withdrawal of investments from companies and banks doing business in South Africa with more than 1,000 employees there.

Twenty top U.S. firms join in effort to aid victims of Lebanon war

Twenty top firms including Exxon, CBS, and Time Inc. have banded together to collect funds for the civilians who suffered during the war in Lebanon. Corporate executives said they had been soliciting funds by telephone for four weeks and had received commitments of \$2 million. The group hopes to raise another \$1 million within a week.

Ralph Davidson, chairman of the board of Time Inc., called the funds "money in hand that doesn't get caught in government red tape." Mr. Davidson said he expects it to be distributed on a nonpartisan basis to reputable organizations.

But Mr. Davidson said the effort is "pretty much a one-shot deal. We in the business community are not entering into long-term relief work."

\$4.5 million lawsuit doesn't halt plans for Denver Catholic mortuary

Despite a \$4.5 million lawsuit provoked by the first one, Denver Catholic archdiocesan officials say they plan to open a second church mortuary. An archdiocesan aide said that "in the next few years" the church hopes to build a second mortuary, mausoleum, and ground for a cemetery to serve areas where the population is expanding. "I think it would be inappropriate to deny all those people who want to take advantage of our low prices," said Bill McCook, director of finance and research for the archdiocese.

The archdiocese was sued on Aug. 4 by 10 area mortuaries for opening its own mortuary last May. The morticians claim the church

mortuary is hurting their business, especially those mortuaries that previously handled funerals for Catholic families. They also charged the church was operating unfairly, because of its tax-exempt status and because the church expects priests to encourage families to use the new Denver-area facilities at Mt. Olivet rather than other mortuaries. A church countersuit alleges that the morticians are trying to monopolize business, and accuses them of using deceptive trade practices and false and misleading advertising. The countersuit also claims that the morticians' claims constitute "an impermissible abridgement of the right to religious choice and freedom guaranteed by the First and 14th Amendments to the Constitution."

Group hopes to raise \$5 million to elect pro-Israel congressmen

Alarmed by eroding American support for Israel, a committee has been formed in New York to raise \$5 million for candidates who can be counted on to defend Israel in Congress. The group, called the National Political Action Committee (NatPAC), was the first major national political action group formed to support Israel. NatPAC aides said the predominantly Jewish group plans to contribute to candidates in every congressional campaign this year. Treasurer, Marvin Josephson said the group was a response to what he termed the substantial "erosion of support" for Israel in the U.S. and to the growing pro-Arab and "petro-dollar" influence. It comes at a time when U.S.-Israeli relations appear to have hit a historical low. Mr. Josephson said the group will tell potential contributors that you don't have to like Prime Minister Menachem Begin to support Israel.

Black church in the capital opens a \$5.5 million center

At a time when budget problems force many churches to cut back on programs, members and friends of Shiloh Baptist Church gathered in Washington, D.C., to celebrate the opening of its \$5.5-million Family Life Center on Sept. 12. Monteria Ivey, Sr., who heads the center's board, said the congregation was helping to finance the enterprise with a \$3.7-million loan from the Riggs National Bank. He said the loan was for 25 years, but that the church planned to retire it in three. The 5,000 members of the predominantly black church are used to tithing—giving 10 percent of their income for its programs. In many cases, members exceed that percentage. One woman contributed \$100,000 for the new center, and even the building contractor donated \$10,000 when the facility opened.

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The last just war

I think I first became aware of C. Rene Padilla at the Consultation on World Evangelization in Lausanne, Switzerland, in 1974. As a Latin American Evangelical who believed in peace, he adjusted somewhat my stereotype of both Latin Americans and Evangelicals. I have seen his writing occasionally since then and was not surprised to read his reflection on the Malvinas War which is reprinted in this issue from *Sojourners Magazine*.

Padilla outlines the rules of the so-called "just war." As proposed, these rules would view war somewhat as a deadly athletic contest. It may be that in the medieval context where these first appeared some semblance of justice attended such an occasional bloody contest, but it is not likely. As Padilla observes, the chief use of these rules has been to rationalize participation in war for Christians. Governments that go to war are seeking advantage, not justice. And as he points out, in the Malvinas/Falklands controversy, Christians in both countries supported their own side. The just war is a fiction, a trick of the devil.

Why is it important to "rationalize" war? Is it not because war is considered inevitable? That there are times when there is no other solution to the issues at hand? For example, in an interview with Pierre Trudeau published in the October 3 issue of the New York *Times Magazine*, James Reston refers in passing to the importance of the U.S. getting into World War II "and helping to save a civilization." Is this really true?

Of course those of us who remember World War II recall that we were given to understand that this was so. The songs proclaimed it: "When the lights go on again all over the world" may have applied to blackouts directly. But probably this line was also intended to imply subtly that the struggle was between the forces of light and those of darkness and that our side (light) would win.

Harold E. Fey, a former editor of *The Christian Century* counteracts this simplistic view in his autobiography, *How I Read the Riddle* (Bethany Press, 1982). Fey was a member of the *Century* staff as World War II came on and observed how the Union Seminary theologian Reinhold Niebuhr and the *Century* publisher Charles Clayton Morrison came to disagree over whether the U.S. should get involved in the war. Niebuhr's reasoning as recalled by Fey was as follows:

Niebuhr "believed that only through the foundering of will and aspiration in suffering, only through breakdown and exhaustion, could American human nature be renewed. Then the divine offer of grace could become meaningful for freedom" (p. 119). In contrast, Morrison held that the U.S. democracy would be better preserved by avoiding involvement with the European squabble. In his opinion, Roosevelt moved toward involvement in the war because of opposition to his domestic program. It was a way to unify the country.

Fey himself observes that on reflection the neutral policy which the *Century* called for was the one which the U.S. should have followed. He notes that what happened to Jews under Hitler could not have been worse and might have been better. The European balance of power since the war also could not have been worse than it is for the U.S. and the U.S. would not have been driven to develop nuclear weapons.

But when was the last just war? Was it World War I, the war to end war? The origins of this conflict are complex. Obviously it was more than the assassination of an Austrian archduke that started it. There was a background of pressures and counter pressures in Europe which contributed to what happened. It is generally understood that the entry of the U.S. into this war was a result of the sinking of the British liner *Lusitania* by a German submarine. It carried a large number of American civilians along with, what is now acknowledged, ammunition. This ammunition no doubt contributed to the speed with which the liner sank. In addition there are those today who wonder whether the British deliberately avoided rescuing the *Lusitania* as a way to bring in American participation.

Even without this knowledge Daniel Kauffman wrote in the *Gospel Herald*, "The sinking of the *Lusitania* was an act of willful, malicious, savage murder upon a vast scale; but this is but one among many events that ought to cause every Christian man hang his head in shame. . . . It is not for other nations to hold up their hands in holy horror and exclaim, 'Wicked Germany' " (May 20, 1915, p. 117). Yet this slim justification helped to push the U.S. into World War I. The ultimate results were less than might have been hoped.

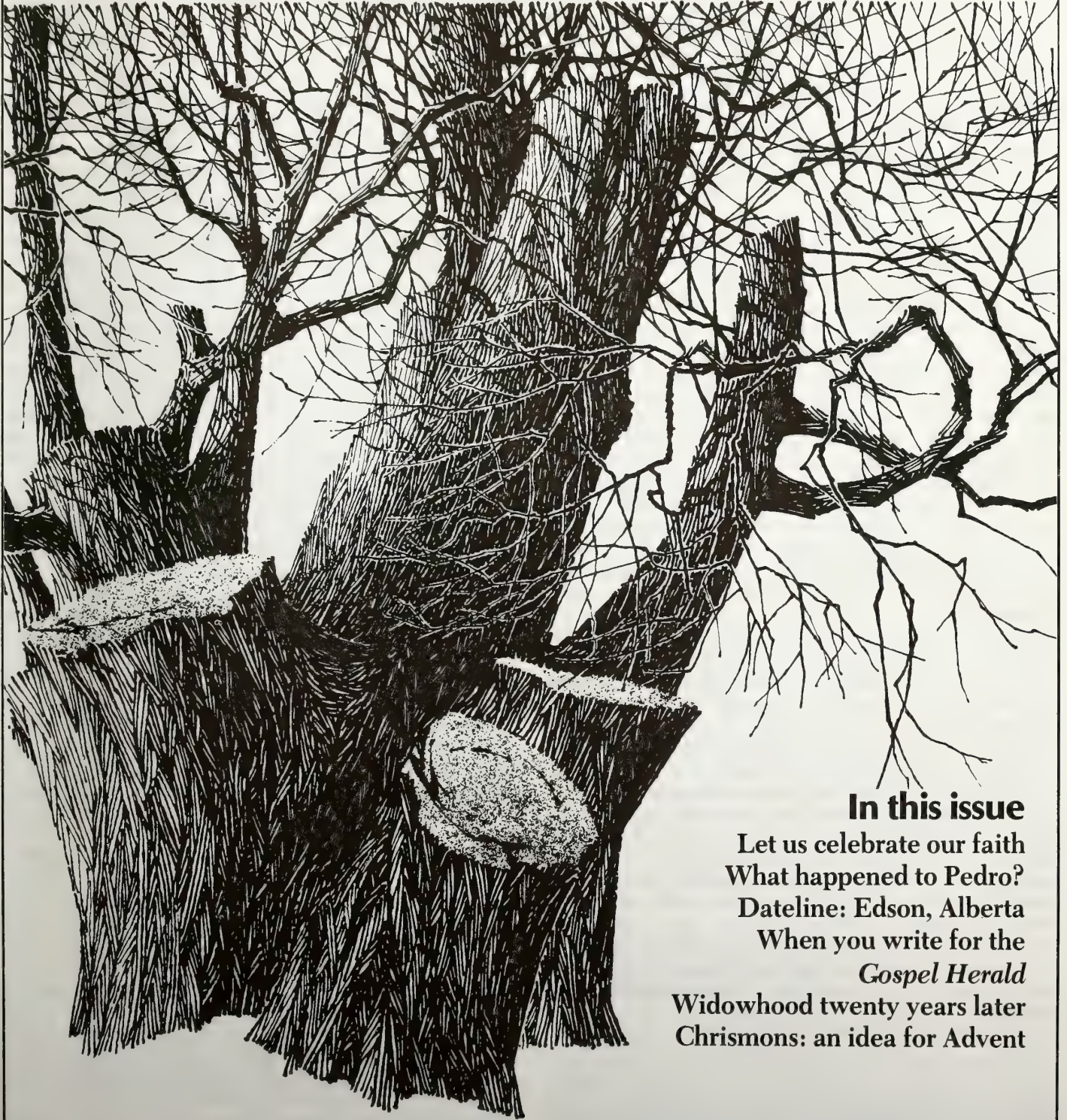
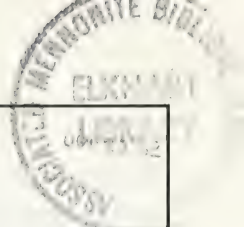
A similar observation could be made concerning other wars in which the U.S. was involved. So far as I know, no one defends the Mexican War or the Spanish American War. It is generally agreed that in both of these cases, the U.S. flexed its imperialist muscles against a weak enemy. But the Civil War and the American Revolution? Weren't these necessary to free the slaves and to get away from Bad King George and his unfair taxes?

In the first instance it may be noted that the treatment was so much worse than the sickness that it is difficult to see how it could be rationally justified. In addition the problem it was supposed to solve is not yet solved: There is a case to be made for the view that whatever has been accomplished has been done more by peaceful means than by violence. As for the Revolution, Canada has emerged without one.

"All we like sheep have gone astray" said the prophet. This sheeplike tendency is never shown quite so much as in time of war. A few hotheads or some greedy old men (occasionally even women) proclaim a war and almost everybody rallies. A solution was suggested by Jesus many years ago. But most consider him impractical.—Daniel Hertzler

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October 26, 1982



In this issue

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What happened to Pedro?
Dateline: Edson, Alberta
When you write for the
Gospel Herald
Widowhood twenty years later
Chrismons: an idea for Advent

The purpose of the Dordrecht Confession of 1632 was to promote unity among squabbling Mennonites in Holland.

Let us celebrate our faith

by Gerald C. Studer

From England comes the story of a day when Thomas Carlyle met Bishop Wilberforce on a street in London. They fell into conversation as they walked together. Carlyle asked the bishop if he had a creed. Wilberforce replied that he did. "But," he went on, "what bothers me is that it gets on so slowly in the world."

"Do you mean," Carlyle asked, "that it bothers you to have to wait so long to see what you believe about the world come true?"

"Exactly," replied the bishop.

"Well," said Carlyle, "that may be true, but if you've got a creed, you can afford to wait."

Today in services of worship all over the land, creeds are being recited as they are every Sunday. Mennonites however used creeds sparingly in our services though we do have them in our pantry of spiritual supplies. (See Section II in the Additional Worship Resources supplement to our *Mennonite Hymnal*.)

First cousin to the creeds are the confessions of faith. We have these also in an abbreviated form as you can find added inside the covers of the hymnals in many congregations. We train new believers in the Confession of Faith. I give each new member of our congregation a copy of this Confession and we spend several months discussing the articles in preparation for membership.

Many of us cut our spiritual eye-teeth on the Dordrecht Confession of Faith. We may not have looked at it since our instruction classes but that is where the systematic study of our faith had its beginning. Many of us fifty years old or older remember "the little black book."

This year is the 350th anniversary of this Confession of Faith adopted in the city of Dordrecht, Holland, on April 21, 1632. Every Confession of Faith that has been adopted by the Mennonite Church since then has given recognition to Dordrecht. When the General Conference met at Garden City, Missouri, in 1921 and adopted the Christian Fundamentals, it was specifically said that "this statement does not supersede the 18 articles of the Dort Confession. . . ." And when in 1963, at Kalona, Iowa, the present Confession of Faith was adopted, the foreword to the special edition published thereafter speaks of the many confessions that Mennonites wrote in Europe and concludes with the statement, "one of the best being that of Dordrecht."

Our foundation as Christians is unquestionably the living

Gerald C. Studer is pastor of the Plains Mennonite Church, Lansdale, Pa. This article is from a sermon preached in honor of the 350th anniversary of the Dordrecht Confession. This confession is published in J. C. Wenger's *Doctrines of the Mennonites*, Herald Press, 1952.

Lord and the Holy Scriptures but near to it is the abbreviated and systematic statement which we call the Confession of Faith. It is amazing that a statement of faith written so long ago and in another continent could have remained relevant so long!

The Mennonite Encyclopedia says the Dordrecht Confession is more generally accepted among the Mennonites in Europe and America than any other. Except for some relative newcomers to these shores (the Prussian and Russian Mennonites) the Dordrecht Confession has been the standard in North American Mennonitism since the earliest colonization in Germantown. In fact, the very earliest Mennonite book in the New World was an edition of this confession published by the Dutch Mennonites in 1712 for the American Mennonites in response to a request from some Pennsylvania Mennonite ministers. Shortly thereafter, in 1727, the very first Mennonite book published in the Americas was another edition of this Confession. The long service of this unpretentious confession of faith is an illustration of a fulfillment of the promise made by our Lord in the Beatitudes when he said, "Blessed are the peacemakers: for they shall be called the children of God." For the Dordrecht Confession was written originally as an attempt at peacemaking.

The occasion of its writing. In the days of Menno Simons, the Mennonites of the Netherlands were one united brotherhood. But within six years after Menno's death there began a series of schisms that were to plague and divide them for nearly three quarters of a century. I believe we will do well to reflect upon how this sounds to us now some 400 years later.

We note that the leadership of both sides of this tragic situation came from those nearest and dearest to Menno himself. It also involved two different nationality groups of Mennonites—

Editor: Daniel Hertzler

News Editor: David E. Hostetler

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the Frisians and the Flemish who had migrated to Holland from Belgium. Lest we be too harsh in our attitude toward these divisions, let us remember that similar schisms have occurred among us in recent years so that we ought to be able to be understanding, as well as disappointed and indignant.

Dirck Philips was a great co-worker with Menno and he affiliated with the Flemish while another bishop, Peter Twisck, who was married to Menno's granddaughter, adhered to the Frisians (Dutch). The story is too long to go into in detail except to say that when the Flemish fled Belgium because of persecution and went to Holland, the troubles began. They settled among the Frisian Mennonites who had an agreement among them that all matters of discord in any of their churches would be settled by all of the churches together. This was offensive to the Flemish who had a strong tradition of congregational autonomy.

Then too the Frisians were offended at the Flemish way of living and dressing while the Flemish resented the greater stores of linens and household goods which the Frisians possessed. Differences in one congregation soon involved other congregations and before long the Flemish pronounced a ban on all the Frisians so that anyone marrying into the other party was subject to the ban and any member wishing to join the other party had to be rebaptized. This turmoil spread all over Holland and eventually had nothing to do anymore with the geographic origin of anyone, yet the party names remained the same.

The time came when this friction became an embarrassment to many on both sides. Attempts were made to heal the schism and many of these were somewhat successful. A number of them involved the formulation of statements of doctrine that were then accepted by the formerly divided congregations. The Spirit of reconciliation was moving and Adrian Cornelis, a leader in the Flemish congregation in Dordrecht, wrote the initial draft of what became the Dordrecht Confession. A peace conference was called and 52 ministers came from all over Holland and few from Germany. Before these people parted again they had signed this confession, had given each other the right hand of fellowship, and the holy kiss, and had observed communion.

Later on yet other groups of ministers adopted the confession on behalf of their congregations in Alsace and Germany and later still, the Mennonites of what are now Lancaster and Franconia Conferences, adopted this confession in 1725.

The contents of its message. The Dordrecht Confession as we know it is not the full document as it was originally prepared. There were 14 pages of preamble plus a few paragraphs near the end that have never been translated until now. No doubt these parts were omitted because they were thought irrelevant to the wider usage, but in fact a spirit is conveyed in these pages that is very pertinent to our Christian attitude in any generation and country. In these pages the writer piles up words of abject penitence and declares that instead they must exercise love toward one another and pray that they might be able to maintain a right sense of priority.

Let me now point out several of the more interesting characteristics of the confession itself. It seems at times as interesting to note what it does not say as to note what is said.

It has no statement regarding biblical authority, yet the Bible's primacy is assumed throughout.

It does not indulge in any attempt to declare the precise manner in which sin has been communicated to all mankind. Instead of speaking to total sinfulness it speaks of total inability to redeem ourselves.

It clearly echoes the Apostle's Creed in Article 4 but refuses to enter into speculation on the manner of the incarnation such as Menno Simons had done.

No special mention is made of the Holy Spirit though the belief in the Trinity is abundantly clear. It is careful to declare that Christ gave his life for the salvation of all of the human race, thus quietly countering a Calvinistic belief.


The sharp antithesis between law and gospel so typical of Lutheranism is conspicuously absent and the law is spoken of in a rather favorable sense. The Protestant definition of the church is discreetly refuted. Instead it declares that "the first doctrine of the precious New Testament is repentance and amendment of life," rather than that the church is wherever doctrine is truly preached and the sacraments are properly administered.

Article IX speaks with surprising impact in the context of the women's liberation movement abroad today. It is entitled "The Office of Teachers and Ministers—Male and Female—in the Church." There is here a clear provision for the ministry of women, though it is limited to widows.

The confession speaks of the ordinances of baptism, communion, foot washing, and marriage though it nowhere groups these as ordinances. Regarding marriage it says, "There is no other liberty allowed to believers under the New Testament dispensation than to marry . . . such—and none others—as are already, previous to their marriage, united to the church in heart and soul, have received the same baptism, belong to the same church, are of the same faith and doctrine, and lead the same course of life."

There is no article on nonconformity as such nor on the intermediate state of the redeemed after death. The article on civil government wishes the Lord to recompense the world rulers here *and in eternity* for all the benefits, liberties, and favors which we enjoy (*italics mine*).

There is, of course, a clear statement on nonresistance and against the taking of oaths. But then excommunication and shunning are treated separately. These are the articles that prevented the Swiss Mennonites in Europe from adopting this confession though it did not have that effect here in America among those of Swiss background. These two articles have been the most troublesome aspects of our faith throughout our history. We seem to have difficulty living with them or without them! Yet a disciplined church must face this tough question sooner or later.

Finally the concluding statement on the resurrection and the last judgment appears superficially to affirm what is generally believed by evangelicals although it does speak explicitly of consciousness during the intermediate period between death and resurrection. John Calvin and others have from time to time accused Mennonites therefore of believing in soul-sleep, but there is no convincing evidence that such a belief was ever held by Mennonites. Let us remember always that we believe not *in* a creed or confession, but *through* them to a belief in a person, Jesus Christ in whom alone is life and salvation. 

A report on a question of ethical discernment involving marginal Filipino farmers being pressed by a big-time sugar plantation.

What happened to Pedro?

by Earl and Pat Hostetter Martin

Several months ago we wrote seeking your counsel concerning one Pedro Sampang of the Philippines. Pedro and many of his poor neighbors were farming small plots of land for which they were trying to get land titles. Unexpectedly, a wealthy sugar planter showed up one day in Pedro's village with armed guards. The planter said the land belonged to him and that the farmers would have to leave within one month or else he would call the military in against them. In succeeding nights young armed men showed up offering to help the farmers fight to keep the land for which they had toiled.

Then a couple of Mennonite Central Committee workers visited the area and Pedro asked their counsel. What should they do?

We passed the question on to you, the Mennonite brother-sisterhood, asking you to respond with your counsel. (The query appeared in the *Gospel Herald* on April 6, 1982.) We were most heartened by the fact that many of you wrote. Here are excerpts from your responses.

"We appreciate the opportunity to share in your struggle and to offer our support. . . . It would be hard for us not to counsel to avoid accepting violence as a means of dealing with the conflict. . . . We suggest the alternative of being present with the farmers when the planter comes to throw them off the land."—Ages, Ky.

"My only advice to you is: 'Study the Bible. Pray a lot. Seek the counsel of Christians with like experiences. Let Christ be Lord.' I much appreciate your approach of asking church-wide for response. . . . I believe the gospel allows, even compels, Christians to act in behalf of the abused and exploited in ways quite unacceptable in one's own behalf, avoiding, of course, deliberate use of violence and other harmful force."—Atlanta, Ga.

"Our small group would like to share these thoughts: While a move by MCC workers into the village to stand by the farmers may be dangerous, we think your presence there could have a positive effect. We hesitate to encourage others to risk what we have never been in a position to do. Could a large delegation of farmers and MCC workers confront the sugar planter . . . in a spirit of peace? We support you with our prayers, and we deeply desire a just solution for the Filipino farmers."—Telford, Pa.

"I felt with the farmers in your story because I too felt oppressed by a powerful church group in my community that was using the grade school for their families and the chosen few. . . . Eventually I confessed my sinful feelings toward myself and others; to pray for those persons I considered op-

pressive and continue to work at relating to others as I became involved."—Balko, Okla.

"Have you MCC people a cottage or a tent? Then invite Pedro, his family, and neighbors in, and ask: Will you believe and pray with me what God will have us do? Pray all night. When you run out of words pray in the Spirit or tongues."—Ruthven, Ont.

"Our small group had a lively discussion . . . some possible responses: 1. A group of Christians (our small group?) move to Pedro's neighborhood and refuse to leave when the planter returns. 2. Telling peasants not to arm themselves without offering them an alternative way to live when they get forced out would lack integrity. 3. It would seem that our Christian responsibility would be not only to show Christ's love to the Pedros of the world but to work at fundamental change so that there are not so many Pedros."—Lancaster, Pa.

"What a good technique—to turn to the church for help on an impossible problem. . . . We have to accept the cross as Jesus did. I think those MCC workers should be right there with Pedro and his friends when the military comes even if it means death."—Bluffton, Ohio

"Our small-group Bible study does not feel capable of giving you any specific answers or counsel as we are not in your situation. We do however want to affirm you in doing the work of our Lord. We will be supporting you with our prayers."—Metamora, Ill.

"... we are aware that similar situations are prevalent in many other places. Will you pray for us that we may be alert to any ways in which we can contribute to efforts at solutions to these problems?"—Lowpoint, Ill.

"Counsel the farmers to decline the New People's guerrillas offer, respect the laws of the land, let the sugar planter come in, and then volunteer/ask to be employed by the planter."—Charlottesville, Va.

"For some reason I'm compelled to answer your request for 'counsel' with the 'Pedro' article. I hope this is not just a political ploy or hypocritical gimmick. In other words, are you actually writing to hear all the counsel you can get before responding or is your report of what you did already filed for the next publication. . . ?

"Is Pedro a Christian? If so, then scriptural guidance should be given. And if MCC workers don't know what scriptural guidance would apply they shouldn't be on the mission field. The bottom line is trust in God and giving up all to follow him and avoid laying up treasures on earth where things like this happen.

"... if you want to solve the world's problems, then get into politics, government, or the military. If you want to proclaim the solution to the world's problem—sin—then preach the

Earl and Pat Hostetter Martin returned to the U.S. recently from service with Mennonite Central Committee in the Philippines.

gospel. But you'll never do both."—Mt. Lake Park, Md.

"I could hardly believe that a church agency was asking for advice, and thought for a time that it was a ploy to get money for the Philippine project. But Peter Dyck reminded me that asking the counsel of the brethren was standard Mennonite practice.

"... the marginal farmers in the Philippines do not have many choices, the present is hard, and whether they turn to violence to fight violence (a path which Jesus and a few throughout history rejected) we can hardly condemn them for it.

"... we know that the Philippines has been our colony since we wrested it from Spain in the Spanish American war, and we continue to rule it through vassals, much as Rome ruled the world in the time of Jesus.

"This brings up the very serious question of why American Christians (Romans) are even trying to speak to these victims of our collective oppression, when we as a Mennonite group continue to reap all or most of the benefits of oppressors."—Lebanon, Pa.

Thank you, brothers and sisters, for sharing your counsel and encouragement. To know that you care empowers us much.

We thank those of you who counseled us and Pedro's community to pray fervently. We appreciate your reminder that while prayer may not be a substitute for tangible action, prayer can lead us to the kind of acts that are truly redemptive.

We appreciate too those of you who, while not condoning violence, expressed understanding of why Pedro and his fellow villagers may be tempted to take up the gun. We want North Americans to understand the dilemmas facing poor farmers in the Philippines (or El Salvador or elsewhere).

To the few who counseled us against involvement in such political affairs, we would like to agree. We, in our work in the

Philippines, sought to help farmers there acquire or retain the means to support their families. We sought to manifest the love of God by responding to a brother in need.


But in the Philippines, even helping a farmer get a title to his land can have explosive "political" ramifications. Can I refuse a brother in need merely because someone calls his need political?

So what did happen to Pedro anyway?

MCC workers continue to visit Pedro and his neighbors regularly. Their case of land ownership came up for review before a military committee in the province capital. The sugar planter, with the help of the town's best lawyer, convinced the committee the land was his. The farmers were told to leave. A few did. Most stayed. A worker visited the planter's hacienda, but the planter refused to entertain him.

In the following weeks the planter sent in his tractors and plowed down some of the farmers' corn and planted sugar. In succeeding days townspeople heard there were some guerrillas of the New People's Army in the nearby hills; and the planter received a threatening letter that he had better not plow any more land or else...

Within weeks, a new battalion of government military troops were brought into the province, including a crack unit which was temporarily housed in the planter's "bunkhouse."

We wish we could report that the situation has cleared up and everyone is happy. Instead, there is considerable tension in Pedro's home area today. And yet there is hope. The villagers are not lethargic. They are uniting to seek a solution to their dilemma. In their weekly times of worship in the village chapel they discuss and pray about their land problem. MCC workers, together with local Christians, have been trying to keep in touch with Pedro and his neighbors. Amid the tension, the farmers express a positive, if wounded, hope. 

Hear, hear!

Laundered money for schools

Most Christians would probably agree that it is quite acceptable to utilize every clearly legitimate and ethical means to minimize the taxes we are required to pay. But, it is moral to use the church treasury and budget to legitimize as tax deduction expenses which otherwise could not be deducted?

Specifically, is it moral to follow practice apparently widespread among Mennonites, to take the money one would otherwise pay to a Christian school as tuition (without any question not presently a tax deductible expense), "give" that money to the church with the prior understanding that the church will in turn pay that tuition obligation in the "giver's" stead, thus providing the "giver" with a supposed charitable contribution?

Of course, there is nothing wrong with genuine contributions for Christian education, given without any promise of expectation of personal profit, to help truly needy students. That's real charity, a basic Christian virtue, a fitting function for the church treasury and budget, and totally acceptable under the U.S. tax code.

A justification offered by some who "launder" their tuition payments is that they in turn give the tax savings to Christian causes. But that very action belies their position, suggesting

that the money is indeed tainted. (And, of course, giving those savings creates another tax deduction opportunity the next year, which one might have less compunction about pocketing, I suppose.)

Another is that reducing taxes in this way is the moral equivalent of refusing to pay "war taxes." But "war tax" resisters tend to emphasize public witness to the sin of warfare and military power, not private devices to avoid taxation. Many, if not most, tax resisters seem to fully expect the money to be eventually extracted by the government and expanded for military purposes or whatever, just as it would if originally paid. Many even aid in the collection process by keeping accounts which are easily attached and paying all penalties without resistance as a part of the discipleship they offer to Christ.

Well, if the church treasury is able to handle my school tuition this way, how about my car payments? There's a whole lot of difference, the answer comes back. Christian education is a legitimate goal of the church, a much higher priority which the church should encourage. Of course it is. But the means are precisely the same in both cases. Since when do Christians, and especially Mennonites, believe that ends sanctify means?

Some persons who might wonder about this practice have no doubt been comforted because these schemes, which contain
(continued on page 729)



Inside the present Edson Meetinghouse, used by the congregation since 1980.

Dateline: Edson, Alberta

by Sanford and Orpha Eash

Edson, Alberta, is a hustling town of 6,000 more than a hundred miles west of Edmonton. We got our first view of the Canadian Rockies from there. There is oil, gas, and coal in the area—and a Mennonite Church.

It is a young church, that is, there are few old people though quite a few approaching middle age. They seem to be happy with the north country even though quite a few came from the U.S. They all have good jobs, with a heavy percentage of teachers.

Paul Voegtlin, the pastor is a native of Tofield, east of Edmonton. He is a product of the Northwest Conference winter Bible schools, and taught there for some time. He was ordained to the plural ministry in his home church in 1944. He later got a degree from the University of Alberta and taught in the public school. The Voegtlin's were called to Edson in the early seventies. They bought a small farm and raise cattle.

The Edson congregation has had many different leaders.

There have been some mistakes made and local people have ignored the church. However, Paul feels today he has a strong nucleus to work with and is enthusiastic about the church.

Most of these families came to Edson in the sixties. The Leonard Cressmans were originally from Ontario. They also live on a farm but in the last few years he has worked in the maintenance department of an oil drilling company. Their sons are in construction work, one of them is a part-time flying instructor.

Four family groups came to the area as teachers. Alvin Grasse taught at Iowa Mennonite School for a long time, but evidently they saw something challenging at Edson. They, too, bought a small farm and he teaches in the Edson Junior High School. They tell us Alvin is a man of many abilities: a teacher, a builder, a fixer, and a farmer.

West of Edson about fifteen miles is the small French-Indian settlement of Marlboro. It was still an active place during the sixties with a store, filling station, post office, and a school. Marlboro became the home of a Voluntary Service unit. Bill and Doris Lauterbach from Illinois were the first in the unit and

Sanford and Orpha Eash are a writer-photographer team from Goshen, Ind.



Edson congregational leaders. Left to right: Alvin and Ruth Grasse, Glen and MaryAnn Kauffman, Paul and Freda Voegtlin, Bill and Doris Lauterbach.

both taught in the school. Later, Glen and MaryAnn Kauffman from Indiana, both young and inexperienced teachers fresh out of college, came along.

MaryAnn taught at Marlboro and Glen taught mathematics in the Edson High School. They lived in Marlboro. There were no modern facilities. Twins were born to the Lauterbachs while they lived there. Doris says today she doesn't quite know how they ever got along with no electricity and running water which consisted of running to the well and back.

The two couples started a Sunday school. They had monthly preaching service when the veteran missionary-promoter Linford Hackman stopped in. He was always enthusiastic and gave the young couples lots of encouragement. They tell us it was his influence that inspired them to stay on after their VS terms had expired. They give him credit for leading them to see Canada as their home even though the mission was not very fruitful. Today Bill Lauterbach is a widely known musician and he still teaches music in the Edson schools. Glen Kauffman is the principal of the Edson High School.

Clara White from Illinois, had just lost her husband. She came to Marlboro to be with her daughter Joanne whose husband was killed in a highway accident outside of Edson. Joanne has since remarried. She and her husband, Art Hansen, serve in the Edson church. They both love to work with children, and so does her mother, Clara White.

Clara had polio as a child and has been handicapped ever since. She still lives out in Marlboro where she depends on the children to help her. She says she needs them and she can also help them, and she is accepted. She drives her own car, and has even traveled overseas. But she seems a bit sorry that the mission was closed but the town had declined and the small business places were closed, along with the school. All of these

workers and teachers are what Paul Voegtlin calls his "core group."

The church has made some recent gains. The Yuills, Marshells, and Siemens have come in and others are showing a lot of interest. Bruce and Elaine Gainer recently became members. Bruce played professional football and later taught outdoor skills at the University of Alberta. Elaine is a skilled artist doing pencil sketches of wildlife. They left the crowded city life and are now living a simple lifestyle twenty miles out of Edson. He builds and sells log cabins. Here is their testimony:

"Elaine and I were living an isolated life in the bush with rare contact with the outside world. "One day when I heard Paul Voegtlin's meditation on the radio something struck me. Here was a man worth listening to. We listened regularly. Then one muddy day we shyly made it to the church. We were greeted by interested people. We were welcome. Alvin Grasses invited us to lunch in their home after the service. We had no vehicle and it was winter and we didn't get back for some time. Then one day Alvin, Ruth, and Lowell Grasse phoned and came out on a Skidoo. That contact encouraged us. The weather improved and we became regular attenders.

"The highlight of my life was on April 28, 1982, when we were baptized into the Edson Mennonite Church family. This choice has meant tremendous fulfillment and enrichment in our lives. The church has particularly struck us as a true 'family of God.' To be a part of it is the largest reward we have had in life so far."

The congregation built a new auditorium in 1980. Most of the work was done by donated labor. The people had a mind to work. There is strong evidence they see the field around them and it is ready for harvest. They certainly have the skills and knowledge it takes to reach people for Christ!

Have you ever wondered, "What does an editor really want"?
Here is an attempt to answer.

When you write for the *Gospel Herald*

by Daniel Hertzler

I am asked occasionally what percentage of unsolicited manuscripts received by the *Gospel Herald* I publish. It is always hard to respond precisely since I do not keep a tally of such things. But it is higher than you might think. The truth is we aim to take seriously all material submitted by writers of our church.

The *Gospel Herald* was described by one colleague as a "people's magazine." It is true that the *Herald* seeks to speak from and to the members of the Mennonite church. It is a magazine by, of, and for Mennonites.

Some of these people-writers volunteer their writing, others need to be invited. In both cases they are taking up a ministry that is fruitful but difficult. The intention of this article is to do three things: (1) to assure potential writers that we need and desire your help; (2) to seek to make clear the sorts of material the *Gospel Herald* needs; (3) to provide brief guidelines on how to make the writing most acceptable.

Not everything we receive can be published, however. What are some of the reasons that articles received are not published? Some are poorly written and others seem to be not clearly focused so that what the writer wishes to convey does not come through clearly. Both of these problems may be partially overcome by a description of the various sorts of writing we can use.

Here are some of the different kinds of material needed by the *Herald*.

1. **Letters.** One of the more popular sections of the *Herald* is "Reader's Say," a column of letters to the editors. In this column readers are welcome to respond to items published in the *Herald*. They are free to support, criticize, or further illustrate points made by the writers. Letter writers are urged to be brief and courteous, but to be free to express their convictions.

2. **Hear, hear!** This column is in some respects similar to letters, but is not confined to subjects that have already appeared in the *Herald*. This is a place for the expression of convictions and to press these convictions upon *Gospel Herald* readers. It is not necessary to present evidence for your opinions, but the expression should preferably be brief and the tone courteous.

3. **News reports.** A substantial part of the *Herald* is given to news reports of the work of the Mennonite Church throughout the world. We are eager to hear about what is happening in your area. What makes news? In the newspaper much news consists of fires, floods, murders, and disturbances. The *Gospel Herald* is less concerned about these. Rather we want to know what is happening in your area to show that the gospel is at work.

News, by definition, is something out of the ordinary. Thus the fact that your church held a meeting again last Sunday is

not news—unless this was the first Sunday after a lapse because of remodeling or rebuilding. A wedding in your congregation is not news unless the couple are new Christians or in some way their experience illustrates an aspect of the gospel. It is probable that there are more newsworthy happenings in congregational life than many of us realize. The point to consider is whether something has happened that is a bit out of the ordinary and illustrates the effect of the gospel in our lives. Photos of the activities are also useful.

4. **Feature articles.** About half of each issue of the *Herald* is given to feature articles, generally from one-half page to four pages in length. Whereas in letters, Hear, hear! and news stories brevity is most important, with a feature article, the length is determined more by the nature of the topic. Both short features and longer features are desired. How does one determine whether a subject should be developed as a short feature or a longer one? There is no absolute rule except to say that an article should cover its subject and then stop. What kinds of feature articles are needed? Here are some of the possibilities.

(1) *Personal testimonies and observations.* For these articles the writers are the chief authorities. Like Peter and John in Acts 4, this is an opportunity to write of things "seen and heard."

(2) *Personal essays.* These may well overlap with aspects of category 1 above as well as having something in common with Hear, hear! But in contrast to testimonies, the purpose may be seen as to instruct more than to simply report. And they differ from Hear, hear! in that they offer supporting evidence for the point of view expressed.

(3) *Descriptive articles.* These are based on more detailed investigative study than the types above. The writer seeks to get to the bottom of an issue or situation and describe it for the readers. Preparing to write the article may involve historical as well as current research and the need to reconcile diverse opinions.

(4) *Interviews and profiles.* An interview or profile is an opportunity to present the ideas or experiences of another person. This form works best when the person is fairly well known by the reader group. However a skillful writer can make an unknown person interesting.

(5) *Bible expositions.* As Mennonites, we often think of ourselves as a biblical people. If this is to be so, we need to be continually investigating and writing about the Bible. The *Gospel Herald* is one place to do this.

These are some of the main varieties of feature articles. Some are not completely separate from one another, but they have recognizable characteristics.

5. **Poetry.** Short poems are welcome for the *Herald* on a va-

riety of topics, preferably with ethical or spiritual overtones.

But what does it take to get an article into the *Gospel Herald*? What are the standards?

1. Certainly an article for the *Herald* should be **interesting**. How can we make writing interesting? One way is to tell stories. Anecdotes, personal and otherwise, may be included in any article and they help to keep it moving. Someone has likened a good article to a multilayered sandwich. The article has alternate layers of abstract generalizations and concrete illustrations. The generalizations are the points you wish to make. The anecdotes provide illumination and relief.

Another way to enliven articles is by the use of word pictures. I just used a word picture above when I likened an article to a sandwich. Word pictures enable the reader to "see" what you want to communicate and the opportunity to comprehend is thus improved.

2. A well-written article is **well organized**. It begins with a clear statement of what it intends to demonstrate and then moves purposefully to develop its point of view. One person likened the article to a train. It has an engine with a snowplow at the beginning. The snowplow is the opening statement—an attention getter. The engine is the statement of purpose. The cars are the various points the writer wishes to communicate. Each of these is linked to the one before so they all go in the same direction. The caboose is the ending. When it appears you know the article is finished.

3. A well-written article is **compact**, long enough but not too long. The readers are your friends. You are writing to entertain and instruct them. You do not wish to distract or to bore them. Some persons, when they "get the floor" to make a speech are so overcome by the power of the moment that they go on and on to the distraction of their hearers. They should heed the dictum, "Blessed are they who make short speeches, for they shall be asked again."

An article is not the same as a speech, particularly not like random remarks. A good article is a carefully controlled statement of what you want to communicate. It is embellished but not flowery, convincing but not dogmatic. In the article you have an opportunity to present yourself and your convictions.

A *Gospel Herald* article is an opportunity to address a potential audience of some 50,000 people. This is an opportunity not to be despised. It deserves your best effort.

Hear, hear! continued from page 725

detailed and complex directions on what must be done to match them as precisely as possible with the believed needle's-eye in the Internal Revenue Service regulations, have been devised by Christian, even Mennonite, attorneys. But lawyers, no matter their religious affiliations, tend to do the bidding of those who pay the bills. Or, clients tend to find other lawyers who will.

Others may cite the lack of IRS objections, at least up to now. But IRS had resources to pursue only a small portion of possible violations. That it has not yet scrutinized the congregational treasuries of our tiny denomination can hardly lend much assurance, especially in light of the agency's history of avoiding confrontations with established churches.

But even if, for whatever reasons, IRS decided that this type

The messengers


"Peace!" we cried,
Not really expecting them to listen.
"But the word must be said!" we said.
So I ask you,
"Are we *prophets*, or *fools*?"
—Garry Harris

4. More specifically, how do you get published in the *Gospel Herald*?

(1) If you have a news report or a poem, simply send it in. News stories should be sent to David E. Hostetler, News Editor, *Gospel Herald*, 616 Walnut Avenue, Scottsdale, PA 15683. Poetry and articles should be sent to Daniel Hertzler, Editor, at the same address.

(2) If you have an idea for an article, you have two choices. You can write it and send it in or you can write a one-page summary of your idea and "query" the editor before you write the article. This gives the editor a chance to say whether or not this seems a good idea for an article at this time. The bigger the idea or the longer the article you have in mind, the more important it is to query first. Short articles of 500 to 750 words might as well be sent in.

How long should an article be? There is no rigid length. I have suggested above that a sort of standard for a short article is 500 to 750 words. Seven hundred and fifty words makes about one page in the *Gospel Herald*. Fifteen hundred words makes about two pages. In between makes in between. I suggest that you aim for lengths like these. The *Gospel Herald* publishes longer articles than 1500 words, but there is some question whether this should be necessary. Maybe if you have more to say you should write two or three articles. Brevity is to be commended.

An editor, like the philosophers Paul met in Athens, is continually looking for something new. Of course there are really very few new ideas. Most are old ideas with new twists. Whatever they are, nothing pleases an editor more than to hear from writers who are able and willing to tell it not only like it is, but how it was and how it may be if the Spirit stirs up our imaginations. 

of "giving" technically meets its guidelines on contributions, are these practices ethical and moral? For Christians have never accepted mere legality or illegality as the final arbitrator of morality, for either society in general or ourselves.

How can the answer be other than a resounding, "No!"? For these tuition payments are not true contributions. Title is passed to the church only so that it can be returned, in effect, in a different form, by the paying of the "giver's" legal debts. The intent plainly is to evade taxes rightfully owed.

Yes, there is also the intent to aid students and their schools, to provide much needed money for a very good cause. But that desirable and good intent cannot in any way compensate for the shortcomings of the other. Christian institutions that are parties to such schemes may prosper materially, but they and the people they serve will not prosper spiritually.—D. R. Yoder, Atlanta, Georgia

Widowhood twenty years later

By Katie Funk Wiebe

As a chilly wind suddenly blew into the open window, causing me to reach for a blanket, I recalled our family's coming to hot Kansas on this day twenty years ago. Then, like today, the days were fiercely warm and the nights suddenly cool. Yet for me weather concerns were soon dismissed before more pressing issues. In eight weeks I was a widow.

In the years since then I have met many women wearing the same unwanted label and facing the same question I faced then: What does it mean to be a widow, a much-mentioned role in the Bible, in this century?

Some aspects of widowhood have changed in twenty years. The subject of death and dying, widowhood, one-parent families, and singles has opened up. New widows have an abundance of material on the subject to choose from today.

Customs related to widowhood have also changed. I recall my sister bringing me a black dress and hat to wear to the funeral to satisfy social conventions. While today's widows are not expected to live out their unwelcome role wearing dark colors and subdued styles, or even to carry on under their deceased husband's name, other aspects of widowhood have changed less.

I think through the conversations and correspondences I have had with widows from many parts of the country in these years. Little notes. Long letters. Phone calls. Coffee talks. What has not changed is how few people understand what widowhood entails unless they first experience it.

A middle-aged woman, only two years into the struggle, speaks of her confusion and hurt to find that the church hour is still one of the loneliest events of her week. She and others ask why their former friends and relatives who come in pairs continue their rounds of social activities unmindful that she would still like to be part of that circle. She is still troubled why friends won't visit her unless she invites two couples (so the man will have someone to talk to), or why women invite her only when husbands are absent.

While there is greater sensitivity on the part of most congregations to labeling Sunday school classes as "couples classes" or to holding "sweetheart banquets" and "husbands' nights," a group of widows I spoke with recently agreed that finding their way back into the life of a congregation is almost a greater hurdle than working through their grief.

I am convinced that aging and widowhood will always be women's agenda. Older widows populate homes for the elderly and make up a large proportion of many church membership

rolls. While most congregations do not have official rolls or lists of widows who get assistance, as Paul advocated to Timothy, these older women point to another change in recent years: the financial situation is easier for widows today.

Women widowed years ago tell stories of incredible struggle to support their families: scrubbing clothes on a washboard, doing janitor work, truck gardening—anything to keep a few dollars coming into the family treasury. Social security, more work opportunities, and better educated women ease the financial load somewhat today. Widows today are not at the bottom of the economic ladder to be listed with strangers, servants, and slaves as they were in biblical times, most of whom would have perished if not taken care of by generous men. The best life insurance a husband can take out today is still an education for his wife.

What has also not changed in twenty years is that widowhood (or widowerhood) represents one of life's great opportunities for spiritual growth—or for defeat. The new state, in which some feel like a tree with roots severed and branches lopped off, challenges the person to work toward a new and clearer sense of self-worth before God; worthwhileness in his eyes is not determined by the marital state. Sometimes a crisis is needed to bring this into focus.

The new societal role forces adjustment to a new social environment. Gone are the familiar roles in which one functioned as part of a couple. Unfortunately, gone, too, are often former friends who now find the new spouseless person a problem. Yes, loss of a mate is a challenge to learn new resources of faith and fellowship.

Ahead lies the challenge to learn new skills, sometimes in a vocation, more often in decision-making or in new types of service. What has also not changed over the years are the number of widows, some still aware of the hurt, subdued by experience, but not merely surviving. They have emerged as stronger persons emotionally and spiritually.

They can say freely, "Forgive them, for they know not what they do," about those who disregard or slight them. They admit widowhood for men or women is not an unending state. It is for a time, until the grief has been worked through, adjustments made, and another life begins.

Part of the healing process is being able to turn one's eyes once again to others and to recognize that everyone has a gift to offer the Lord. Like Elijah, when the brook dries up, one has to move on.

Twenty years represents a lot of living with many low moments, but also many high ones. God has been gracious. Praise him with me.



Katie Funk Wiebe teaches English at Tabor College, Hillsboro, Kansas.

VS. A family affair.

Elva, Lori, Jean, Eric and Audrey Mast combined a desire to serve God and grow as a family in one experience—Voluntary Service.

"After starting our own business, we decided that in seven years we would take a family sabbatical," said Jean. "During this year, the children missed their friends, but we had more time as a family. We spent our evenings and weekends together camping, sightseeing, and talking. The adjustment wasn't difficult at all."

The Masts discovered that VS is not just for singles or couples. It's a family affair!

If your family would like more information on VS opportunities, please write: Maynard Kurtz, Mennonite Board of Missions, Box 370, Elkhart, IN 46515.

Mennonite
Board of Missions





How the Metamora congregation celebrated in a manner they had never done before.

Chrismons: an idea for Advent

by Larry Augsburger

During Christmas of 1980 my wife and I worshiped in her parents' Methodist Church. One of the things that interested me was the Christmas tree. Rather than being decorated with tinsel, it was covered by articles in the shape of Christian symbols. I recognized a few, but most were strange to me. On looking closer I discovered several posters explaining the meaning of the symbols.

The first explanation was that the decorations themselves were called Chrismons. This name is composed of the first four letters of the word Christ and the first three of the word monogram. So a Chrismon is literally a "Christ-monogram." Each decoration is a symbol of Christ or something he said or did. The physical beauty and artistry of the Chrismons, plus their symbolic significance, made the Chrismon tree a truly beautiful and meaningful symbol.

I left that experience determined to learn more about Chrismons and to see if it would be possible for us to have such a tree at my own congregation. A call to my Provident bookstore soon had me poring over several books. I learned that the idea was originated at the Evangelical Lutheran Church of the Ascen-

sion in Danville, Virginia, in 1957. From this one church the idea has spread to be a worldwide Christian phenomenon. The church holds copyrights to the idea and has published four books of explanations and patterns. It is quite willing to do anything to further the use of the Chrismons except to allow them to be sold. Anyone desiring to use a Chrismon tree must make his or her own Chrismons.

As I learned about Chrismons I resolved to try to incorporate them into my congregation's 1981 experience of Advent and Christmas. I planned a series with these objectives in mind:

1. To introduce the congregation to as many Christian symbols as possible.
2. To try to help them grasp the significance of using Christian symbols.
3. To involve children and families in our celebration of Advent by having them make Chrismons.
4. To use the Chrismon theme as a unifying factor tying together the four Sundays of Advent and the Christmas Eve service.
5. To use the opportunity to teach about the significance and importance of Jesus Christ.
6. To model a possibly significant way that families could observe Advent and decorate their trees at home.

Beginning with a party. I conceived the series as beginning with a Chrismons-making party for the whole church on Friday night a week before the beginning of Advent. A sister in the church agreed to oversee the Chrismon-making effort and to secure all the supplies. The idea was for each person or family to choose a Chrismon and craft it either at the party or at home and then hang it on the tree and explain its meaning during one of the services of Advent. In addition I would preach on a special Chrismon each of the four Sundays.

Things didn't work out entirely as planned. Despite quite a bit of publicity, the party didn't draw nearly as many people as we had hoped. Also it was soon discovered that Chrismons were more difficult to make than we had originally conceived. This meant that the involvement of children was limited, and that rather than having a large selection of different Chrismons made by various individuals and families, we had quite a few duplications of the same decorations.

But thanks to the willingness of the persons who had become involved, we did have enough Chrismons to decorate the tree. I decided to categorize the symbols into four groups, and then add one of the groups to the tree each Sunday of Advent and explain the symbolism during the service. Then during the sermon I would explain a larger symbol that had been especially made for me.

During the first Sunday of Advent we looked at symbols which spoke specifically of Jesus. The first was the puzzling IHS or IHC which is often seen in religious materials and may sometimes be explained as meaning "In Him Salvation." In fact the symbol contains the three first letters of the name Jesus in Greek. So rather than being IHS the symbols should be read Iota, Eta, Sigma and remind us of the presence of Jesus. The next symbol, looking like an X and P superimposed on each other, is made up of the Greek letters Chi and Rho. They are the first two letters of the name Christ. A third symbol, looking like a six point star, is an Iota and a Chi superimposed and contains the Greek initials for Jesus Christ, Iota Chi.

The sermon for that Sunday was based on Jesus' claim to be

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the Alpha and the Omega. The Chrismons for that were a large Alpha and a large Omega, which are, of course, the first and last letters of the Greek alphabet, affixed to crosses. The sermon made the point that as Alpha, Jesus was involved in creation. As Omega he will be the judge at the end of time.

But to truly understand this Alpha and Omega we have to realize that not only does he stand at the beginning and end of time, but he also came into the middle to deal with mankind's rebellion against Alpha so that as Omega he may find some worthy of his kingdom. That coming into the middle to save us from our own rebellion entailed dying on the cross. Thus our Chrismons symbolizing Alpha and Omega consist of the two letters affixed on crosses.

The second Sunday our symbols centered on God both as a unity and a trinity. The circle, because it has no beginning and no end, is a symbol of God. Three circles superimposed upon each other symbolize the Trinity. When the central portion of the circles is removed, leaving just the exterior of the three, one has a trefoil. A third symbol of the Trinity, called a triquetra, is composed of three semicircles. Some triquetras are superimposed upon a circle to symbolize the unity of the Trinity. The special Chrismon for the day was a large trefoil as the sermon looked at the concept of the Trinity. After reviewing the strong Jewish emphasis on monotheism and the reality of the early Christian experience of a Father God, a Redeemer God, and an Enabler God, we struggled with the early Christians in trying to explain just what kind of God we have.

This led us to the realization that the Trinity is a theological construction of the early church to resolve the tension they felt between monotheism and tritheism. We cannot understand how the three are one but the Trinity affirms the two great truths of our faith that we have one majestic God and have experienced him in three significant ways.

The cross as a symbol The Chrismons for the third Sunday of Advent looked at the cross as a symbol. We first reviewed the Greek cross and the Latin cross. The Latin cross is the one used most often and has the leg which extends to the ground longer than the other three. The Greek cross has all four legs of equal length. One Chrismon was composed of a gold tree decoration surmounted by a cross. This orb and cross symbolizes Christ triumphant over the earth. A Greek cross inside a circle with rays extending to the center of the cross combined several symbols—the cross, Iota-Chi, and God or eternity. The three beads in each ray symbolize the Trinity. In addition a cross in a circle is a symbol of the crucified Christ.

The Chrismon related to the sermon that Sunday was a cornerstone, a large block of Styrofoam with a Chi-Rho on it. This symbol is one that stretches back into the Old Testament where we see it used in relation to the Messiah. We noted that a cornerstone is a key part in the construction of a wall and that to truly understand the value of the cornerstone we needed to examine the nature of the wall. Of what wall is Christ the cornerstone? Our answer was dual.

First of all Christ is the cornerstone of salvation which he purchased with his blood, and second, he is the cornerstone of the church. This uses the imagery of Ephesians 2:19-22 in which Paul speaks of us all as the bricks or stones to be built into a temple. The significance of Christ as cornerstone is our need to come to him for salvation and to allow ourselves to be joined together with him in the building of the church.

The last Sunday of Advent used the shepherd as its theme. The sermon-Chrismon was a large shepherd's crook. The smaller Chrismons were basically variations on the shepherd's crook. A crook with a crossarm symbolizes both Christ the crucified as shepherd and a stylized Chi-Rho. Some of these were combined with a circle symbolizing that this crucified shepherd was God. The sermon looked at sheep and shepherds. We noted that sheep are dependent, defenseless creatures who rely entirely on the shepherd's care.

In light of this the shepherd must be a loving, compassionate person willing to risk his life for his flock. But in addition to this willingness, there must also be a strict demand for accountability among the sheep. They must cooperate with the shepherd. He has expectations of them. So to be a sheep is not all aimless wandering by clear waters. It also includes meeting the expectations of the shepherd.

The theme of Chrismons carried right on into the Christmas Eve service as the Advent wreath lighters reviewed the symbols of each Sunday as they lit the four Advent candles. They agreed that due to our study of Christ during Advent, it meant more to light the Christ candle and realize what the significance of Jesus' coming into the world was. Thanks to the Chrismon tree, they had a much fuller and more complete awareness of the nature and attributes of Christ.

The candle lighters were not alone in their feelings about the series and the tree. Many people in the congregation expressed appreciation for the beauty and meaning of the tree and for all the things they had learned. Many of the symbols had been new to them and it was significant for them to come to understand what they meant. Explanations of the symbols to visitors and returned college students showed that the lessons had been learned and that people desired to pass on the information. Some books were loaned out for families to work on Chrismons at home.

If we return to the six objectives with which the series was first conceived it would appear that it was a success. We did indeed introduce many Christian symbols and helped people to grasp their significance. The Chrismons did serve as a unifying factor for our Advent services. There were some families who used Chrismons in some way at home. The one objective on which we fell short was the involvement of children and families.

To teach the importance of Jesus Christ. The one which was achieved most completely was the opportunity the series offered to teach about the significance and importance of Jesus Christ. It seemed as if the lessons of each Sunday were simple and basic, yet contained truth about Jesus that seldom is stated so simply and plainly. People reported it had been a long time since they had heard a sermon on the Trinity and that they had had no idea of what it meant for Jesus to be Alpha and Omega. Chrismons gave us an opportunity to declare some of the truths of the faith that are often neglected because they are so common we never consider what their real significance is.

The recommended books for getting started in a Chrismons program are *Chrismons: An Explanation of the Symbols on the Chrismon Tree at the Ascension Lutheran Church in Danville, Virginia* by Frances Kipp Spencer, Womack Press, Danville, Va., 1970. *Chrismons: Basic Series*, by Frances Kipp Spencer, McCain Printing Company, Danville, Va., 1972. Order through your local bookstore.



Phyllis Krabill (on left) with two members of the Baptist church on steps of Baptist nursing home in Bialystok, Poland.

Returned worker reflects on life in Poland

Mennonite Central Committee worker Phyllis Krabill, who recently returned from her fourth year in Poland, has written the following reflections about what is happening in Poland and the church's response. Krabill is from Crawfordville, Iowa.

The last year has not been an easy time for Poland. In many ways it has been a culmination of one chapter of Poland's history. And once again Poland finds itself in a period of waiting.

Poland has changed since 1980. At that time the social movement, Solidarity, was in its formative stages and Poland appeared to be "on the brink of Utopia." As a nation it seemed that people were choosing to help each other, with a smile and with laughter. Solidarity was the symbol of an unprecedented movement, a movement of people wanting moral and ethical change without violence.

But slowly the optimism turned to fear. A fear of no response or delayed response, a fear of provocation, anarchy, of not knowing who is who and a fear of waiting took possession of life in Poland.

During the summer and fall of 1981 confusion overwhelmed Poland. Shortages of food and other goods turned otherwise sane folks

into scavengers and hoarders. Bleak predictions quickly spread that private producers would soon be asking for the gold rings off their customers' hands for the payment of a few chicken eggs. Barter systems abounded and people's minds grew frantic with helplessness.

Thousands fled Poland for economic reasons and to escape the fear and uncertainty that had become a way of life.

December was a month of confrontation. There was confusion about which factions belonged with which groups. It seemed that a showdown was inevitable.

The bitter cold morning of December 13 brought a new chapter to life in Poland. The martial law that was decreed led to confusion as the Polish people tried to understand how it would change their lives. Christmas came without its usual flurry and excitement. Poland waited with silent tenseness for what would follow.

The churches spoke out. Some favored the Solidarity movement; others favored the declaration of martial law. Some spoke out in the name of justice and the future of mankind. The churches realized that there was nothing of greater value than human life and called for "the renunciation of violence and the prevention of fratricide."

The churches, which play a significant role in what is happening in Poland today, are challenged as they face new ethical dimensions to old problems. Unfortunately, the church has

often found itself unable to unify people to work together to face the problems in Poland. Divisiveness is one of the saddest realities in the aftermath of the martial law declaration.

There are, however, positive things happening in the churches. People are buying more Bibles and more are attending church. Oasis, a Catholic organization which organizes camps, Bible studies, and meditations, is growing and becoming stronger in direction. Their two-week camps are filled with discipline and rigor, personal Bible studies, lectures about the Christian life and ethics. They warmly welcome outsiders from other faiths to join them for meetings.

Poles want hope for the future. People are looking to the churches for the community that seems more and more out of reach with each passing day. In Poland the church is confronted with living out a theology that is only discussed or debated in other parts of the world.

The question that remains is whether Polish Christians can joyfully accept the challenge of living creatively and faithfully in a critical situation where the easiest thing to do would be to simply give up.

Plans for enlarged grain bank approved

Christian denominations in Canada will have the opportunity to become partners with Mennonite Central Committee (Canada) in the establishment of a grain bank. At its recent meeting in Winnipeg, the executive committee approved a prospectus which opens up the possibility of an interchurch bank which will accept contributions of grain and cash, issue tax deductible receipts, and purchase and store grain for distribution by partner agencies overseas.

The concept of an enlarged bank was already present when Food Bank was formed in 1975. Canadian International Development Agency (CIDA), too, encouraged it. Participation in an interchurch "Corn for the Horn" drive in 1981-82 indicated an interest in other denominations to become involved in such a program.

The prospectus foresees an interim three-year period in which the operation of the new organization will be tested. If it is found to be acceptable the participating partners may decide to extend its life beyond that. A board consisting of representatives appointed by partners will be responsible for the administration of the bank. MCC (Canada) has already appointed its representatives to the board.

Under the proposed prospectus each partner will promote the grain bank in its own constituency except in those instances where partners agree to do it jointly or where the bank may be invited to do it directly on behalf of a constituent partner. Ownership of the resources (cash and grain) rests with the

partner designated by the contributor. The partners will allocate these resources to distributing agencies overseas while the bank will make all the purchases, arrange for storage, and shipping. CIDA will match contributions of cash and grain on a three-to-one basis.

Since its inception, the MCC (Canada) Food Bank has shipped 24,268 MT (900,000 bu.) of grain to ten countries. Contributions, including the CIDA portion, have amounted to \$13,616,700. At the present time there are sufficient contributions to purchase and transport another 25,000 MT of wheat and corn.

Invitations to potential partners will be going out shortly. It is anticipated that the new bank will be operational in early 1983. The official name of the new bank will need to await the actual organization and a check to determine what name seems most appropriate and not already in use.

Letcher County food pantry serves hungry in Kentucky

Times are harder and tighter in Whitesburg, Ky. Although many families living here in the Appalachian Mountains are putting out gardens and trying to make it on their own, they often run out of money. Food prices increase. The amount of food stamps they receive remains the same, or worse yet, is cut.

Many of their stories are the same. One person says, "Our stamps got cut. I knew the cut was coming but didn't know it would be so much."

Another adds, "Relatives moved in with us so the food just didn't last." Others needing food are transients who heard of jobs in the mountains, moved here, and are now unable to find work. The stories of need go on and on.

In response, Mennonite Central Committee U.S., Graham Memorial Presbyterian Church, and other churches and agencies organized the Letcher County Food Pantry.

The pantry's beginnings were humble. One snowy Saturday morning in February, volunteers carried sacks and boxes of food into the basement of the civil defense building, where the pantry was to be located. MCC U.S. Appalachia's home repair crew did some necessary electrical work and put up shelves.

By the end of the month, volunteers had completed renovations and stocked the shelves with food. And Letcher County Food Pantry opened its doors, ready to serve the local families needing food.

Since that time, approximately 40 families, including some 200 people, have received the pantry's emergency food boxes, designed to provide aid to families experiencing severe hardships.

Letcher County is located in the southeast corner of Kentucky in the Appalachian Mountains. For almost 20 years, MCC has been working here in a variety of assignments.

El Paso, a church planting opportunity

At the farthest western point in the state of Texas, on the Mexican-U.S. border, lies El Paso, a city of 450,000 people. Since 1970, the city of El Paso has grown by 128,000 people, or an average of 10,600 per year. Across the border lies Juarez, Mexico, a city of one million people.

The city planners are projecting that El Paso will continue to grow at a 3 percent rate for the next decade. Because water is a problem, only industries which require a low volume of water to operate are invited to locate in the area. Such industries are responding to the invitation of the city planners.

Much is taking place in downtown El Paso. Bank buildings, high rise hotels, beautiful office buildings are being built. The city planners must be preparing for significant growth in El Paso during the decade of the eighties.

Like many other growing urban centers in America, El Paso has its problems. There are the very wealthy communities and the very poor. I-10 runs west and east. On the north side of the interstate are the wealthy and the middle class, while on the south side, the poor and the very poor do their best to eke out a living. The interstate provides a clear line of separation between the wealthy and the poor.

Since El Paso is located on the U.S.-Mexican border, there are many Hispanics employed in the city. To the east is a military installation which provides some employment opportunities and revenues for the city. The airport is expanding and during 1982 nearly 1.07 million passengers will be loaded at that transportation center.

El Paso has about 326 churches, or one church for every 2,380 people. Yet there is *not* one Mennonite church in the city. There is interest, however, in exploring the possibility of planting a Mennonite community of faith in El Paso.

Mike and Karen Davisson, a young couple living in El Paso, had earlier related to Reba Place and Plow Creek Fellowship in Illinois. Having found in those relationships the kind of Christian fellowship and power of Christian faith they understood the New Testament to describe, and for which they were searching in their own lives, they desire to see a community of faith with this perspective established in El Paso. Peter Hartman, Wallace Jantz, and myself visited Mike and Karen during the month of June of this year.

Mike and Karen are committed to do all they can to encourage an intentional community of faith to emerge in the city, but feel the need for people with more leadership gifts than they have to move into the area to help the project to begin.

Since that visit with the Davissons, Reba Place and Plow Creek Fellowship have been contacted, asking specifically for persons with the gifts of leadership who might feel the call to move to El Paso to assist in the formation of an intentional community in that city.

Virgil Vogt and other leadership people of both places have responded positively to the request. They will plan to visit El Paso and the Davissons Nov. 19-21 of this year to see what can be done in cooperation with Rocky Mountain Mennonite Conference to plant a Mennonite witness in that city. A door for church planting opportunity appears to be swinging open in this Sunbelt city.

Mennonite Board of Missions, Elkhart, is interested in exploring church planting opportunities in the Sunbelt. El Paso fits into those plans and goals. They will do all they can to encourage us, to provide resourcing via personnel, finances, and consultation as we push ahead in this mission development.—John Kreider, from the Rocky Mountain Conference, *The Echo*.

Freemanville congregation in Alabama changes name and moves to new meetinghouse

The Alabama Mennonite church known for the last 30 years as Freemanville has relocated and adopted Mennonite Christian Fellowship as its new name. The congregation has recently completed a new multipurpose meetinghouse and Christian school facility on an eight-acre lot on Tennant Drive, off Highway 31 West in Atmore, Ala. The building committee chaired by Marvin Beachy included Robert Glick, Lester Huber, Calvin Schrock, and David Troyer. Many days of labor helped make it possible to nearly complete the 8400-square foot, two-level brick building in six months.

In celebration of the completion of the facility, many guests joined the congregation on Oct. 3 to dedicate the new building.

In addition to local persons who served on

the program, Norman Shenk, Salunga, Pa., spoke on "The Challenge of Christian Faith." A thank offering was received for Mennonite Central Committee refugee resettlement in Honduras. The leadership team consists of Richard Kling and Steve Longenecker, pastors; Calvin Schrock, deacon; and Paul Dagen, bishop.

The Atmore Christian School with 60 students enrolled in K-12 is staffed by David Troyer, Goldie Huber, Ruth Schrock, Carol Miller, Esther Beachy, and Carl Martin. Mennonite Christian Fellowship has an average attendance of 90 and a membership of 67. The Freemanville building has been purchased by a Baptist group which continues to use it as a worship center.—Lois Dagen

Corn destination reached in East Africa

"We know the corn got to the people," reported Dan Beachy of Goshen Ind., who recently visited eastern Africa to witness firsthand the results of the corn drive.

Beachy, director of Mennonite Central Committee Great Lakes, along with Paul and Barbara Brubaker of Morgantown, Pa., and Herman and Sarah Regier of Grant, Neb., visited Somalia and Sudan as a follow-up to Mennonite Central Committee shipments of grain earlier this year. These countries have experienced a large influx of refugees from neighboring countries.

In Sudan, Beachy reported, it was food distribution day when they visited a refugee camp. "The block leader had the names of the

people to receive food, but there was only enough for one day. [Usually food is distributed weekly.] That very day the shipment of corn meal from the East Coast was given."

Some people were very concerned about where the food for the next day would come from and some arguments erupted during the chaotic distribution process, the Regiers said.

The camp had just run out of dry milk. "There was none for the children. That was sad and we sent back an appeal for more milk," Beachy reported. Milk is the major source of protein for children in the camps. The group said that many children looked malnourished.

Beachy recounted an incident with a Ugandan refugee in Sudan. "He approached us and asked why nobody helps them. He was bitter. The social worker translated for us and told him that we were only lay people, that we had helped by the corn drive and that we wanted to find out what was happening. He thanked us for coming." The man then went on to explain that since there were only 200 hoes for over 3,000 people in the camp, they were unable to farm.

In Somalia, where the group visited from Sept. 5 to 11, the people looked healthier. The corn shipment had arrived there in January and the group stated that many thanked MCC for the help. The refugees are mostly from the Ogaden region of Ethiopia and have been in Somalia for several years. The refugees had lived as nomadic cattle herders but the move to Somalia has forced them to settle into a farming life.

Sarah Regier reported a conversation that she had with an African refugee worker who had himself been a refugee for four years. "We need to get refugees involved [in their own development] so they are not there just as beggars needing food, clothing, and shelter. They are souls. They can as well be victims of the camp as they were previously victims of the war."

MCC is working in agriculture and teaching self-help farming in Somalia and the group was able to see those projects. The refugees are beginning to use oxen, plows, and hoes to work the land. They raise maize, sweet potatoes, beans, and tomatoes.

Although some people insinuated that there had been some unfair distribution, the group felt that corruption was minimal. In spite of shipping and storing difficulties in Sudan and Somalia, the group reported the program was handled with integrity.

Almost all of the corn that landed at Mogadishu, Somalia's capital, got directly to the needy refugees, since handling was monitored closely. "We had people at the other end to watch it," Beachy said. Marvin and Ardith Frey, country representatives, were on location to check the ship, count the bags, and note any waste from damp or torn bags. The Freys, from Elmira, Ont., knew the people who did the unloading and later transporting inland.

Agricultural operation begun in Lebanon

Mennonite Central Committee has begun an "agricultural rescue operation" among Christian and Muslim farmers in south Lebanon. Through this program, it is providing farmers living in villages surrounding Nabatiye and in Haddad's "Free Lebanon" with the inputs that they need to resume farming. A major partner in this effort is Middle East Council of Churches.

"The need is urgent," reports Ralph Miller of Chouteau, Okla., who has lived in Sidon since 1977. Many of these farmers have returned to their land now that the fighting in the south has stopped, only to discover that their homes, lands, and equipment have been damaged or destroyed.

If these farmers want to resume farming, they must prepare their lands and plant their crops when the October rains begin. Otherwise they will need to wait another 12 months to cultivate a crop, according to Miller.

Miller and his colleagues are prepared to provide a variety of inputs to these farmers at a subsidized rate. Inputs available include tractors, water pumps, wheat and barley seed, beehives, and olive seedlings.

The need in the villages of "Free Lebanon" and surrounding Nabatiye is especially great, according to Miller. An example is the village of Arnoun, located within a half mile of Beaufort Castle, where volunteers are helping farmers purchase a tractor and tank-trailer for carrying water.

Arnoun, like many other villages in south Lebanon, is currently struggling through a period of tremendous change, according to Miller. Beginning in 1976 the villagers found themselves caught in a deadly crossfire between Palestine Liberation Organization forces on one side and Lebanese rightist and Israeli forces on the other.

"By 1978, Arnoun was totally abandoned," says Miller. "The majority [of the departing people] found their way to low-income areas on the southern outskirts of Beirut." However, in June the Israelis bombarded these outskirts of Beirut, forcing the Arnoun refugees to flee from fighting again.

Most of those refugees have returned to Arnoun since June, according to Miller. Some of these returnees anticipate returning to Beirut when the situation there stabilizes, but others are determined to stay and resume farming.

Meeting Sept. 16-18, the executive committee approved the recommendation that MCC provide \$212,000 for this agricultural "rescue operation" which will be conducted over the next two or three years. This operation is not its first assistance program in Lebanon since the June invasion. The organization has already provided meat, milk, blankets, and other material aid items valued at \$400,000 to victims of the Beirut and south Lebanon conflict.

Review of alternative service regulations offered

On Sept. 30 the Selective Service system released a revision of proposed alternative service regulations. These regulations were first published for public comment on June 7.

This is an unexpected development, since it is customary to have only one period for public comment on regulations. The unusually large number of responses, over 700, received by Selective Service on the June 7 regulations probably accounts for the second comment period.

The comment period ends on Oct. 30, unless an extension is granted in response to requests for extension by the public.

The new regulations contain some changes requested by Mennonite Central Committee, National Interreligious Service Board for Conscientious Objectors, and others in the conscientious objectors community, but leave much to be desired. The establishment of civilian review boards to review alternative service job assignments is provided in the new regulations. However, there is fear that the restrictions placed on the scope of authority for review by the boards will not allow serious review of questionable assignments, such as jobs related to civil defense.

The lack of specified standards in employment development is a concern. Will jobs be truly civilian in character? No overseas alternative service assignments are permitted. Also, the role of military personnel in the administration of alternative service is still a concern.

MCC will be reviewing the regulations carefully, and mailing a copy of the regulations with comments to all persons on the mailing list of the MCC *Draft Update*, edited by Jim Amstutz. Others may order a copy of the regulations from MCC U.S. Peace Section, Akron, PA 17501, or from their congressional representative in Washington.—John Stoner, MCC U.S. Peace Section executive secretary



Bishara Awad and family

Peacemaking Bible college envisioned in Bethlehem

"I have always had a vision of a Bible college that could play a part in peacemaking and encourage dialogue between all groups of people in the Middle East," says Bishara Awad of Beit Jala, West Bank, president of the Bethlehem Bible College.

"Here at Bethlehem Bible College, we Christians can begin by demonstrating that we can dialogue and relate together in spite of our differences," he continues.

Bethlehem Bible College is an independent, indigenous Bible college with a board of directors whose members are from Greek Orthodox, Catholic, Baptist, Anglican, Church of God, and independent churches. At this college, pastors, teachers, and lay persons are trained for service in local churches.

Awad's dream of providing an ecumenical Bible college began in 1978 when he was working as headmaster of Hope Secondary School in Beit Jala overlooking Bethlehem and Jerusalem. He met a number of times with other church leaders to share his vision for an institution in Bethlehem. Gradually, through discussion and prayer, Awad and other church leaders became convinced that God was leading them to start a Bible college in Bethlehem.

Awad also discussed the proposal with leaders with a variety of West Bank denominations and churches, including Greek Orthodox, Latin Catholic, Greek Catholic, as well as various Protestant leaders. He was amazed to discover widespread support from key people in nearly all Christian groups. Since the West Bank has few examples of religious endeavors supported by a broad spectrum of Christian groups, Awad saw this support as more evidence of God's positive leading in the matter.

His West Bank colleagues felt that the ecumenical aspect of the proposal was particularly beneficial, since the Christian presence and witness in the West Bank has been historically weakened by lack of cooperation among Christian denominations and groups.

With this encouragement, Bishara Awad began pursuing the project in January 1979. Things moved quickly in the next few months.

An advisory board was formed, curriculum planned, and the first few sessions with students were held.

The formal opening of Bethlehem Bible College was held in September 1979. It was structured as a college level (post-secondary) training program with a two-year curriculum primarily aimed at Christian religion teachers in the West Bank. Classes are held in afternoons, evenings, and days off to encourage attendance by persons holding teaching positions or other jobs.

"The unique feature at Bethlehem is that students from all denominations can attend," notes Awad. Since its inception the college has enrolled between 12 and 30 students each semester.

Awad and other persons at the college are especially interested in working with persons of the Greek Orthodox Church. "We expect that the majority of students will be of Greek Orthodox background," he notes.

Five percent of the West Bank population is Christian and of that 5 percent, 95 percent are Greek Orthodox. "We will train these young men with materials and lectures, and encourage them to stay within the Greek Orthodox Church and serve there," says Awad.

Currently four full-time teachers and visiting professors, local ministers and teachers provide the lectures and training. Alex Awad, brother to Bishara, who was a Baptist minister in the U.S. for several years, and David Teeters, a former Bible college president in North America, have both made notable contributions of time and effort. Also, college administration and students greatly appreciated the course in Revelation taught by John Lederach of Hesston (Kan.) College in spring 1981.

One graduate is a teacher at Hope Secondary School but anticipates becoming a Greek Orthodox priest. His acceptance into the priesthood would mark a significant milestone in the informal accreditation of Bethlehem Bible College by the Christian community of the West Bank.

Another graduate, Alfred Rock of Bethlehem, is teaching Bible and religion at a Lutheran school. Last November Rock's apartment was emptied of its furniture by Israeli soldiers who then destroyed the entire building because the owner's son had been accused of throwing a Molotov cocktail at an Israeli bus.

Instead of lashing out at the Israeli soldiers, Rock helped them remove his furniture and told them of Christ's love for them. Several of the soldiers were moved to tears. Alfred Rock attributes much of the Christian maturity which enabled him to react in this way to his training at Bethlehem Bible College.

Bishara Awad was born in Bethlehem. From 1960 to 1972, he lived in the U.S. and is an American citizen. For nine years, from 1972 to 1981, he lived in Beit Jala with his family. He and his wife, Salwa, have three children, Sami, Samir, and Dina.

He was with MCC at the Hope Secondary School as headmaster from 1972 until 1981. In 1981 MCC sent Awad and his family to Fresno, Calif., where he studied Bible and theology for one year at Mennonite Brethren Biblical Seminary.

Bishara Awad returns to Bethlehem Bible College with MCC. MCC views its participation in the Awads' support as an important means of fulfilling its commitment to relate in a positive way to all churches in the West Bank and to participate in building up the Christian faith in that troubled region.—Mark Siemens



Eric Rempel and Allan, a member of the development council, check wild rice.

Wild rice processor developed

Successful testing of mobile wild rice processing equipment has been done by the native concerns department staff of Mennonite Central Committee (Canada). Subsequent demonstrations of the equipment were held in mid-September at Landmark, southeast of Winnipeg.

Representatives from three bands—Sabiskong, White Dog, and Shoal Lake—and representatives from the Interlake Reserve Development Council watched as Eric Rempel, designer of the machinery, and Alan Dahl, MCC (Canada) voluntary service worker, cleaned samples of wild rice provided for the demonstration.

The unique feature of this processing equipment is that it is portable. Mobile wild rice processing equipment has been discussed before but always with some skepticism. It was felt that a practical demonstration was necessary to test the idea. Construction of the equipment was approved and took place this past summer. In the past, commercial processors have been inaccessible to native bands and the MCC (Canada) processing equipment was developed in an attempt to give local ownership of wild rice harvesting and processing to bands that are interested.

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON

Friendship Evangelism Seminars and Congregational Outreach Seminars, led by Art McPhee, consist of three three-hour sessions designed to help individuals and congregations develop skills for evangelism in their own communities. If your church or group of churches is interested in scheduling a seminar, or if you would like more information about seminars, write to Friendship Evangelism Seminars, Box 1252, Harrisonburg, VA 22801.

PRINT

The Electronic Giant by Stewart M. Hoover is subtitled "a critique of the telecommunications revolution from a Christian perspective." An introduction to the delights and dangers of the mass media, the book is a valuable consumer's guide for understanding the rapid development of communications technology and for responding to and shaping the mass media in positive, constructive ways. \$6.95 (U.S.) from Provident and other bookstores.



The **Alternative Christmas Campaign** can help people toward more meaningful and responsible celebrations of Christmas. This year's theme "Where Shall We Find Him?" focuses on reclaiming Advent as a time of genuine preparation rather than merely an early beginning of Christmas celebration and consumption. A brochure is available which provides useful suggestions, including some Mennonite applications, plus a form to order additional resources such as Bible study guides, worship aids, bulletin inserts, and posters. The brochure is available from pastors or the Mennonite Board of Congregational Minis-

tries, Box 1245, Elkhart, IN 46515-1245; (219) 294-7536.

Do You Dare? is a booklet about alcohol by Charles and Elizabeth Neff prepared for Lancaster Mennonite conference. Through articles, biblical background, and other information readers are encouraged to think about the decision to use or not use alcohol. The 48-page booklet is \$1.25 for single copies or \$1.20 for 12 or more from the Lancaster Mennonite Conference Board of Congregational Resources, Salunga, PA 17538.

Wacky and His Fuddlejig, by Stanford Summers, is a children's book about Christmas and peace, illustrated with colorful drawings. Wacky works at Santa's toy workshop but doesn't think it's right to make toy tanks and guns, and for refusing to make them is fired. Then Wacky dreams he has made a Fuddlejig, which requires each person to use his or her own imagination. How the Fuddlejig comes to Santa's attention and becomes popular makes up the rest of the story. Discussion or activities are helpful to bring out the book's peace and Christmas messages and to make the Fuddlejig more than an imaginary symbol. Special rates are available for larger orders—contact Stanford Summers, 484 W. 43rd St., New York, NY 10036, (212) 868-2964. Copies are \$2.00 from Provident and other bookstores.

Brochures describing Herald Press' **The Christian Peace Shelf** books and **More Books on Peace and Social Concerns** by Herald Press are available from Herald Press, Scottdale, PA 15683, or Herald Press, Kitchener, ONT N2G 4M5.

AUDIOVISUALS

Pieces of the Puzzle illustrates how disabled persons can be part of the human family and the family of God. It is designed to introduce individuals and churches to the needs and gifts of developmentally disabled persons and their families. Produced by West Coast MCC-Developmental Disabilities Committee, the slide set with cassette is available for free loan from MCC-West Coast, 1108 G. St., Reedley, CA 93654, or MCC Audio Visuals, 21 S. 12th St., Akron, PA 17501.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515-1245.

A Mennonite goes to the fair, reflections

Last week, again, I saw a world's fair T-shirt and an emblem sticker with a red flame, symbols of the 1982 theme, "Energy Turns the World."

Both of these brought back memories of the two days we spent at the fair last summer. The shirt reminded me of sights, sounds, food, and people, but the flame, a symbol of energy for the average fair-goer constantly reminded me of the Holy Spirit and his power. When viewed from a Christian perspective, many of the exhibits seemed to portray spiritual insights.

Soon after arrival, we spotted the 266-foot Sunsphere and observation deck in the center of the fair. It reflected the rays of the sun. In contrast, the Christian reflects the radiance of the Son.

"We are children of the sun," was repeated several times during the narration while we waited for our ride to the top of the tower. Inwardly I disagreed, *I am a child of God and joint-heir with the Son.*

Though the Sunsphere towered above it, a simple cross on the nearby Baptist Pavilion seemed to point to God, the source of all energy. Silhouetted against the sky, it bore silent testimony of the church's presence. Our spirits were refreshed through the musical drama, display of Bibles, and offers of counsel for those desiring help. The quietness inside was a sharp contrast to the bustle outside.

We had fun answering Bible quizzes on computers which were motivators for Bible correspondence courses promoted by the Church of Christ.

Fifteen denominations combined to present "The Power," an impressive three-part theater exhibit. In sequence, it depicted the power of creation, the power of material possessions, and the empowering presence of Christ and his Spirit in us as we minister to others. The concluding words hovered over us like a benediction, "Go in his power and peace to serve."

We also enjoyed the international and scientific exhibits. Cloudy weather cut the attendance by almost 40 percent so there weren't long lines. People were friendly and standing in line proved to be a good time to chat.

"You are Mennonites, aren't you?" said one young man. "I've heard nothing but good about you people." Introducing himself as a Mormon who had met Mennonites in Ireland, he slid into a chair across the table from us in the Chinese cafeteria. We were delighted with the tasty and inexpensive Oriental food and the fellowship.

After almost nine hours of tramping around the grounds, we entered the U.S. building, with its long, three-story ramp. The expansive, and apparently expensive, building seemed a waste of money and human energy according to our concept of stewardship and our aching feet.

Voicing our disappointment, we were over-

heard by a local person who agreed it was a waste of *our* tax money. Then he explained in detail the building's construction and cost. He paused, asked where we were from, and hardly waited for an answer. Then he gave lengthy discourse on Mennonites he had met in various parts of the East as a lumber salesman. He ended by telling of the little Mennonite Church in Knoxville built on wasteland until a few years ago when an interstate intersection was built beside it. Now the land is extremely valuable.

The next day, another stranger initiated a "Mennonite conversation." We were watching a black trio sing and dance while waiting to get into the Japanese Pavilion. Suddenly I realized a guide had stepped out to talk to me.

"Excuse me, are you Mennonites?" she asked timidly. I nodded, and she continued. "I know about the covering for prayer, but what are your beliefs?"

"We believe in salvation through Christ, God's Son, and our doctrines are similar to most Protestant churches," I simply explained. I added that there are two Mennonite churches in the Knoxville area and they had served us breakfast that morning.

Shaking her head, she said, "I only live a mile from one of them."

"Really! Why don't you visit there some Sunday morning?" I invited.

"I thought about it, but I didn't know if I would be welcome."

A ten-mile boat ride on the Tennessee River was our final activity at the fair. As the fair faded into the distance, we relaxed in the pleasant breeze and thought of our last two days at the fair.

Looking down at the water, I thought of the Water of Life. I recalled the Saudi Arabia Building with its central mosque; reflecting the centrality of Islam in that country. I remembered the milk we had sampled which can be kept unrefrigerated for three months and thought of the benefit this could be in Third World countries. I recalled people and conversations. I thought of the empowering presence of the Spirit who had taught me so much in these two days and I thanked God for this opportunity. I also prayed for people who don't know the source of all power. . . .

On our drive home the next day, our Mennonite-Your-Way group sang, worshiped, and talked together. We concluded our tour by joining hands in a circle and singing "God Be with You 'Till We Meet Again." None of us realized that one of our group would be "at Jesus' feet" within sixty-three hours of the time we had sung those words. When I heard of her death, I thanked God that he had allowed me to learn to know Erla Rohrer. I will remember her quick smile and enthusiastic singing, a reflection of Christ's power in her.

This experience continues to challenge me to be a radiant reflector of the Son, just as the Sunsphere reflects the sun.—Mary Wenger, Lititz, Pa.



The Baptist pavilion in the foreground and the Sunsphere, background, are among the religious buildings to be found at World's Fair at Knoxville.

How should liberal arts be taught in a Christian college?

This question, being raised by various persons across the church, was the focus of considerable discussion by the Mennonite Board of Education at its quarterly meeting in Elkhart, Aug. 15-16. At issue is the role of the Christian college in integrating the study of the liberal arts with the communication of the biblical truth and vision which is so important in the work with our students.

"Study in the liberal arts implies a probing and questioning of a broad variety of concepts and philosophies," noted one board member, "some of them clearly contrary to our religious beliefs."

How should the church work at this critical task? The board discussed (1) issues to be addressed, (2) a process for addressing these concerns, and (3) a timetable for the process. As a next step, the board will explore this topic

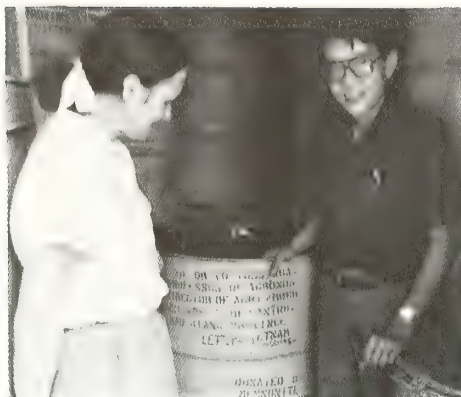
further during its annual meeting in December, when representatives of all its schools and colleges will be present.

Among other items, the board:

- was introduced to the newest MBE staff member, Orville Yoder, whose primary responsibilities include secondary and elementary education and higher education planning for the board;

- conducted the annual staff interview with Marlin Miller, affirming his work as president of Goshen Biblical Seminary and offering prayer of praise and petition on his behalf;

- heard a report of the first meeting of the churchwide Theological Education Committee, which has been formed to review pastoral leadership training needs in the Mennonite Church and to find ways of meeting these needs.



Louise Buhler and a Vietnamese authority examine a barrel of food.

Food aid requested for Vietnam

Vietnam hosts extended a warm welcome to Louise Buhler when she visited there Sept. 3-9.

As she reviewed use of Mennonite Central Committee aid sent to Vietnam since May and received proposals for 1983 projects, the welcome she received "was overwhelming—communications were relaxed and friendly."

During her stay she was hosted by the Vietnamese Aid Reception Committee (Aidrecept).

During her seven-day visit, Buhler met with officials and representatives from various ministries, hospitals, factories, and institutions to discuss their projected needs for 1983. Aid requests included a tablet-making machine for a pharmaceutical company in Hanoi, raw materials for the construction of artificial limbs and wheelchairs, wax and screening for a bee culture project, and fabric and clothing for orphanages.

Other requests were for wheat flour, soap, medicines, milk powder, and medical journals.

In discussions with Buhler, Aidrecept officials indicated that they were supportive of all the proposals for aid which she had received from the institutions involved. They also said, "Any and all types of food aid are top priority for 1983 because we must feed the people first."

Malnutrition is listed as the number one health problem. Buhler's observations confirm the need for food. "The economic situation in Vietnam remains bleak," she observes. "The shortage of food and all other basic necessities such as clothing, housing materials, medicines, paper, and soap were frequently mentioned by the various people I met."

Also during Buhler's visit, she received reports on all of the MCC aid that had been received in Vietnam since the May delegation's visit.

She saw the antibiotic powder shipped to the Ministry of Health in Hanoi at a pharmaceutical company ready for processing. "In fact," says Buhler, "I was told the processing could have started a week earlier but that they

had specifically left the containers intact for my inspection."

In south Vietnam, she also saw the barrels of vegetable seeds sent to Can Tho University for its agricultural extension program. Although some of the seeds had already been distributed, Buhler received a full report on

where the seeds had gone, as well as a copy for the plan for distributing the seeds still in storage.

Other reports Buhler received indicated that the thermometers, cloth, medicines, and other aid had also been distributed according to plans earlier agreed upon.

MBM newsgrams

Home mission leaders from five conferences of the Mennonite Church learned from each other and received help from Mennonite Board of Missions during the first of three Conference Mission Leader Seminars, Sept. 14-17, in Elkhart, Ind. "The time of sharing and caring for each other and the tenderness of the Spirit among us was worthwhile in itself," said one participant. The conferences invited to the first seminar and the persons they sent were Henry Paul Yoder and Luke Martin from Franconia, William Briskey from Gulf States, Jonas Beachy and Carl Hochstetler from North Central, Eldon King and Vince Frey from Ohio, and Stanley Weaver and Allan Yoder from Southwest.

During its quarterly meeting, Sept. 10-11, in Elkhart, Ind., the home ministries committee heard that 80 million Americans are not associated with any Christian church. Under the leadership of chairman Eugene Seals, a General Motors computer expert from Southfield, Mich., the committee reviewed home ministries goals and finances for the coming year. The ten-member group also asked for a thorough evaluation of voluntary service, called for a small minority economic development program, approved a plan to help Mennonites become better users of television, and congratulated the Hispanic members of the Mennonite Church in their successful drive to have 50 congregations with 2,000 members by 1982.

The annual Deaf Ministries Fall Retreat will be held Nov. 12-14 on the campus of Eastern Mennonite College in Harrisonburg, Va. Sponsored by EMC and MBM deaf ministries, the event is for deaf and hearing people involved in or interested in deaf ministry. The theme is "Experiences of Deaf People: A Christian Perspective." Resource persons are Ella Mae Lentz, a poet, theology student, actress, and teacher from Berkeley, Calif., and Charlotte Baker-Shenk, a linguist, writer, and teacher from Washington, D.C. Both persons have presented many workshops on American Sign Language and deaf culture. The retreat will be presented in sign language. Interested persons may contact Pam Dintaman Gingrich at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523 (TTY/voice). (DM)

The 1711 Center, with a face-lift and a new hostess, is available to guests at reasonable rates in Elkhart, Ind. The historic 70-year-old building was the first home of Mennonite Board of Missions. The center offers lodging,

meals, and meeting rooms for travelers, family reunions, committees, and retreats. Rhea Zimmerman succeeded Elva Gascho as hostess on Sept. 13. A member of the staff since 1969, Rhea worked most recently as office coordinator for Out-Spokin'. Persons interested in using 1711 Center may contact Rhea at Box 370, Elkhart, IN 46515; phone (219) 294-7527.

Political and economic troubles caused by the Falkland (Malvinas) Islands War last spring have had a sobering effect in the churches of Argentina, according to Floyd Sieber, longtime missionary in that country. "The overall result has been purifying as well as evangelistic," he said. Floyd recently participated in a meeting of leading citizens in Choele-Choele to plan a relief effort for hungry children in the city. Choele-Choele Mennonite Church offered to provide lunch each day for 20 children between the ages of three and five. The meals started on Aug. 24 at the church, but the members hope eventually to take one or two of the children into each of their homes for lunch.

A new booklet, *The Mennonite Work in Puerto Rico 1941-81*, is available from Mennonite Board of Missions. The 59-page history, with Spanish and English versions side by side, was written by Justus Holsinger, a former MBM voluntary service worker in Puerto Rico. "Every nation, family, and church needs to know its history," wrote MBM overseas missions associate director Lawrence Greaser in the introduction. "Their present reality is directly affected by what has gone before." The booklet can be purchased for \$1.50 from Lawrence at MBM.

Paul and Dawn Ruth Nelson, Mennonite workers in Ireland, returned to that country on Sept. 22 following a summer furlough in North America. They are part of a Christian ministry sponsored jointly by Mennonite Board of Missions and Mennonite Central Committee. Nelsons' address is 4 Clonmore Villas, 92 Ballybough Road, Dublin 3, Ireland.

Voluntary service has several urgent openings: Occupational therapist, physical therapist, and aides in Kidron, Ohio; social worker in Pearl River, Miss.; registered nurse in Mashulaville, Miss.; and lawn care worker in Downey, Calif. Also needed are VS leaders for Champaign, Ill., and Brownsville, Tex. Interested persons may contact the Personnel Department at MBM, or call (219) 294-7523.

MBM has been overwhelmed by the response to its call for winter voluntary service

workers. All positions have been filled, and other interested persons are encouraged to apply next summer for 1983-84 winter VS.

Nearly 420 congregations in 16 conferences of the Mennonite Church have appointed mission communicators to a network organized earlier this year by Mennonite Board of Missions. The communicators' task is to help pastors instill mission vision both at home through congregation and conference and beyond through churchwide partnership. MBM is working with each of the 22 conferences to determine appropriate ways to keep missions visible in Mennonite congregations throughout North America.

A retreat for deaf young adults will be held Nov. 5-7 at Camp Amigo near Sturgis, Mich. The retreat theme is *Why Walk with Jesus?* and the resource person is Raymond Rohrer, pastor of First Deaf Mennonite Church of Lancaster, Pa. The weekend event is sponsored by the Mennonite churches of Indiana and Michigan. Interested persons may contact Pam Dintaman Gingrich at the deaf ministries office or by calling (219) 294-7523 (TTY/voice).

mennoscope

Eastern Mennonite College and Seminary has developed a "Speakers Bureau" for churches, schools, clubs, and civic organizations. A catalog that lists more than 50 EMC&S faculty and staff with topics along with music and drama groups may be obtained by writing J. Frederick Erb of the college and seminary relations office at EMC or by calling (703) 433-2771, ext. 207.

Lowell Gerber was ordained to the ministry on Sunday, Sept. 19 during the morning worship service of the Olivet Mennonite Church, Clearbrook, B.C. Speaker for the occasion was Bill Detweiler, pastor of Gerber's home congregation, the Kidron (Ohio) Mennonite Church. Basing his sermon on Isaiah 42:1-4, Detweiler encouraged Gerber to be humble, gentle, and noble in pursuing his call to the Christian ministry. Conference minister Dick Rempel of the Conference of Mennonites in British Columbia led the ordination section of the service. Gerber came to Olivet church in July 1981 as associate pastor. A native of Kidron, Ohio, Gerber graduated from Goshen (Ind.) College, attended Asbury Theological Seminary in Wilmore, Ky., and has a master of divinity degree from Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Open house and dedication services were held at the Forest Hills Mennonite Church, 100 Quarry Road, Leola, Pa., on Sunday, Sept.

26, for its new educational wing and major renovations in the original building. Ground-breaking was held last October, with full use of the Sunday school wing beginning in April 1982. The size of the new wing is 5,300 square feet and includes 13 classrooms and a solar-tempered lounge. Renovations included an expanded nursery, new roof, and enlarged foyer with an open library. The church has been at its present location since 1975.

The annual meeting of Committee on Personnel Services—representing various Mennonite agencies and schools—will be held Oct. 27-29 at Laurelville (Pa.) Mennonite Church Center. Under the theme "Position Description and Performance Appraisal," participants will be led by Lee Yoder and Dorothy Logan of Eastern Mennonite College, Harrisonburg, Va. Lee is vice-president for administrative affairs and director of personnel. Dorothy is his assistant.

Stanley Weaver of Phoenix, Ariz., shared with the Prescott (Ariz.) Mennonite Church the weekend of Sept. 24-26. Activities included baptismal and communion services as well as the committing of ten persons to charter membership, reports Edna Fern Showalter of Chino Valley, Ariz. Weaver carries administrative responsibilities with the Southwest Conference.

Dorothy Schmucker, editor, reports in the *Philadelphia Mennonite Community News*, that Bob Zuercher, currently in a graduate program at Temple, will be working half time as the new Student and Young Adult Services director in the area. He and his family had lived in London, England, for four years under Mennonite Board of Missions, Elkhart, Ind. Bob and his wife, Marianne, are the parents of three children.

The number of the telephone of the Hispanic Mennonite Church located at 5327 16th St., NW, Washington, DC 20011, is (202) 726-8161. In the new D.C. telephone directory it will be listed as "Mennonite Church, Hispanic."

The MCC (Canada) Ottawa Office is inviting interested persons to attend a two-day education seminar in Ottawa, Dec. 2-4. This is for the purpose of familiarizing people in the constituency with the issues and people of government. The sessions of the seminar will deal with topics such as foreign aid, disarmament, refugees, and other matters of interest to Mennonites and Brethren in Christ. Speakers will be civil servants as well as members of Parliament. The meetings will be held in governmental buildings as much as possible. Interested persons are requested to write to Bill Janzen, Ottawa Office, 803-63 Sparks Street, Ottawa, K1P 5A6, as soon as possible, or phone (613) 238-7224.

John D. Stahl, director of business affairs at Eastern Mennonite College and Seminary, is coauthor of a new booklet on nuclear energy. *Nuclear Energy: Two Mennonite Views*, is published by Mennonite Central Committee

U.S. Peace Section. Henry D. Weaver of the University of California, formerly professor of chemistry and provost of Goshen (Ind.) College, presents a pro-nuclear energy view and Stahl, who has been a chemistry and geology professor, gives an opposing view. In his article, Stahl proposes energy conservation as an alternative to nuclear power. He notes that the problem of radioactive waste disposal has not been solved. According to Stahl, the cost of waste disposal has never been included in figures for nuclear energy costs, so the real price is relatively unknown. *Nuclear Energy: Two Mennonite Views* was published this past spring and is designed for use by discussion groups in schools and churches. The booklet is free from MCC U.S. Peace Section, Akron, PA, 17501.

Eastern Mennonite College has 902 full-time and 47 part-time students for a total enrollment of 949 this fall, according to official figures from the records office. Eastern Mennonite Seminary on the EMC campus has 88 students enrolled, 37 of them full-time. Last fall, EMC had 957 full-time students and 49 full-time students in the seminary. EMC's highest enrollment ever was 1,014 full-time students in 1980. The total college and seminary enrollment is 1,031, or 80 fewer students than last year.

Special meetings: William R. Miller, North Liberty, Ind., at Morning View, Linville, Va., Oct. 24-31 and at Salem, Shickley, Neb., Nov. 4-7. Roy D. Kiser, Stuarts Draft, Va., at Mathias, Bergton, Va., Oct. 24-29.

New members: Walter Miller and Bob and Myrna Crist at Arthur, Ill. Russell and Ida May Yoder by confession of faith at Oak Grove, Smithville, Ohio. Bill West by confession of faith at Hyattsville, Md. Denise Birky and Kathy Sommer by confession of faith at East Bend, Fisher, Ill. Michelle Schrock, Eric Eash, Phonethip Mounsithiraj, Rhonda Byler, and Darren Yeager by baptism at Locust Grove, Sturgis, Mich. Melanie Springer by baptism at Albany, Ore.

readers say

A November 1980 issue of *Christianity Today* had a writing in parallel columns for and against abstaining from carnal warfare on the part of believers. That a Christian should not participate in war was ably treated by John Drescher. Anyone reading both columns objectively and without bias would likely give him the winning vote.

I have often wondered why this writing did not appear in *Gospel Herald*. But now it has been compiled in book form; *Why I Am a Conscientious Objector*, by John Drescher, (Herald Press, 1981, \$2.95). I feel it is the clearest concise statement on this vital subject that is yet available. The book should find its place in every Mennonite home. It is also a choice publication for handing to any who fail to understand the biblical teaching on peace and nonresistance.—Marcus Lind, Salem, Oregon

Last night before going to bed, I read the article by Bob Detweiler: "The Ministry of Silence" (Oct.

5). I just wanted you to know I deeply appreciated what was said in this two-page article.

Keep on having challenging articles in your little newspaper. May God richly bless you all as you go about your daily duties.—**Jean N. Oberholtzer**, Elizabethtown, Pa.

births

Amberg, Edward and Helen (Oyer), Warm Springs, Mont., first child, Katherine Elizabeth, Sept. 27.

Auman, Stephen J. and Marcilyn (Cox), Hesston, Kan., second daughter, Erin Lyn, Oct. 7.

Beachy, Dave and Marlene (Bachman), East Peoria, Ill., first child, Emily Ruth, Sept. 28.

Charles, Robert and Sylvia (Shirk), Bruxelles, Belgium, third child, second daughter, Sophie Elisabeth, Sept. 18.

Dennemann, Michael and Kathy (Oyer), Urbana, Ill., first child, Dana Kathleen, Sept. 29, 1982.

Johnston, James and Donna (Neuenschwander), Apple Creek, Ohio, third child, second daughter, Michele Lee, Sept. 28.

Kurtz, James E. and Marcille J. (Kennell),

Sarasota, Fla., third child, second son, John Cory, Sept. 17.

Leatherman, Duane and Nancy (Kuhns), Belize, C.A., first child, Brian Charles, Sept. 21.

Mast, Nevin and Audrey (Petersheim), Oley, Pa., second son, Jesse David, Sept. 16.

Miller, Dean and Lana (Sella), Lagrange, Ind., first child, Darin Joseph, Oct. 8.

Oyer, Robert and Rebecca (Falb), Orrville, Ohio, second child, first son, Thomas Robert, Oct. 5.

Vine, Lee and Jeannie (Spencer), Toledo, Ohio, second child, Lydia Ruth, Sept. 7.

Yoder, Darrell and Roberta (Slabach), Goshen, Ind., third child, first son, Lucas Devon, Sept. 20.

York, Larry and Mary Lou (Freed), Hatfield, Pa., third child, first son, Steven Craig, Sept. 23.

marriages

Danberry—Rice.—Ron Danberry, Colon, Mich., and Darlene Marie Rice, Sturgis, Mich., both of South Colon cong., by Landis Martin, Oct. 1.

DeShield—Stoltzfus.—Michael DeShield, Belize City, Belize, and Miriam Stoltzfus, South Bend, Ind., both of Community Mennonite cong., by Daniel H.

Stoltzfus, father of the bride, July 10.

Horning—Martin.—Kevin E. Horning, Denver, Pa., and Melanie A. Martin, East Earl, Pa., both of Weaverland cong., by Aaron H. Hollinger, Oct. 2.

Kizziar—Yoder.—Ronnie Kizziar, Hutchinson, Kan., and Lori Yoder, Hutchinson, Kan., Yoder cong., by Daniel Kauffman, Aug. 21.

Martin—Bontrager.—Gary Earl Martin, Stuarts Draft, Va., Springdale cong., and Patricia Ann Bontrager, Hutchinson, Kan., Yoder cong., by Daniel Kauffman and Roy Martin, Aug. 14.

Martin—Oberholtzer.—David Wayne Martin, East Earl, Pa., Weaverland cong., and Carol Lee Oberholtzer, Mt. Joy, Pa., Mount Joy cong., by Shelley R. Shellenberger, July 31.

Schneider—Otto.—Michael Leroy Schneider, Hutchinson, Kan., Community Church, and Judith Ann Otto, Novelty, Mo., Mt. Pisgah cong., by Daniel Kauffman, Sept. 11.

Smoker—Sollenberger.—Reuben Smoker, Ronks, Pa., Ridgeview cong., and Gayle Sollenberger, Strasburg, Pa., East Chestnut Street cong., by James M. Shank and Charles Good, Sept. 18.

Troyer—Dean.—James Troyer, Plain City, Ohio, Sharon cong., and Gwen Dean, Plain City, Ohio, by Kenneth Benner, Sept. 4.

obituaries

Brenneman, Simon B., son of Benjamin E. and Barbara (Kauffman) Brenneman, was born in Johnson County, Iowa, Aug. 7, 1898; died of a heart attack at Pleasant View Home, Kalona, Iowa, Sept. 30, 1982; aged 84 y. On Aug. 17, 1924, he was married to Cora Ellen Hershberger, who survives. Also surviving are 2 daughters (Ardis—Mrs. Myron Zerger and Marilyn—Mrs. Ernest Yutzy), one son (Deward Brenneman), 12 grandchildren, 5 great-grandchildren, and 4 sisters (Sarah—Mrs. Omer Swartzendruber, Mary Brenneman, Katie—Mrs. John Hostetler, and Barbara—Mrs. Waldo Swartzendruber). He was preceded in death by an infant son, 2 brothers, and one sister. He was a member of East Union Mennonite Church, where funeral services were held on Oct. 4, in charge of Lonnie Yoder and J. John J. Miller; interment in East Union Cemetery.

Curie, Esta, daughter of Melvin and Lulu (Rohrer) Kornhaus, was born at Orrville, Ohio, May 12, 1903; died at Wooster Community Hospital, Wooster, Ohio, Oct. 4, 1982; aged 79 y. On Mar. 5, 1925, she was married to Raymond Burkholder, who died on June 22, 1958. On Aug. 20, 1966, she was married to Albert Curie, who survives. Also surviving are one son (Elvin), 3 stepchildren (Maurice, Mrs. Pearl Mansberger, and Edna—Mrs. Charles Fleming), 3 grandchildren, one great-grandchild, 10 stepgrandchildren, 14 step-great-grandchildren, and 2 brothers (David and Forest Kornhaus). She was a member of Martins Mennonite Church, where funeral services were held on Oct. 7, in charge of Vincent Frey and Randy Murray; interment in Martins Cemetery.

Forman, Mary S., daughter of Lewis B. and Matilda (Sell) Godshall, was born in Salford Twp., Pa., Oct. 28, 1898; died at Orlando Regional Medical Center, Orlando, Fla., Sept. 30, 1982; aged 83 y. She was married to John Forman, who died on Dec. 24, 1978. Surviving are one son (Henry G.), 6 grandchildren, 4 great-grandchildren, and one sister (Sallie Moyer). She was a member of Franconia Mennonite Church, where funeral services were held on Oct. 5, in charge of Earl Anders, Sr., and Curtis Bergey; interment in adjoining cemetery.

Hallard, Seth Earl, son of Albert and Nora (Waller) Hallard, was born in Paulding Co. Ohio, Mar. 29, 1916; died of cancer at St. Rita's Medical Center, Lima, Ohio, Sept. 20, 1982; aged 66 y. On Mar. 2, 1940, he was married to Dorothy Engard, who survives. Also surviving are 5 brothers (John and

Kenneth Hallard and G. Robert, Donald, and Charles Link), and one sister (Mary—Mrs. Melvin Berry). He was a member of Salem Mennonite Church, where funeral services were held on Sept. 23, in charge of Larry D. Rohrer; interment in Lima Memorial Park Cemetery.

Kauffman, Arlene Carol, daughter of Joseph and Malinda (Culp) Litwiller, was born in Tremont, Ill., Apr. 6, 1935; died of cancer at Akron City Hospital, Akron, Ohio, Aug. 23, 1982; aged 47 y. On Aug. 23, 1958, she was married to Clifford L. Kauffman, who survives. Also surviving are 4 daughters (Brenda, Cheryl, Karen, and Susan), one sister (Nelda—Mrs. Eldo Buller), and her mother. Funeral services were held at University Park, Akron, Ohio, Aug. 18, in charge of Eloy Pacheco; interment in Hillside Memorial Park.

Langs, Thomas Wallace, son of Eugene and Louida (Shantz) Langs, was born near Waterloo, Ont., Dec. 6, 1915; died in Cambridge, Ont., Aug. 21, 1982; aged 66 y. On May 10, 1939, he was married to Mildred Martin, who survives. Also surviving are 2 sons (Robert and Douglas), 6 grandchildren, 6 great-grandchildren, and one sister (Stella Hunsperger). He was a member of Preston Mennonite Church, where funeral services were held on Aug. 24, in charge of Simeon Hurst and Herb Schultz; interment in Hagey's Cemetery.

Lapp, Erma, daughter of Ammon and Lillie (Smoker) Stoltzfus, was born in Chester County, Pa., Oct. 20, 1920; died at Lancaster, Pa., Aug. 17, 1982; aged 61 y. On Aug. 25, 1941, she was married to Elmer D. Lapp, who survives. Also surviving are four daughters (Elma, Esta, Loretta—Mrs. Laverne Stauffer, and Lillie—Mrs. Ed Martin), 2 sons (Evan and Elvin), 9 grandchildren, 7 sisters (Mrs. Rosella Slaymaker, Mrs. Vera Kurtz, Mrs. Betty Stoltzfus, Mabel Stoltzfus, Mrs. Lavern Petersheim, Mrs. Wilma Lapp, and Mrs. Violet Yoder), and 4 brothers (Harold, Daniel, Mark, and William). She was a member of Ridgeview Mennonite Church, where funeral services were held on Aug. 20, in charge of Charles Good and John O. Stoltzfus; interment in Ridgeview Cemetery.

Taylor, Verna M., daughter of Joseph W. and Dora (Wright) Martin, was born in Medina Co., Ohio, July 17, 1890; died at Honey Brook, Pa., Sept. 29, 1982; aged 92 y. In 1910, she was married to Edgar H. Taylor, who died on July 26, 1956. Surviving are 4 daughters (Dora M. Taylor, Muriel T. Mack, Lois—Mrs. D. Wilbur Erb, and Joyce—Mrs.

Melvin S. Mast), one son (Glenn E. Taylor), 17 grandchildren, 34 great-grandchildren, one sister (Mrs. Emma Haynes), and 3 brothers (Harland J., Milo M., and Kenneth V. Martin). She was preceded in death by one son (Lloyd Joseph). She was a member of Conestoga Mennonite Church, where funeral services were held on Oct. 4, in charge of Harvey Z. Stoltzfus, Milton Brackbill, and Nathan Stoltzfus; interment in Pine Grove Cemetery.

Yoder, Carrie Alberta, daughter of Dan and Emma (Hough) Helmuth, was born at Garden City, Mo., Jan. 27, 1894; died at St. Luke's Hospital, Kansas City, Mo., Oct. 2, 1982; aged 88 y. On May 18, 1946, she was married to N. E. Yoder, who died on June 1, 1967. Surviving are 2 stepsons (Arthur and David Yoder), and 3 sisters (Mrs. Olena Oesch, Mrs. Gladys Ellis, and Mrs. LeErma Campbell). She was a member of Sycamore Grove Mennonite Church, where funeral services were held on Oct. 5, in charge of Darrell Zook; interment in Clearfork Cemetery.

p. 737 (1st col.) by Mark Beach; (3rd col.) by Robb Nickel.

calendar

Council on Faith, Life, and Strategy, Oct. 29-31
Southeast Convention annual meeting, Miami, Fla., Oct. 29-31
Mennonite Board of Missions, Nov. 3-6
Mennonite Board of Congregational Ministries, Elkhart, Ind., Nov. 5-6
Illinois Conference fall meeting, First Mennonite Church of Morton, Nov. 5-6
Gulf States Fellowship delegate body, Nov. 6, Poarch Community Church, Atmore, Ala., Nov. 6
Atlantic Coast Conference Missions Rally, Nov. 6
Mennonite Economic Development Association, Winnipeg, Manitoba, Nov. 11-14
Franconia Conference fall assembly, Franconia, Pa., Nov. 18-20
Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 18-19
Mennonite Church General Board, Lombard, Ill., Nov. 18-20
Northwest Conference fall meeting, Nov. 19-21
Southwest Conference annual meeting, Mt. View Men. Ch., Upland, Calif., Nov. 25-26
Mennonite Board of Education annual meetings on Mennonite education, Chicago, Ill., Nov. 30-Dec. 4
Mennonite Board of Education Board of Directors, Chicago, Ill., Dec. 2-4
Ministers' Week, Eastern Mennonite Seminary, Harrisonburg, Va., Jan. 17-20
Pastors' Workshop, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 24-28
Mennonite Central Committee U.S. annual meeting, Harrisonburg, Va., Jan. 27, 1983
Mennonite Central Committee annual meeting, Harrisonburg, Va., Jan. 28-29

Chinese theologian would mute politics of liberation theology

Liberation theology may place too much emphasis on politics and not enough on relations between human beings and God, cautions a Chinese Protestant leader. Excerpts from a critique of liberation theology by Bishop K. H. Ting, president of the China Christian Council, were published in Geneva, Switzerland, by the World Council of Churches.

"We do not know very much about liberation theology," Bishop Ting wrote. "We know we are for liberation and we are for theology and we are also for liberating theology from its bondage to Western history, to colonialism, and so on."

Bishop Ting expressed sympathy with liberation theology's emphasis on the need to change social systems and its stand for liberation and revolution. But he added that "many of my Christian colleagues would hesitate to say that they themselves are liberation theologians because we somehow feel that we must not relativize the absolute or absolutize the relative."

Bishop Ting stressed that "Christian theology must deal first of all with the relationship between human beings and God. That is a much more ultimate question which theology must not shy away from." He related that Chinese Christians "do not think that political liberation is a solution to that much more ultimate problem—the problem between human beings and the ultimate ground on which the whole universe is structured. The question of life in Jesus Christ—that, somehow, we feel that liberation theologians have not dealt with adequately. Maybe we need to read more of their books."

Capital convocation on A-arms draws enthusiastic lay response

More than 1,400 people turned out for a major diocesan effort in Washington, D.C., to involve lay Catholics in the nuclear arms debate. Organizers had expected less than half that number. The spirited day-long convocation, called "A Call to Peacemaking," was probably the largest and most elaborate diocesan peace gathering yet. It launched what local church officials plan as an intensive grass roots program of education and action on the issue of nuclear warfare. Inside the crowded gymnasium of Gonzaga High School in the shadow of the Capitol, the conferees heard speakers from government, the church, university, and anti-nuclear movement express a wide range of views on nuclear policy.

Washington Archbishop James A. Hickey said keeping the nuclear debate alive was "a personal responsibility for parents and schools. This cannot be a fad, a step aboard some bandwagon for a few months, until some other cause comes along," he said, declaring that pastoral letters and clergy conferences were not enough. "In season and out of season, popular or unpopular, our church must share the teaching with courage—without equivocation or compromise. The decisions about the American nuclear arsenal are among the most important moral dilemmas of American citizenship. They cannot be left to just the technicians and politicians."

Quaker agency accuses Israel of 'serious' rights violation

The American Friends Service Committee has charged that Lebanese civilians, now living under the rule of Israeli-backed forces, continue to suffer "serious violations of basic human rights. Many people remain fearful of militia harassment and abuse."

An AFSC statement on the report said Israel has failed to provide information about the "status, number, and treatment" of the 7,000 prisoners reportedly held by Israeli forces. The report also noted the "fear and sometimes terror ... felt by the Palestinians because of harassment and intimidation."

Festo Kivengere says Marx doesn't threaten Africa

Africa is in less danger of being overrun by Marxism than some people think, says Anglican Bishop Festo Kivengere of Kigezi, Uganda. "The danger has been overrated," Bishop Kivengere said in an interview in San Diego, Calif., asserting that in most African countries Marxism starts at the top and more or less stays there. "I wouldn't say Marxism is a danger in Africa today because even in countries which have adopted Marxism like Ethiopia and Mozambique and Angola, the general population hardly knows what Marxism is all about," he said.

"In a sense such countries are called Marxist simply because of the leaders rather than because of the people," said Kivengere, who left Uganda in 1977 for two years of self-imposed exile to escape persecution by then President Idi Amin. Kivengere said any inroads Marxism has made in Africa have been made primarily because African nations fighting for independence from colonial powers like Portugal turned to the Soviet Union or China for arms,

but that the African people themselves are not Marxists.

The bishop, 62, said Christianity could provide the spiritual strength Africa needs to overcome "the factionalism, tribalism, and exploitation" behind the continent's economic problems. In a Christian environment, Africans "can begin to serve one another and create an atmosphere where they can discuss rather than fight," he said. Kivengere said that since private property is a tradition among Africans, they take naturally to the capitalist system, but that probably a mixed enterprise-socialist economy would serve them best.

Church membership falls behind population gains

The American population grew three times faster than church membership in the last decade, a new study by an ecumenical coalition shows. While the population increased at a rate of 11.5 percent between 1971-1980, religious adherence increased by only 4.1 percent, said William M. Newman and Peter L. Halvorson of the University of Connecticut. The trend significantly reverses the past pattern. The researchers pointed out that church membership outpaced population growth between 1952 and 1971. Churches then had a 46 percent growth rate compared with 35 percent for the population.

Church spokesman says that repression of religious rights is common in Asia

A bleak picture of religious freedom in Asia was portrayed to a U.S. congressional subcommittee by a witness from the National Council of Churches. Arie Brouwer, general secretary of the Reformed Church in America, speaking for the ecumenical agency, outlined abuses of religious freedom in North and South Korea, Taiwan, China, and the Philippines. Even in Japan, he said, there is cause for concern about religious freedom with the resurgence of militant Shintoism.

He spoke at the seventh in a series of hearings examining specific instances of religious persecution around the world.

"You cannot have religious freedom without the protection and promotion of human rights," noted the subcommittee chairman, Rep. Don Bonker (D-Ore.). In Asia, as in other places, Mr. Bonker said, there is a reciprocal relationship between religious and other rights. "One cannot exercise the right of religious liberty if other human rights are not guaranteed."

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Is unity a hopeless quest?

You . . . were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love. The entire law is summed up in a single command: "Love your neighbor as yourself." If you keep on biting and devouring each other, watch out or you will be destroyed by each other. . . . The acts of the sinful nature are obvious: . . . hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy . . ." (Gal. 5:13-14, 19-20, NIV).

Friends have been telling us there is a need for more leadership in the church. That may be true, but the prior question is: "Where do the people want to go?" Where do we want to go? And who wants to walk together?

Before looking at these questions, it is safe to say that Mennonite churches have a lot in common. We have a common history. Or do we? How do our black and Hispanic brothers and sisters fit into our story? Who is writing them in? How comfortable do "they" feel with all "our" talk about the Anabaptist vision? Of course, we expect "them" to do most of the adapting. Well, except for this problem, we have a common history.

Is it safe then to say that we are all equal? Doesn't Anabaptist thought hold a high view of women? Yes, of course, except that women can aspire to any position of leadership except the ministry. There is honest doubt, though, that such is biblical. How can we get through this one together?

Christian community. Certainly we have a lot in common on this one. There are congregations, without a doubt, which practice close community. There is much caring, much mutual aid, and the like.

Yet, some of our most articulate defenders of community or brotherhood/sisterhood have the least time to devote to the cultivation of these ideals because of their pursuit of personal goals.

We love each other. Naturally we do, because that's the most important commandment. Still, we can rip each other out in private conversations. We can even devour one another in public or in print. One of the most painful realities of current Mennonitism is the freedom with which we attack one another. The world, as well as our brothers and sisters, is crying for gentleness and healing, and we are using our energies to destroy one another.

The reason we do this is our love for the truth. Isn't that a noble thing? Why not? We seem to forget that while defending all our little orthodoxies with fire and tong, there is only one real orthodoxy: to love one another. "By this shall all men know

that you are my disciples . . ." Does it matter that you are a charismatic, a fundamentalist, a mainline Anabaptist? Yes, it matters. But all ideologies have to give way to that one thing—that we love one another.

We have often said that Mennonite splits are the result of personalities. There is some truth in that. But I would propose that just as many are the result of clashing positions and pieties. If you don't believe and do exactly as I do, you can have no part in the kingdom.

Perhaps there is salvation in education. After all, from the quiet in the land, we have become an increasingly educated people. Maybe we can think our way to Christian unity. Trouble with that is that it isn't working. Our academics and theologians are not leading us into Christian unity. In fact, there seems to be a growing chasm between the "professionals" and the "common folk."

Also, for all our stresses and strains, there remains a tension between rural and urban Mennonites. This is a real cauldron. Rural people simply cannot understand the complexities of the big cities. Besides, they can be, without intending it so, somewhat racist in their views. And the new urbanites have lost their moorings. On the other hand, the rural and small-town people are provincial, narrow-minded, and generally out of it.

Granted, the above descriptions may be highly exaggerated, the question still remains: Can we find Christian unity in a church so diverse as ours? Is it hopeless? I would like to think we might make progress toward unity. How?

Perhaps it's simply a matter of getting back to the basics. In discussing this with fellow editor Hertzler, it occurred to us that we might discover a certain commonality if we could all go back to the Bible. Perhaps we need to try for a thoroughly open-minded approach to the Scriptures. Let it speak to us. Listen to its teachings on unity. Practice them.

Make sure the Lord of Scriptures is indeed our Lord. Learn from him the meaning of repentance, grace, and forgiveness. Learn from all biblical saints the meaning of humility, that there is only one orthodoxy, and that is *agape*.

I am concerned. I love the Mennonite Church, as I love the whole body of Christ. But we have so much to do in order to achieve a common pilgrimage. We will never achieve the high calling of our Savior if we do not start somewhere.

Can I learn the lessons of Galatians 5? Will there not be a genuine unity as we learn to produce the fruit of the Spirit, which is: "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control"? As the writer says, "Against such there is no law."—David E. Hostetler

Gospel Herald

November 2, 1982



Alternatives: Seeing yourself in the Old Testament

by Calvin Laur

Introduction to the series

The Scriptures, like most good things, can be used for evil purposes. The fact that they are inspired is no guarantee against their misuse, just as the fine crystal of a wineglass does not inhibit the man who wants to get drunk. There is some doubt about how critical we should be of the Bible; there is *no* doubt that we should be quite critical of our own, and other people's, *interpretations* of the Bible. This skepticism is necessary because the Scriptures do not exist in protected isolation. People read and interpret them.

An individual interpretation reflects the concerns and interests of the interpreter, and frequently twists rather than clarifies the meaning of a text. Everyone interprets to some extent; persons who insist that they do not interpret deceive both themselves and those foolish enough to believe them. The only way to keep the Bible from being misused is to prevent people from reading it. In that case it would remain as pure and pristine, and as useless, as the unpicked apple at the top of the tree.

Human beings make use of the Scriptures for their own selfish ends and the only corrective is to let other people's readings, or interpretations, supplement our own. If we cannot attain to absolute truth in this life, we can at least muddle through to something close to it. The believing community acts as a check on the tendency of the individual to treat the Bible as a custom-made suit.

There is one persistent, widespread example of misinterpretation which I call the "case of mistaken identity." This happens when the reader mistakes the hero in the biblical narrative for himself. It is akin to the phenomenon of the "armchair quarterback," the overweight, middle-aged male who takes credit for every touchdown his team scores, and all without moving a muscle. The power of imagination



Beginning a series of five articles which explore Old Testament stories from the perspective of choice: Two people in the same situation who choose different ways.

is such that we may end up congratulating ourselves for someone else's accomplishments, when in fact we are mere onlookers.

Mistaken identity is pardonable insofar as it indicates that the reader is personally involved. But it is dangerous for at least three reasons. First, some of us never snap out of it. Fantasizing that I am Moses defying Pharaoh is fine so long as I realize, once the story is over, that I have been sitting and reading, not conjuring up a plague of frogs. Second, we are not consistent when we read the Bible in this way. We suddenly become objective and detached when Moses runs away or David seduces Bathsheba, and we feel no empathy at all for someone like King Ahab. Finally, harboring the notion that we have done something great when we have not renders us even more likely to do nothing at all. Armchair quarterbacks, for all their exertions, are not in shape. Every Sunday countless persons enjoy a sense of goodness that is quite out of proportion to the actual quality of their lives. Affluent Christians flock to discussion groups on the simple life, like sparrows mobbing a hawk. Then they go back to life as usual.

The basic premise of this series on the Old Testament is that this imbalance of interpretation needs to be corrected. Instead of concentrating on the inspiring themes, outstanding individuals, and edifying sentiments of the Old Testament, we shall give time to its mediocre, unworthy, ignoble characters and their perceptions. Salvation history is not an inevitable upward sweep culminating in us. "Progressive revelation" means that we haven't yet arrived, rather than that we're at the summit looking down. Each great and often reiterated theme in the Old Testament—election, covenant, salvation history, God's sovereignty, the promise—is balanced, if not overshadowed, by its opposite: rejection, infidelity, backsliding, unbelief, and despair.

We need to be realistic about the Old Testament and about ourselves as readers. The wickedness and depravity recorded in the Old Testament are not there for the purpose of letting the reader compare himself favorably to them. The shadow side of human existence, faithfully portrayed by the biblical writers, is intended as a mirror for the reader's own potential for evil. The most basic, elemental assumption in the Bible is not that people are good, or bad, but that they are *free* and they must choose. They must take this choice seriously, even though they may not always make the right choice. We cannot excuse our weaknesses or be smug about our righteousness, because we are free.

The texts I shall examine are ones that draw attention to the fact of human freedom. The belief in freedom explains why so many Bible stories come in pairs: Cain and Abel, David and Goliath, Ruth and Orpah. They depict two people in the same situation, faced with a similar challenge: one chooses one path, the other chooses the opposite. An honest reader will recognize

dimensions of himself in both alternatives.

It is unfortunate that so many Christians make a flying leap over the Old Testament straight into the New. If the New Testament shows us what we ought to be, the Old Testament shows us what we *are*. We need to read it, because it reminds us of how close we live to despair and defeat, and because in spite of this it holds up the prospect of salvation.

1. Coming out on bottom: Jacob and Esau

Taking sides in the conflict between Jacob and Esau is difficult. The story is an ancient one, and whoever wrote it seems to be indifferent to behavior we find objectionable. Lying, stealing, and cheating are taken for granted. The burning sense of justice one finds in the prophets is utterly lacking here.

It will not do to moralize this text, as some would prefer, seeing in Jacob the virtuous man who receives his just reward and in Esau the evil scoundrel who is punished. That is not what the story says, and that is not the way the world works. I mention this with regret, because it is a consoling idea to think that virtue is rewarded.

The story deals with naked ambition, and does so with a refreshing lack of embarrassment. But it makes the reader uneasy, because he is not candid about his own ambitions. People go to great lengths to hide their selfishness under facades of humility and concern for others. It is most unsettling to realize that in this we are fooling no one but ourselves.

Jacob and Esau are motivated by concern for their own well-being. So are we all. That observation is not made flippantly. It is completely natural and healthy to seek to preserve oneself and enhance one's position in life. Unselfish people do not constitute an exception to this rule. Those who impress us as self-effacing are not unaware of the impression they are making. There is something in it for them. So the issue is not whether we are self-centered. We are. The issue is how we express that basic concern for ourselves, and whether or not it is the *only* motivation for our actions.

Jacob and Esau were twins, born seconds apart, whose destiny it was to vie for the position of preeminence. The world into which they came was a stratified one; either a person was in authority or he was subject to it. This generation did not consider that people could relate as equals, any more than they considered the earth to be round. Arbitrary factors like gender, race, and relative age were accorded great significance. It was a

Editor: Daniel Hertzler

News Editor: David E. Hostetler

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serious mistake to be female, to have an older brother, or to be from another country. Jacob and his mother Rebecca were the victims of this stratification. Isaac and his favorite son, Esau, profited by it.

Jacob and Rebecca refused to buy in to the system and so the fragile, artificial order of things was punctured by a mother and son who saw through its pretensions. Isaac and Esau came out on bottom, because it never occurred to them that those who served them might not be happy in that capacity. Privileged people are as partial as the mosquito, who fails to see that the arm on which she feeds is attached to a hand remarkably suited to squashing bugs.

Favoritism and trouble. Jacob was Rebecca's favorite; Esau was Isaac's. God roots for the underdog. He is not neutral or impartial. There is a thread of cultural subversion, of civil disobedience, which is woven into the biblical narrative by Jacob and Rebecca and emerges as a dominant pattern in Jesus and the prophets. God is not unaware of the depth of human self-centeredness; sometimes the only way to combat selfishness is with selfishness, partiality with partiality, power with power. God takes sides. But one must not *presume* upon his support. He does not like to be taken for granted.

Esau led a life of leisure, hunting deer, having his meals prepared for him, and the farm he would inherit taken care of by his brother. Isaac was the patriarch, married to a wife who did not see herself as an extension of her husband. Indeed, she seems to have had little respect for him for she spied on him, overheard his conversation with Esau, and tricked him into giving Jacob the blessing. This may all seem dishonorable and lawless, and so it was. But a system that grants power and privilege to some while relegating others to roles of servitude is equally dishonorable. God's sympathies are with the dispossessed.

Esau and Isaac had grown comfortable, too comfortable, with power and privilege. Isaac preferred the occasional venison Esau gave him to the steady supply of farm produce that Jacob and Rebecca worked to procure and prepare. It is odd how a privilege soon comes to be treated as a right. Isaac and Esau actually convinced themselves that they were superior beings, that they really merited the favors they received. This was nonsense.

As it happened, Isaac couldn't tell the difference between venison and lamb. A direct parallel is the "chewing gum for the rich" which has recently been advertised with such success. Evidently it is inferior to regular brands of chewing gum, but privileged and wealthy people thrive on petty distinctions, distinctions that reassure them of their right to be set apart.

Not only was Isaac unable to distinguish between venison and lamb, when it came to the crunch he couldn't tell his sons apart. More than anything else, his failure to distinguish them underscores the fundamental silliness of the established order. That receiving a blessing should depend upon the hairiness of one's arms is ridiculous. Yet it is no more arbitrary than the reasons people today give for considering others inferior to themselves.

Esau had also grown careless. He "showed how little he cared for his birthright" by trading it for a bowl of soup. This came easily to him; he was accustomed to being waited on and did not imagine that anything would change because of a little matter like the birthright. His is a classic example of how to succumb to temptation. He was physically exhausted, but he exag-

gerated his condition: "I am dying." And he minimized what he was about to give up: "What is my birthright to me?" In a more normal state of mind he would have been more responsible. But we do not always enjoy the luxury of a full stomach and a warm fire when we are tempted.

Notice the difference between Esau and Jacob. Esau was casual, relaxed, conscious of his own superiority. Jacob, by contrast, was insecure and suspicious: "Not till you swear!" he insisted to Esau. An informal trade was not enough. Jacob's inability to be confident or to rely on outward circumstances qualified him to rely on God. Esau felt no such compulsion.

Even when he was cheated out of the blessing Esau kept his cool. Jacob has got the blessing and the birthright; very well, he will kill Jacob. Sheer brute force is the last resort of people who feel entitled to a greater share of the pie than others. When all the other little props such as the hair on one's arms or the time of one's birth have been exposed, our self-appointed rulers give up all pretense of moral "right" and draw their swords.

Nothing escaped Rebecca. She warned Jacob, who took the obvious step of running away. Being the chosen one, the elect, was not all it was cooked up to be. His "trophy" was a pillow made out of stone, and seven years hard labor for a wife he didn't want anyway. He was continually compelled to throw himself on the grace of God. Perhaps the real moral of this story, if there is one, is that winning and losing, being the chosen one or the rejected one, are not appropriate categories for understanding our relationships with other people. That is

Johnny

He was twelve, he was much older
He was wise, he was ignorant
He was dirty and afraid and black
He was like me had I been born in his place
and Jesus died for him.

They were older, they were young
They had education, they were proper
They were clean, and confident and white
They were like me, for I was born in the same place
and Jesus died for them and they knew it.

They met on his turf, they looked past each other
They gave him paper, he needed love
They told him what to do, he needed acceptance
And they parted and he was confused
and Jesus wept.

They went home to their suburban homes
They felt good, they had done their duty
"It was not their fault, those people don't want God," they said
And they went to their churches and to their own kind
And Jesus wept and they did not know it.

And the gangs came, they had community
He could belong, he could be accepted
He experienced new power, new inner light
But it was too strong, and he died.


And Jesus . . .

—Lee Hochstetler

in fact the resolution of this conflict. Jacob eventually returned home, full of fear and trembling: "Esau ran to meet him and embraced him, and they wept." And Esau made a statement which shows he had learned something in Jacob's absence: "I have more than enough. Keep what is yours, my brother."

Frustration of the pampered. No social order has permanence which maintains the happiness of some at the expense of others. The social order favored by God is free from this instability. But there seems to be no chance of its being im-

plemented. So God continues to frustrate the plans of pampered men by siding with the homeless, the disinherited, the dispossessed. But the history of Israel proves that treating God's grace as a "right" will result in its being withdrawn, at least temporarily. And so the cycle begins again.

Persuading people to be reasonable and break this vicious cycle by establishing justice is like trying to teach a pig that the more he eats the faster he'll go to market. Having God on your side means snatching victory from the jaws of defeat—but never more than that. 

The empty center

by Katie Funk Wiebe

"How sure is your job?" the young man asks his friend in passing.

Job insecurity is only one of several indicators of the current mood of fearfulness as we move toward winter. People are weary and confused with the bleak economic situation. Their confidence in leaders in business, government, and now increasingly, also in professional and college athletics has eroded.

The mood of hesitancy shows up in other ways. Knowing that few families are exempt from the consequences of the sexual and drug revolution, friends think twice before asking about each other's children, sometimes even about a husband or wife. Still married? Still with the church? Still a Christ-believer? The old question, "Is it well with your soul?" is not answered because it is not asked.

Furthermore, the institutional church seems to have lost its vital center. Now that the hoopla of a few years ago about America boasting a significant evangelical population has passed, no great passion for worship, service, or efforts at social justice has moved into view. The "born-again" publicity may have identified the evangelical, but not the sin they had left behind.

As the mushroom-shaped cloud overshadows us, the mood for winter grows with silent apprehension. The old truths don't have the fervent preacher-backed guarantee anymore of being divorce-proof, drug-proof, inflation-proof, and prejudice-proof. People fear Christian formulas in this age may not work for them as they were taught they would when they were young.

Only if they stay well inside the little closed Christian circle, where life is still orderly and homogeneous, does the faith life make sense. To match its powers with the battle going on in the wider world of poverty, suffering, oppression, and apathy is like pushing a 6AAA shoe onto a 12EE foot. So the motto on the wall, "Prayer changes things," is replaced by a still life of tropical fruit.

Yet people go through the motions in the hope the old zeal for truth and righteousness may yet return, so that when the church gets another chance to speak out, it will be with power rather than cringing fear.


We want to blame someone or something for that empty center, for the apathy and the inability to push ahead. Some

blame the lack of conviction on Mennonitism. The failure to push at the seams is attributed to clinging to certain foods, to family reunions, and distinctive doctrines.

Others blame it on our strong loyalty to the American culture, of which the rich young ruler is the patron saint.

If the mood of fear is present, there are also many encouraging signs, one of which is hearing of people reshaping their faith, sorting cultural accretions from inner beliefs, as the one way of filling the empty center.

I share here some of this shaping I have been doing, particularly in times of dryness, emptiness, and foggy vision, knowing I come through the experience with greater certitude—and greater commitment once again. These statements are in my own words, not that of a creedal statement. Though incomplete, they strengthen because I can turn to them, knowing they no longer push me into tormenting ambiguity. I can move on to other matters.

1. God is. (Only two words, but here I begin.)
 2. God loves me as I am, and loves me in every situation. Nothing can separate me from God's love, neither life nor death, pain nor hunger, divorce nor marriage, my fears nor my boasts, others' prejudice nor indifference. Nothing.
 3. Jesus Christ is God in human form. The historical Christ is important.
 4. Human sin is a reality. God's forgiveness through Christ is also a reality.
 5. The Bible is the Word of God, yet I who interpret that Word am fallible. However, I have to keep trying to learn how God's revelation in that Word is significant to me.
 6. Through faith in Christ I am joined to others of his body. To be a Christian in isolation is incongruous. The body exists to witness to the resurrection.
 7. Faith without works is dead.
 8. The Christian message of salvation is both a gift and a task. It cannot be possessed unless shared.
 9. The power of the Spirit enables a person to change. God gives grace in crisis and love for the impossible.
 10. Christian action does not guarantee that love will always triumph, yet God can bring good out of any situation.
 11. God speaks to his children now.
 12. There is life after death.
- Paul writes about "working out our salvation with fear and trembling." I recommend this exercise to you as a way to do this. With fear and trembling. 

Katie Funk Wiebe teaches English at Tabor College, Hillsboro, Kansas.

The changing face of mission

by Wilbert R. Shenk

Mission in 1982 is different from mission in 1962 or mission in 1942. And mission in 2002 will be different from mission in 1982. The challenge before us is to understand what has changed as well as the significance of that change; then we must bring our image of mission into line with God's intention for mission in 1982.

The course of mission is always bound up with human history. It is subject to change along with everything else. Yet not everything involved in mission changes. The human need for reconciliation is as great as ever and God's call to bear the message is in effect until the end of time. But the world of mission in 1982 is different from the past.

Some changes and trends The course of mission is being affected by the following:

1. An increasing number of governments are hostile to religion unless they can control and use religion for their own ends. We must realize that the world has seen more martyrs for the Christian faith since 1900 than in all previous history. (This estimate is given in the recent book *By Their Blood* by James and Marti Hefley.)

2. Christian fellowships and churches are present in more countries than at any time in history, but Christians as a percentage of world population are less in 1980 than in 1910. Christian losses are greatest in Europe, historically the stronghold of the faith.

3. Viewed worldwide the church is growing most rapidly in Latin America, Africa, and Asia. Today half of all Christians are non-Western and nonwhite. By the year 2000 the majority of Christians will be in the southern tier of the globe.

4. Christians in other lands increasingly ask questions about the faithfulness of Christians in North America. Third World Christians are concerned about the idolatry which infests North American church life—our infatuation with affluence, our fascination with economic and political power, our childlike faith in military might. They are asking: Who is the real Lord of the Western church? Because of our compromised position in the eyes of Christians in other parts of the world, we are no longer the unchallenged teachers. We must become learners again in fellowship with spiritually qualified teachers who have earned their credentials in the prisons of totalitarian governments, in the slums of the great cities of Asia, in the spiritual renewal movements of Latin America.

Some learnings which point the way forward. Certain lessons must be relearned in each generation. Other insights emerge out of fresh experiences. The following list is drawn from recent mission experience:

1. We must be willing to make long-term investments. Not long ago many believed that the wave of the future rested with

short-term specialists. This betrays our Western penchant for treating the human situation as a technical problem to be solved through expertise. Several times in the past few years we have been reminded that in some situations it has taken years of waiting, before any fruit appeared on the vine.

2. We must be ready to take risks. One of the most amazing present-day stories of a growing church—which we dare not describe in print—has involved a cooperative mission effort under terms and conditions which most of us would say were extremely risky, even foolhardy. I have been a participant in making decisions in which we took only one small step at a time. The ultimate outcome was quite unclear, but we felt compelled to move forward.

3. We must submit all our efforts to the judging, purifying, and empowering of the Holy Spirit. Vitality and fruitfulness in mission is experienced only where the Holy Spirit is recognized leader of mission. It is a lesson we must learn firsthand.

4. The church in recent decades has survived against terrible odds in China, Burma, Russia, Eastern Europe, and elsewhere. From the testimonies of believers who have lived through the dark nights of persecution and imprisonment, we know the church has survived under those conditions because the inner life of the believing community was strong.

5. Genuine growth of the church is occurring where the church is worshiping and proclaiming and living out the lordship of Jesus Christ. To put the matter more sharply, in those congregations which have a strong sense of the conflict between the kingdom of God and the kingdom of this world people are being fundamentally changed.

Enlarge the vision. Isaiah 49 is a call to vision, to getting God's picture before us. According to verses 1-2, God has called, protected, and trained his servant people for a task. Yet one thing is wrong. Their vision is too small. In verse 6 God describes his servant people as "a light to the nations," and in verse 8 "a covenant to the peoples." The servant people understood God's saving actions centering on them. They saw themselves as the primary beneficiaries of his gracious deeds. They expected other peoples of the world to receive the divine blessing by coming to Israel.

The Isaiah vision explodes this parochial view. The servant people are called to keep the nations before them. God also loves the peoples of the world. The special privilege of the chosen people was that through them God would reveal his love and grace to all peoples. But his people keep perverting this vision by turning it inward.

Today the church in North America needs to change its view of mission to conform to that of God. It will necessarily be a vision which embraces the whole world. It will be a vision which sees the church's role as that of being a *light* and a *covenant* to the nations. The prophet predicted that when God's people reclaim that vision and live by it, "Then all flesh shall know that I am the Lord your Savior, and your Redeemer, the Mighty One of Jacob" (v. 26b). This is the vision I covet for our church. ☞

Wilbert R. Shenk is vice-president for Overseas Ministries at Mennonite Board of Missions. This article is adapted from an address at Festival of Missions in July 1982.



Nampa Mennonite meetinghouse with pastoral team. Left to right: Robert Garber, James Good, and Ivan Shetler.

In Idaho where they look to the hills

by Sanford and Orpha Eash

To a Midwestern farmer the valleys of southern Idaho are unbelievable. There seems to be water everywhere but none of it comes from the clouds in the skies overhead. Those Rocky Mountains to the east are the source of it all. The Idaho farmer can say with the psalmist: "I will lift up mine eyes unto the hills, from whence cometh my help." It is amazing how a system that was engineered at the beginning of this century can still send the water almost anywhere they want it including the nice green country lawns.

Mennonites came west and stopped in Idaho sixty to seventy years ago. They did not go to the hills like Abraham but, like Lot, they chose the plains. Idaho has lots of both.

Gospel Herald readers have heard about the churches in Filer, Nampa, and more recently in Boise. Without looking on the map we assumed these were neighboring churches, but we found that Filer and Nampa are 160 miles apart. Since they are both old, well-established churches, we will dwell on Nampa.

The Nampa congregation has a plural ministry. Robert Garber is the senior pastor, James Good is a licensed lay minister, and Ivan Shetler is the young pastor. Each one takes the responsibility he is the best fitted for.

Robert Garber's father was a pastor and bishop at both Nampa and Filer so Robert has been acquainted with both congregations for a long time. He attended Hesston College in Kansas as a youth. There was a family of Danish Lutherans that attended the church at Nampa quite often and he was attracted to Ann, one of the daughters. He says it was the usual thing for the young people to marry within the church. In due time the whole family became Mennonites and Robert and Ann were married in 1942.

Robert was ordained in the team ministry in 1944 and served for ten years as an outpost leader in Nampa. Then in 1972 he came back to the home church. All along Robert has been a

farmer in the irrigated "Valley of Heaven." In the last few years the Garbers' son Richard moved back and operates the home farm along with quite a few rented acres. Richard and his wife have been instrumental in reestablishing the Hyde Park Church in Boise. The farms in the irrigated valleys are not large. Many specialize in vegetable seed crops such as sweet corn and beans. It has been a steady and dependable source of income for the Mennonite farmers.

James Good's father moved west from Ohio in 1915. James went to Oregon and met his wife, June, there. They came back to Idaho in 1956. James says God has given them the land and he feels they are to make use of it. They also raise sugar beets and alfalfa seed along with the garden seed crops. James works with the preaching schedule and teaches a Sunday school class. He also works with the Mens Prayer Breakfast where they try to get community men involved.

Ivan Shetler is the designated church pastor and is fully supported. The Shetlers live in town where he is in charge of the church office and does the administrative work. Ivan's father was the pastor at Indian Cove, a small church southwest of Filer. Ivan went to high school in the home community. After he was married they farmed for a while, then attended Christ for the Nation Institute, an interdenominational seminary in Dallas, Texas. He was called back to Nampa about five years ago where he was ordained for his position.

The Nampa church has a board of elders and the team ministry is responsible to them. The three ministers work together quite closely. They meet at least once a week. Both of the older men have seen the church come through a low period. Their young people went off to college and didn't come back, and some just left the church. But for the last decade they are coming back. This same trend is evident in other western and Canadian churches. The two senior ministers are enthusiastic about what is happening in the church. Both Robert and James say the young people have a spirituality and enthusiasm they have never seen before.

Sanford and Orpha Eash are a writer-photographer team from Goshen, Ind.

The Sunday evening service at Nampa had a time of testimonies. There were many responses and all expressed appreciation for the church. The Idaho people do not feel isolated, they are acquainted with the greater church. But they probably see the greater church in a different way than if they lived in a large Mennonite community. They all expressed some dissatisfaction with the greater church spending so much time on issues. They feel the primary business of the church is presenting Christ to the unsaved.


Ivan Shetler has been interested in the charismatic movement since he was a teenager. He has had contact with many other Christians in the last number of years. Some voluntary remarks from Ivan: "Too many VSers just out for a good time." "Some military men have a better testimony than they, but I am still nonresistant." "We pride ourselves in our heritage too much and go no further." "We have come close to worshiping education as a god, thinking it has all the answers." He goes on, "I am a charismatic. I also see a lot of shallowness in that movement, too much just noise. I would gladly see more of our people receive the baptism of the Holy Spirit and speak in tongues, but only the Spirit can make it happen. I will not insist on it. It says in Proverbs 6 that God hates those that sow discord among the brethren."

Ivan expressed satisfaction with the Nampa church. He says "Robert Garber is the best man around to do visitation work." So apparently the mix of talents and ideas in the Nampa church

is a good one.

Clyde and Tillie Fillmore came into the Nampa church from another denomination. They like the sincere and honest effort to preach the gospel. There is something special for each age-group. The members all share the responsibilities. They like the love that is shown for each other. They like the four-part singing without instruments. But they also see the close-knit cliques of relatives and they think the Nampa church needs to focus outward more and not so much on the inner circle. They hit on something there that is a common problem. We wonder if it would be problem number one among us.

Robert Garber is not dissatisfied with the congregation. He believes it has been a witness in a strong community of Nazarene and Mormon people. He feels Mennonites have a place there. They have had moderate success in bringing in people. He comments, "When Voluntary Service started in Boise more than a decade ago people came to our church. They came in rags and patches and long uncombed hair. That didn't fit our culture, but they were spiritual and we accepted them. We didn't throw up our hands. It was a good experience for us. We learned."

It is certain the Idaho people have benefited much by that water from the distant mountains. They have also depended on spiritual strength that comes from God. They will continue to say, "I will lift up mine eyes unto the hills, from whence cometh my help." 

Hear, hear!

Friend-raising makes fund-raising fun

When Joseph Cisco, former Undersecretary of State, retired from the State Department in 1976 he became chancellor of American University in Washington. He is now a consultant on Mideast affairs to corporations. He retired from the university chancellorship because of the image of being a fund raiser. He said, "People stopped having lunch with me because they feared I was going to twist their arms—which I was." He characterized fund-raising as "high level, sophisticated begging."

This gives us reason to pause. In recent times fund-raising has evolved from the "penny offering" to pay for Sunday school materials in our local churches to sophisticated accounting methods to pay for multimillion dollar obligations for church plants, equipment, salaries, and worldwide missions and service. In higher education it has grown from the door-to-door tin cup appeal to special departments on campus whose only task is fund-raising. These are called "Development Departments" and are staffed by highly trained professionals in the art of understanding the confusing world of taxes, and the subtle differences between deferred gifts, tax credits, tax deductions, exemptions, capital gains, shelters (it's not where you go when it rains), to rattle off just a few.

Higher education and all that it entails including fund-raising is a religious concern. Educators are certainly more than animal trainers, and especially so when mixed with liberal arts and Christian values. Education has to do with the stuff that helps us know who we are, how to achieve fulfillment, and how best to justify the space we take up.

It is therefore appropriate that some principles of the divine

should filter down into our development programs of fund-raising. Is not the history of education in the United States steeped in the religious community? This is a point we do well to remember. A speaker at a fund-raising conference once said, "The bottom line is money, money, money. That is what it is all about." May I suggest that the thing that separates the credible fund-raiser from money hucksters is this very point. I hope we are concerned about more than money.

We have a dual interest. To be sure the development officer is concerned for the institution he/she represents but there must also be a prior genuine interest in the donor. Anything less borders on secular commercialism if not crass exploitation. Our smile at the door and our assurances that Fifi's hairs don't matter need to be motivated by more than dollar signs.

A biblical parable is told about a wealthy farmer who had such a large harvest he did not know what to do with it all. So, he decided to build bigger barns and store it for the future. Then he said, "I will retire in southern Florida and live in ease and sunshine from here on out." What he did not know was that he would die before he ever got to Florida. Apparently he had never talked to a good development officer who could point out that there is more joy in sharing during life than being the richest man in the cemetery.

Someone has said, "The worst thing in the world is to be beautiful and rich." You never know whether people are interested in you for your money or for you. It's the task of the credible development officer to convince the donor that he is interested in the donor for the donor's sake as well as his institution. This is a compliment of the highest order. And, oh yes, it will result in more money too—and for the right reasons.—D. Lowell Nissley, Director of Development, Hesston College.



Mennonite and Baptist leaders at Novosibirsk with MWC delegation. Paul N. Kraybill, general secretary, is third from left.

MWC group visits Karaganda, Novosibirsk in the USSR, extends invitation to Strasbourg

Hope, long delayed, came to fruition in Karaganda, USSR, on Sept. 16. A Mennonite World Conference delegation of four persons spent one day—all too short, but rich in joy and emotion—in that long closed city.

The delegation was comprised of Carl Brüsewitz, vice-president of MWC; Jacob Pauls, MWC executive committee member; Abram Enns, pastor of Enkenbach Mennonite Church; and Paul N. Kraybill, MWC executive secretary. This visit was part of a 12-day tour of the USSR. The visit followed upon invitation by the All Union Council of Evangelical Christians-Baptists, host for the official delegation.

After a three-hour flight from Moscow, the delegation arrived in Karaganda at dawn to be met by a welcoming party representing the Baptists, autonomous Mennonite Brethren, and Kirchliche Mennonite congregations. In spite of a disappointing delay which reduced the Karaganda visit from three days to one, it marked a special occasion. Our delegation was the first official church group to be granted permission to visit this city of 572,000 people.

The crowded schedule included a morning gathering with 100 local ministers and leaders. Lunch followed in the home of Heinrich Goertzen, Mennonite Brethren leader who was part of the MWC delegation from the USSR to the 1978 Tenth Assembly of MWC in Wichita, Kan.

The usual obligatory city tour was uniquely different. Instead of the typical landmarks and memorials, the delegation accompanied by 15 or 20 people toured the city's remarkable variety of churches. Visits remained brief but were concluded each time by singing together

before leaving the church building. The tour included the Mennonite, Pentecostal, Orthodox, Catholic, and Baptist churches.

Unfortunate scheduling problems necessitated two services to be planned in the evening. A joint Kirchliche Mennonite and Mennonite Brethren service was held in the Mennonite meetinghouse and a second service in the Baptist church. The service in the Mennonite meetinghouse began early at 6:10 so that two members of the delegation could give greetings there. They then went on to the Baptist church.

Twice during that day the delegation shared in a meal with the Mennonite and Baptist leaders after church services. These occasions provided opportunity for discussion, questions, fellowship, and sharing. Among others, Julius Siebert, elder of the Kirchliche Mennonite congregation, and Heinrich Goertzen, elder of the autonomous Mennonite Brethren congregation, participated in the discussion.

The Mennonite Brethren church in Karaganda is an autonomous congregation and is registered. Its membership totals 1,046. The Kirchliche Mennonite congregation, also registered, has a membership of 400. Both congregations meet in the same meetinghouse. Persistent efforts to secure permission to build a separate Kirchliche meetinghouse have been repeatedly refused. There is yet hope, however, that such an undertaking will become possible.

The Baptist church in Karaganda has a membership of 1,500 of which probably 70 percent are German-speaking. Many of these persons share a Mennonite Brethren background.

Jakob Fast, a member of the presidium of the All Union Council of Evangelical Christians, accompanied the MWC delegation on its visit.

Other visits by the delegation included Moscow, Kharkov, and Novosibirsk. The delegation's expressed intent and desire to visit Mennonite congregations was only partially realized. In addition to the two congregations and the two elders in Karaganda, contact was made in Novosibirsk with the Kirchliche Mennonite congregation. Bernhard Sawatsky, a member of the delegation to Wichita in 1978, serves here as elder. A visiting elder, Johann Schelenberg from Tokmak, was present which enabled contact with him as well.

Highlight of the tour was an opportunity to extend an invitation to the XI Mennonite World Conference to be held in Strasbourg in 1984. The executive committee of the MWC in its May meeting, 1982, authorized an invitation for four Kirchliche Mennonite representatives and four Baptist and Mennonite Brethren representatives.

Plans for this delegation of eight were discussed with the Council of Religious Affairs and the All Union Council. It seemed clear that such a delegation would be possible if the Kirchliche Mennonites were willing to seek the help of the All Union Council in arranging the joint delegation. However, the Council of Religious Affairs and the Baptist Union both confirmed that the Kirchliche congregations should make the selection of their four delegates.

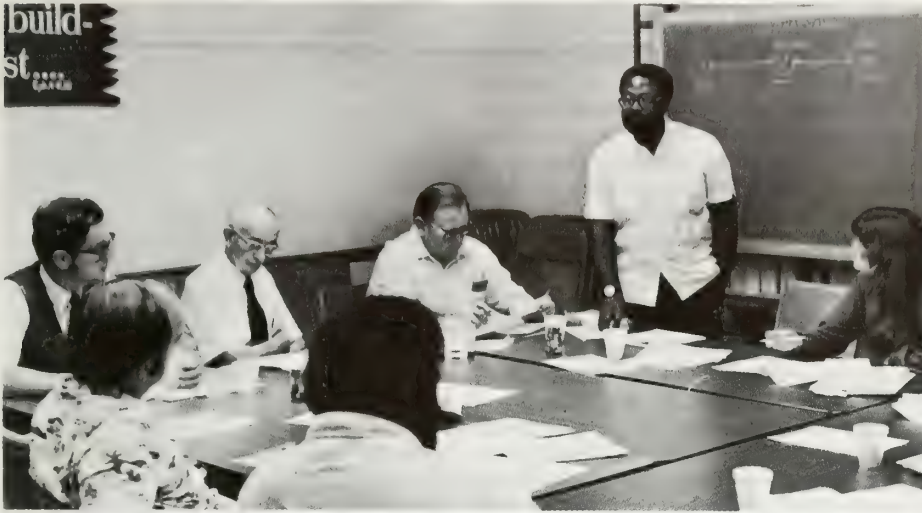
The delegation carried letters of invitation addressed to various representatives of the All Union and the Kirchliche Mennonite congregations. These letters were delivered personally in conversations with four Kirchliche Mennonite elders as well as with the Baptist Union in Moscow. The Kirchliche elders responded favorably to the invitation and the procedural suggestions.—Paul N. Kraybill

China-U.S. medical exchange underway

Xu Baoyuan, associate professor of internal medicine, and Lin Shang Qing, head of the department of cardiothoracic surgery at Chongqing Medical College, Chongqing, Sichuan, the People's Republic of China, were guests of honor at a welcome dinner arranged by the executive committee of the Mennonite Medical Association in Elkhart, Ind., Oct. 8.

A new medical exchange program, still in the experimental stages, calls for these Chinese medical professionals to spend two months in the U.S. In addition to their stay in Elkhart, they will visit centers in Michigan, Ohio, the Carolinas, Texas, and more. Most of their time, however, will be spent at the Norlanco Clinic, Lancaster, Pa., where R. Clair Weaver is serving as special host.

The exchange program calls for two American Mennonite doctors to go to China for a similar two-month period next year. Interested physicians may contact the association in Elkhart.



Pleas Broadus, standing, speaks with the IMPACT planning committee.

Alternative careers training program launched

The office of urban ministries of Mennonite Central Committee U.S. has launched a new program, IMPACT. This program is designed to provide minority and disadvantaged youth with an opportunity to develop their vocational skills and receive job training.

IMPACT, from inter-Mennonite program for alternative careers training, is directed by Pleas Broadus. "Without a job, only a few marketable skills, and virtually no resources, minority and other disadvantaged youth have historically looked to the military to train them for the future," explains Broadus.

"With IMPACT they will be able to receive nonmilitary job training, Christian support and nurture, and long-term career development opportunities through the cooperative efforts of our urban and rural Mennonite communities," says Broadus.

Through this program, minority and disadvantaged youth from urban areas receive vocational training in their home communities. They are then given on-the-job training at a rural Mennonite business to complete their 12-month involvement in the IMPACT program.

"At the end of their experience, our trainees will have acquired the skills needed to find long-term employment elsewhere as they pursue a career," notes Broadus.

Rural and urban IMPACT committees have been organized in several areas where people are already participating in the program. These committees are responsible to make arrangements for the schooling, training, and housing of the participants, as well as nurture and guide the youth when they are in the area.

Two persons are already participating in IMPACT. Noel Santiago of New Holland, Pa., will begin work on Oct. 18 at the MCC office as an assistant printing trainee. During this time he will also attend a local vocational school to study graphic arts.

John "Jr." Brock of New York City, will receive training as an automobile mechanic at

a vocational school in his home community for six months. In February John will work in the Souderton area as a mechanic-trainee for up to six months. Brock's church, Seventh Avenue Mennonite Church in the Bronx, will be making a contribution toward the costs of his training.

On Oct. 7, representatives from the IMPACT link communities of the Bronx, Souderton, and Philadelphia met together. "At this meeting," reports Broadus, "we shared our goals. Within the next two months, we hope to select four to six additional participants for IMPACT. As soon as we have the applications on hand, we can begin placing others."

Sylvia Horst, John Freed, and several other persons represented the "sending" communities of New York City and Philadelphia at the meeting. Henry Yoder and Sam Lapp from Souderton attended as "receiving" community representatives. Don Hedrick representing MEDA and John Fretz representing the Clayton Kratz Fellowship in Franconia also attended.

Supreme Court to hear mission board case

The U.S. Supreme Court has agreed to hear a case involving Mennonite Board of Missions and an Indiana businessman. The case was included in the 1982-83 docket agenda announced in several stages in early October in Washington, D.C., by the nation's highest court.

MBM was taken to court in Elkhart, Ind., in 1979 by a local businessman who wanted to "quiet the deed"—eliminate any claims—on property which he obtained through a tax sale. MBM held the mortgage and the owner had fallen behind in tax payments.

MBM had not been informed by the owner about the tax problems nor by Elkhart County

officials about the tax sale. So when Elkhart Superior Court ruled in favor of the businessman, MBM decided to appeal.

"It's a simple matter of justice," said John Sauder, MBM vice-president for administration and resources. "The money involved is minimal."

The Elkhart law firm of Slabaugh, Cosentino, Walker, and Shewmaker became interested in the case and offered to pursue it for MBM mostly at its own expense. The MBM board of directors gave its approval after careful consideration, including study of *The Use of the Law* statement adopted last year by Mennonite Church General Assembly.

Working in consultation with Notre Dame University Law School in nearby South Bend, the law firm took the case to the Indiana Court of Appeals and then to the Indiana Supreme Court. Both courts denied MBM's appeal. Last May the case was presented to the U.S. Supreme Court.

MBM's attorneys contend that certain aspects of the Indiana Tax Sale Statutes are unfair and that they violate the due process and equal protection clauses of the Fourteenth Amendment to the Constitution.

"A person with a significant property interest at stake, such as a mortgagee of record, should also receive at a minimum notice of a tax sale by mail," the attorneys wrote in their appeal to the Supreme Court. "Notice by posting at the courthouse and publication in a newspaper is deficient notice."

The attorneys note that states disagree on this issue. "The question raised by the Mennonite Board of Missions in this case," they told the Supreme Court, "presents this Court with the opportunity to finally resolve the conflicts among the various states."

Lancaster features quality musical event this weekend

Mennonite musicians from across the church will again serve as the speakers and instructors at the Annual Music Conference in Lancaster, Pa., Nov. 5 and 6.

The musical event will feature Esther Wiebe from Winnipeg, Manitoba, a composer and pianist; the Rosedale Quartet from Irwin, Ohio; Lon and Kathryn Sherer, Goshen, Ind., music professors at Goshen College who specialize in piano and strings; Ralph Alderfer, teacher and hymn leader from Salford, Pa.; and Jim Nafziger from Harrisonburg, Va., longtime member of the music group called "Daybreak."

Cosponsored by the worship and creative expression commission of Lancaster Conference and by The People's Place, the music conference begins at 7:30 p.m. on Friday, Nov. 5, at Lancaster Mennonite High School and continues until 4:15 p.m. on Saturday, Nov. 6.

Saturday night following the conference, the Harvest Music Festival will take place in the chapel at the high school.

Bethlehem 83, the heritage side of the planning

From Oct. 5 to 7, the historical committees of the Mennonite Church and the General Conference Mennonite Church met, conjointly and separately, to plan for the historical program elements of "Bethlehem 83," and for other aspects of our 300-year celebrations as Mennonites, 1683-1983.

The majority of the time was spent on program plans for Bethlehem 83, the name given to the conjoint MC/GCMC Assembly-Convention meetings to be held at the Lehigh University, Bethlehem, Pa., from Aug. 1 to 7, 1983.

Some aspects of planning were lodged with regional historical committees. What follows is a breakdown of a few of the more visible aspects of the 83 program, some of which are still in the proposal stages. (This report does not attempt to give a balanced view of Bethlehem 83, rather, it is slanted to include primarily historical perspectives.)

Tours. Seven different half-day historical tours from Bethlehem to the Eastern District and Franconia Conference area are being planned by Ray Hacker and others from the Mennonite Historians of eastern Pennsylvania.

Two different morning-through-afternoon tours to the Philadelphia area are being planned by Robert F. Ulle and Marcus Miller of the Germantown Mennonite Church Information Center. One tour will be more historical in nature, including Germantown and other early American-Mennonite sites; the other tour will focus upon urban Mennonitism: the Mennonite presence in Philadelphia.

Seminars. From the several dozen seminars planned for Bethlehem 83, four will concentrate on our historical past, and how our rich and varied heritage can help to undergird our current life together.

Historical and heritage interests of the Mennonite and General Conference Mennonite churches meet in eastern Pennsylvania. Front row: Ivan J. Kauffmann, Carolyn C. Wenger, John Oyer, Lorraine Roth, Winifred Paul, Joe Miller. Back row: Leonard Gross, Marcus Miller, Herta Funk, James Mininger, C. J. Dyck, Robert Kreider, Gerald Studer, Ken Loewen.



Story. Ours is a goodly heritage, rich in story, character, and the ups and downs of our own foibles. A handful of historical vignettes will be laced throughout the days of meeting, including the evening worship period, to remind us of the varying experiences we have needed to face and respond to. There may also be a longer block of time for "open-mike story," to be recorded, and so become part of our historical record.

"The Plow and the Sword." A half-hour drama with music has been composed by Harold Moyer (lyrics by Elaine Rich and *Ausbund* translations by Joanna Andres). This will be presented once during the Thursday evening service and once to the youth convention on Saturday. The setting is a home during the violent era of American revolution.

The other half-hour of Thursday evening program will center in historical awareness, celebration, and current commitment to the best of our past, with the prayer that God continue to be with us.

Other music. A tricentennial celebration calls for creative efforts in the arts, both the graphic and other forms. The call has gone out for new hymns—text and/or music—ranging as broadly as the Mennonite Church is wide in its composite experience. Some 16th-century hymns have been placed into loose English translation and are available for artists and poets, for versification and musical composition (those interested should write to Mary Oyer, Goshen College, Goshen, IN 46526).

Any new hymns which are created will be considered for use in a Bethlehem 83 publication.

Heritage day. On Saturday, the youth convention is planning a heritage day, under the direction of the youth coordinators, Lois

Bergen, Jo Bontrager, and David B. Miller.

Conference historians. Tentative plans call for a meeting of conference historians for reorganization, calling all conferences to develop a spot in their structures for the position of conference historian, and naming a person to carry the task. An informal workshop is also being planned.

Germantown. Our longest continuing North-American witness was given birth at Germantown, Pa. Current efforts of the Germantown Mennonite Church Corporation not only are helping to ensure an ongoing witness of a stone building, but also the spiritual presence of a gathered community in that meetinghouse, and a concomitant outreach. The Germantown Corporation meeting on Oct. 9 laid a firm groundwork for 1983 plans, meshing with Bethlehem 83 needs. Marcus Miller, with Robert F. Ulle, are heading up this part of our historical witness, going back exactly three hundred years into history at that very spot—which suggests that Melvin Gingerich was correct in naming Germantown "the Mennonite gateway into the New World."

Observations. A spirit of oneness prevailed during the '83 Conjoint Planning Committee work at Harleysville, Pa., from Sept. 28 to 29, where the historical committees were commissioned to plan for and carry the historical dimension of Bethlehem 83. The same common faith was in evidence during the conjoint Heritage Committee (GC) and Historical Committee (MC) meetings at Lansdale, Pa., on Oct. 6. The solid work of local eastern Pennsylvania historical groups completes the circle of those who together will proceed to help North American Mennonites understand and sort out our past, and respond faithfully to current paths down which the Lord of the church takes us.—Leonard Gross, Mennonite Church archivist and historian

Schmucker sentenced

Mark Schmucker, a 22-year-old Goshen College student was sentenced on Oct. 19 by Federal District Court Judge Ann Aldrich in Cleveland to three years probation and ordered to pay a \$4,000 fine for violating the Military Selective Service Act.

Schmucker must spend the first 24 months of his probation in alternative service at a home for retarded adults as one of the conditions outlined by Judge Aldrich. He reported on Oct. 26 to Emmaus House, which serves 125 severely and profoundly retarded adults in Marthasville, Mo.

How did the judge decide to assign Mark to Emmaus Home? According to information gathered by Edgar Metzler, Margaret Schultz said that the judge had somehow gotten in contact with Robert Baylor, director of chaplains for a seven-hospital association in the Chicago area, the evangelical hospital association. Baylor went to seminary at Eden



Mark Schmucker

Seminary, in Webster Grove, Mo., and had learned to know about Emmaus Home at that time.

He had called Emmaus Home and found out they would be willing to accept Mark and then reported it back to the judge. After that, Judge Aldrich called Margaret Schultz and talked to her about the possibility of Mark being sentenced to Emmaus Home.

Schultz reports that "the judge seemed concerned about making sure that the sentencing was right for Mark, that there would be significant work with good supervision, but also that it not be too harsh or too confining and that he would be able to go home for Christmas."

Following the phone call, the home was visited by the federal probation officer from St. Louis and he reported favorably.

Schmucker will be allowed to leave the premises of Emmaus House only with the permission of both his probation officer and supervisor there. Also, he may not accept academic credit from any institution for his service there.

Judge Aldrich added, "This court specifically does not make your registering for the draft a condition of your probation. This court believes that such a condition would insult what this court believes to be an honest religious conviction on your part."

The judge concluded, "The court is confident that you will well and honorably serve your sentence, which is a consequence of a course of action which you have freely chosen for yourself. The prayers of many of us are with you."

Schmucker commented that he "was relieved when he heard the word 'probation'" from the judge. He said that he "didn't know what to expect" as a sentence and was "afraid of having to serve in prison."

Although he will begin serving his sentence, Schmucker has decided to appeal the case because "the issues of freedom of religion and selective prosecution are the most important in this situation and could be dealt with more directly in a higher court."

Don Blosser, assistant professor of Bible at

Goshen College, explained that the appeal is a test of "the crucial issues involved," but it is not an appeal of Mark's sentence.

Blosser and Schmucker's parents, Arden and Anna Belle Schmucker of Alliance, Ohio, voiced their relief in the way the judge chose to deal with the sentence.

Blosser commented, "There are two things we are grateful for—Mark was not given a prison sentence and he was not required to register."

Mrs. Schmucker told reporters that "alternative service was a pleasant surprise" for herself and her husband. She said it "will provide a good experience for Mark."

Mark feels his position is "compatible with the Mennonite tradition." He is aware that his stand will make some Mennonites uncomfortable but feels he had to do what was right for him.

Regarding his appeal, Schmucker makes it clear that his interest lies with the principles involved and not a revocation of his sentence. He plans to serve out his two years of service at Emmaus House whatever the results of the appeal. And the principles have to do with the free exercise of religion and freedom of speech: "purity of motive" and explanation of motives for nonregistration were ruled as irrelevant.

A fund for support of conscientious non-cooperators, and a review of the church's position

Some members of the Mennonite Church are now facing the "costly discipleship" anticipated by the 1979 Mennonite Church General Assembly statement "recognizing the validity of noncooperation as a legitimate witness."

Persons who want to help assuage the legal costs of these conscientious objectors will be able to do so through a "Fund for Support of Conscientious Non-Cooperators."

Mark Schmucker, member of the Beech congregation, Louisville, Ohio, was sentenced on Oct. 19 to two years alternative service and a \$4,000 fine. Other young men of our church face prosecution in the near future.

Guidelines for the fund will be determined by the board of directors of the Mennonite Board of Congregational Ministries at their regular meeting, Nov. 5-6, 1982, in Elkhart, Ind. The fund will receive tax-deductible contributions for assisting in payment of expenses incurred by nonregistrants for legal fees, appeal costs, and fines. The fund will be coordinated with the MCC U.S. Peace Section fund which is available as a backup to constituent groups. Contributions may be sent to the Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515, designated for the Fund for Support of Conscientious Non-Cooperators.

The Mennonite Church has always advocated nonconformity to a spirit of militarism and military service. Conscientious objection with alternative service, once recognized by the government, has been supported as the church's position for faithful discipleship.

In February 1980, soon after President Carter proposed registration, the General Board of the Mennonite Church reviewed the various options and advised draft age members to register, but write on the form some record of their conscientious objector beliefs. At the same time the board pledged "to stand with all our young people in their expression of discipleship."

The present procedures do not allow a claim of conscientious objection at registration, but only after a notice for induction into the armed services is received. This condition, along with continuing preparations for war, even in so-called peacetime, has led some young men to the conviction that they cannot cooperate with even the first step toward military service.

In 1969, at Turner, Ore., the Mennonite Church General Conference recognized "the validity of noncooperation as a legitimate witness," and in 1979 the General Assembly at Waterloo, Ont., reaffirmed this position, also "pledging the offices of our church to minister to young people . . . in any eventuality they may incur in costly discipleship."

"Today that eventuality is a reality," notes Edgar Metzler, peace and social concerns staff person with MBCM. "The test of our nonresistant faith today rests most heavily on our young men as they approach their eighteenth birthday. They deserve the prayer and support of us all."

"We can rejoice that so many of these younger Christians, both those who register and those who do not, are giving serious thought to their decision, so that it will reflect their commitment to the way of Christ. In this they are setting an example for all of us, that we might give as prayerful attention to the ethical decisions that confront us."

Moroccans respond to radio programs

Three Christian radio programs beamed each week into the staunchly Muslim country of Morocco in North Africa are getting good response, according to Mennonite missionaries Herman and Mary Ann Hartzler. They reported on their work recently during a three-month furlough in North America.

The Hartzlers are workers with Gospel Missionary Union in Malaga, Spain, where GMU has a media center. They are also overseas mission associates with Mennonite Board of Missions.

"We get 100-150 letters per month," Herman said. "That's pretty good when you consider that only 20 percent of the Moroccan people can read and write."



Ted Engstrom and a seminar participant.

"Time is the great equalizer ... the most valuable commodity we have," Ted W. Engstrom said in a leadership seminar held on Oct. 8 at Eastern Mennonite College and Seminary. The interdenominational gathering of some 100 persons, mostly pastors, heard Engstrom, president of World Vision International based in Monrovia, Calif., outline basic principles of time management. He was at the college and seminary to address the annual meeting of the Associates in Discipleship, a support group, on the theme, "The Making of a Christian Leader."

Robert and Margaret Richer Smith were installed and licensed as copastors of the First Mennonite Church in Indianapolis, Ind., on Oct. 10. Don Blosser, acting Ind.-Mich. Conference pastor, brought the message on being "Co-workers in the Kingdom with Christ," and focused on the question, "How can we be a faithful people of God?" Members of the congregation participated in a litany of installation and a laying on of hands. The service also included a puppet play for the children on hearing God's call. The search committee chairperson shared about the congregation's process in calling Robert and Margaret, and the new pastoral team shared about their process of being called. The service was a celebration of God's leading. Robert and Margaret are both graduates of Goshen Biblical Seminary. Robert previously taught at Rockway Mennonite Collegiate in Kitchener, Ontario, and Margaret served on the pastoral team in Normal, Ill.

Persons with program suggestions or questions regarding youth involvement in Bethlehem 83, the conjoint assembly of the General Conference and Mennonite churches are invited to write Jo Bontrager, coordinator, Bethlehem 83 Youth Gathering, Box 1245, Elkhart, IN 46515-1245, or call (219) 294-7536.

Jim Amstutz, Mennonite Central Committee Peace Section U.S., advises that the comment period for the newly proposed alternative service regulations has been extended to Nov.

30. For a copy of the regulations issued on Sept. 30 and a brief analysis contact MCC U.S. Peace Section.

An ordination service for Steve Heatwole as pastor took place on Sunday, Sept. 19, in the Springs Mennonite Church, Springs, Pa. The ordination was in charge of Paul Lederach, chairman of the Allegheny Conference Leadership Commission. Wallace Jantz, Rocky Mountain Mennonite Conference minister, spoke on the subject "The Enabler of God's People." Steve is married to the former Bonnie Thomas and they have a one-year-old daughter.

"Ethical and Stewardship Dimensions of Rising Health Care Costs" will be the theme of the July 28-31, 1983, conjoint Mennonite Medical Association and the Mennonite Nurses' Association Convention. To be held at the Laurelville Mennonite Church Center, near Mt. Pleasant, Pa., the convention will utilize the findings of a major study already in process.

The 10th annual Shenandoah Valley Hymn Festival will be held in the Eastern Mennonite College auditorium, Harrisonburg, Va., on Nov. 21 at 7:00 p.m.

Ervin R. Stutzman began employment on Sept. 1 as associate secretary in the home ministries department at Eastern Mennonite Board of Missions, Salunga, Pa. He replaces Nathan Showalter who is leaving Eastern Board to engage in church founding in the Boston area of Massachusetts and to pursue further studies. Stutzman will be responsible for church development and will serve as adviser to new fellowships. He will also serve as personnel coordinator for the department.

Approximately 850 students have registered for fall term courses at Conrad Grebel College. This represents a record enrollment for the college for any one term and is almost 200 above the enrollment of the fall 1981 term. Major growth areas are in history, religious studies, sociology, and music. Music represents more than half of the teaching activity at the college. Also, "an increasing number of students are registering in correspondence courses provided by the college. It seems to be a real growth area," reports academic dean Rodney Sawatsky. The Conrad Grebel residence is also filled with 116 students and many more applicants than could be accepted for the term. In addition the college services 90 associate students. These are students who live off campus but share in college activities and programs throughout the year. The college becomes a home base for these students when they are on the University of Waterloo campus.

In May Mennonite Central Committee shipped 1,000 tons of wheat to Bangladesh in response to food shortages there. This wheat has been used in a variety of food-for-work

projects at four locations. In Sibaniapur, a small village in Comilla district, MCC provided 270 tons of wheat to the residents there who repaired roads and dug canals. "The village contains 300 landless poor families who earn their daily wages as hired laborers," reports Ruhul Amin, project development officer with MCC in Comilla. "Due to the crisis of food it was really hard to find work and survive in the present situation."

Mennonite Central Committee and Eastern Mennonite Board of Missions and Charities (EMBMC) cosponsored a reentry retreat from Oct. 8 to 10. "For years," notes Norma Johnson, MCC's director of personnel development, "MCC and EMBMC have had orientations to prepare workers for the changes they will face when beginning an overseas assignment. Now we are sponsoring reentry retreats to prepare persons for the changes they will face when ending an overseas assignment and returning home." Forty-three workers returning from assignments with EMBMC and MCC in 15 countries participated in the retreat.

Special meetings: Roy D. Kiser, Stuarts Draft, Va., at Marion, Pa., Nov. 14-19. Ivan E. Yoder, Belleville, Pa., at Red Top, Bloomfield, Mont., Oct. 31-Nov. 3; at Lakeview, Wolford, N.D., Nov. 7-14; at Springs, Pa., Nov. 17-21. Mahlon O. Miller, Morton, Ill., at Arthur, Ill., Nov. 14-17. William R. Miller, N. Liberty, Ind., at Broken View, Broken Bow, Neb., Nov. 12-14. Kenneth Martin, Brewton, Ala., at Bosslers, Elizabethtown, Pa., Nov. 19-21.

New members: Alan Lederford by baptism at Swamp Mennonite Fellowship, Quakertown, Pa. Shirley Andrews by confession of faith at Trinity Mennonite, Morton, Ill.

Change of address: The telephone number for Ivan E. Yoder, Belleville, Pa., is (717) 935-2526; if no answer, call (717) 667-6333. Harley Wagler, from Bulgaria to Salunga, PA 17538. Leon Miller from Germany to Virginia Beach, Va. (until Nov. 17). Marlin and Mary Yoder from Swaziland to Elizabethtown, Pa. Wilbur and Lois Erb from Steelton, Pa., to 29 Narara St., Bayside Estates, Fassifern NSW, Australia 2282. Esther Becker from Manheim, Pa., to university in Addis Ababa.

\$318,495

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$318,495.87 as of Friday, Oct. 22, 1982. This is 42.5% of the total needed. Contributions have been received from 325 congregations and 178 individuals. Individual gifts represent \$64,307.62 of the total.

Goal: \$750,000

readers say

Thank you Robert Kreider for your "Sunday Sabbathical" report (Oct. 12). We had some firsthand experience with one of the more subtle characteristics of television. Some years ago my husband and I disassembled a somewhat historically significant small Victorian House. It was slated for demolition to make room for a shopping center. A TV news crew deemed this event worthy of coverage. This two-to-three-minute segment was run several times as a news item. During the six years since then, we have been amazed at the number of people throughout the state who have recognized us and want to talk about our project. The point I wish to make is that what we did appears to be important to them because it was shown on TV. What does this say about how much more weight we may be giving to things said by preachers and others because they're on TV?

Some eight years ago it seems we were led to "purge" TV from our home. At the time we didn't recognize this as the Spirit's nudging—just a growing awareness of how limited conversations that are confined to commercial breaks can be....—**Cathryn R. H. Passmore, Corvallis, Ore.**

How we do appreciate the *Gospel Herald*! We look forward to each new issue and depend on it to keep us informed of the news and thinking of our church. Thank you for all the dedication and effort you put into its publication.—**Carolyn Holderread Heggen, Albuquerque, NM**

Your editorial "Sex and Violence" in the Sept. 14 issue is one of the best Christian statements I have read on the subject.

It states very well the human condition, our culture's position on it, and the New Testament position. I like your last sentence, "We are invited to follow him [Jesus]." That is the decision—the call—the clarity in the midst of so much confusion.—**Carol Steiner, Evanston, Ill.**

In Edith M. Witmer's obituary in the July 27, 1982, *Gospel Herald*, no reference was made to her authorship of one of the well-loved Mennonite hymn poems, "Teach Me Thy Truth, O Mighty One," *Life Songs* #2 (1938), No. 301; and *The Mennonite Hymnal* (1969), No. 438.

During the past decade Carolyn and I enjoyed visiting with Edith on a number of occasions, and heard firsthand her account of the origin of this hymn: as a former member of the Goshen College faculty she thought the college should have a hymn to go with its motto. Goshen's motto, "Culture for Service" prompted Edith to end each stanza of her hymn poem, "In service, Lord, for Thee."

We have relatively few good hymn poems written by Mennonites, but I consider Edith's contribution to hymnody to be one which will stand the test of time.

She has now realized the translation about which she wrote in stanza four:

Grant me Thy grace for every task
Until Thy face I see,
Then ever new shall be that joy
In service, Lord, for Thee.

I sincerely hope that our good brothers and sisters of the Lititz Mennonite Church sang Edith's hymn at her funeral.—**Roy D. Roth, Harrisonburg, Va.**

A few weeks ago, we finally received a copy of the July 13 *Gospel Herald* which contained our article "Americans and War: A View from Laos." Noting what had been cut from our original article, we felt compelled to make a few comments.

As edited by *Gospel Herald*, our article seemed to imply that all true peacemakers will engage in war-

tax resistance. Certainly we were urging Christians to seriously consider making some type of witness with their tax return. Our original article acknowledged, however, that this could take many forms. Some people may choose to live with an income below the taxable level while others may wish to enclose a letter of concern with their tax return. Some may withhold a symbolic amount while others withhold all of their taxes.

Yet, none of these actions can be the whole of peacemaking. Rather, as we stressed in our original submission, peacemaking is a total way of life which embraces our troublesome next-door neighbor as well as those whom our country defines as "enemy." Further, as we seek to prevent suffering caused by North American militarism, we must also turn to those in our communities who have been cut off from help by our nation's preoccupation with defense "needs."

Finally, all of our actions must spring from our Christian faith. We cannot work for peace out of guilt or a desire for personal innocence. Instead, what we do, we do joyfully as a positive witness to life, to wholeness, and to our faith in God who loves all people, irrespective of human barriers.—**Titus and Linda Peachey, Laos**

There are a number of misleading figures in Ivan Kauffman's study of "Mennonite Church Giving—1981" as published in your Sept. 14 issue.

The statement that Mennonites are contributing an estimated 5 percent of their income for the work of the church through the congregational treasurer is clearly incorrect. This figure is arrived at by taking *per member* contributions averages and *per capita* income averages. The former base does not include children who are not baptized members, while the latter base does. The result is to overstate vastly the percentage of income given through the church. A figure of between 3 and 3½ percent would surely be more nearly accurate.

Another problem is the listing of raw Canadian and U.S. giving figures without including a conversion factor. The Canadian dollar is currently worth about 80 cents U.S. To lump U.S. and Canadian dollars together indiscriminately in compiling overall totals produces meaningless overall totals. It also leads to invalid comparisons when Canadians are reported as giving an average of \$552 per member and the U.S. \$482 per member, without explaining that the Canadian figure is in Canadian dollars. (The Mennonite Church is certainly not alone among Mennonite conferences and agencies in its practice of publishing misleading financial figures because of failure to differentiate between the two currencies.)

Despite my quarrel with the way some of the figures were compiled, I heartily endorse Ivan Kauffman's conclusion that "we need to challenge one another to greater dedication to Christ, a more simple lifestyle, and joyful, sacrificial giving to the work of the kingdom."—**David Shelly, assistant editor, Mennonite Weekly Review.**

Ivan Kauffman responds

David has recognized the two areas in the report that need improvement. The first is that of using *per member* figures and comparing them with *per capita* income averages. In composing figures with different components the result is not accurate, and in this case the estimated percent of income contributed through the congregation is more generous than it actually should be. It is difficult to secure the kind of data that could make the comparison more accurate. Since we have been following this procedure for a number of years, the comparison from one year to the next is still helpful and does give a picture of the trend over the period of a number of years.

The second area has to do with mixing Canadian

and American dollars in the report. This could be changed to all American dollars in the report without too much difficulty. If the average per member giving of Canadians were stated in American dollars at the 20 percent exchange rate discount it would be \$442.00 per member (American dollars) instead of \$552.00 (Canadian dollars).

I appreciate the suggestions from the constituents for improvement of the annual financial report. I'm ready to make changes that will enhance its usefulness.—**Ivan Kauffman, general secretary, Mennonite Church General Board.**

Daniel Hertzler, in his October 5 editorial on the school prayer issue, makes several interesting observations, and his personal anecdote illustrates well the problems inherent in the two traditional ceremonies of flag saluting and official praying. But he has unfortunately overlooked several very important aspects of this discussion. First, his listing of groups opposed to the recent proposed prayer amendment makes it appear that the opposition was non-Christian.

In fact, however, most major Protestant denominations, some Roman Catholic groups and spokespersons, and many others are on record against the Helms amendment and similar efforts. We Anabaptist-Mennonites should be grateful for the leadership taken on this matter by the perennial advocates of religious freedom such as the Baptist Joint Committee on Public Affairs.

Second, Hertzler rightly notes several reasons for opposition to public classroom prayers: the danger of civil religion and the possible coercive effect on dissenting children. But there are two other major considerations—one legal, the other religious. The legal question of course has to do with the long tradition of government neutrality with respect to religion, which has enabled the flourishing of voluntary religion in America, to a degree unparalleled in history or in other lands.

Supporters of religious liberty have been dismayed by the current furor of the so-called "religious right" on this issue. Their oft-expressed claim that the alleged moral decline in America dates from the 1962 and 1963 Supreme Court decisions (which banned officially sponsored spoken prayers and ceremonial Bible reading) is ridiculous in light of the facts. The Supreme Court, as is often the case, was simply confirming an existing situation by a judicial pronouncement. According to church historian Martin Marty, in 1960 only 11 percent of public school pupils in the Midwest participated in such religious exercises. That was in the so-called "Bible Belt." In Ronald Reagan's far West, the figure was just 2 percent.

But for those of us who want to take the Bible seriously, the basic question is a religious one. Why should a follower of Jesus even think of wanting to impose prayer on a mixed public gathering? Prayer belongs in the closet (Mt. 6:5-6) and in the assembly of believers.

The truth is that prayer—genuine prayer—has not been banned from the schools. Both teachers and pupils can surely find enough unstructured moments throughout the day to voice silently their praise or petition.

Finally, I want to connect these remarks to the comments from James R. Hess (Readers Say, Sept. 7). The issue of compulsory religious exercises in schools was indeed of national concern for a long time before the 1962 Supreme Court decisions. Any review of church-state matters in American history reveals numerous legal efforts at both local and state levels, since the mid-19th century. Many of these cases were brought by sincere Christian persons who recognized the problems of state-mandated religious ritual.

Hess's concern about Delton Franz and the MCC

Washington office overlooks an important distinction. It is ethically appropriate to ask a public official to consider the claims of Christ, and to act in accord with the biblical vision of justice and shalom (Acts 24:24-25). It is wrong, however, to ask that official to impose Christian worship on others, or to participate in a prayer that is not really an expression of that individual's own commitment.—**John R. Burkholder**, Dallas, Tex.

During the months between sending you my articles and their publication (Oct. 5 and 12), I used the content in a number of workshops. Some corrections and additions are needed beyond those your readers will make!

In the Oct. 5 article, growth into the stature of Christ is not only in character but also in mission, not only individually but also as a body. The congregation grows into the fullness of Christ in character and as a fully gifted organism to do ministry.

In the Oct. 12 article, the material on "servant" is in the New Testament and should be further limited by "The word *diakonos* occurs 21 times in Paul's writings." It is important to note the use of a given word by a particular writer.

Also, in the tasks of the elders two additions should be made. In task 2, the elders also oversee worship. They will also train people to lead in worship. In task 5, the elders also facilitate the congregation in leadership selection.—**Harold E. Bauman**, Elkhart, Ind.

births

Beale, Rex and Linda, Streetsboro, Ohio, seventh child, third daughter, Rachel Ann, Aug. 23.

Becker-Hoover, L. Merlin and Eileen (Becker), Goshen, Ind., first child, Anna Marie, Oct. 4.

Bumstead, Daniel and Regina (Reeser), Logsdan, Ore., second son, Jacob Christian, Aug. 6.

Gerber, Tim and Michelle (Lehman), Kidron, Ohio, first child, Alexis Nichole, Oct. 10.

Hershberger, Marvin and Ruth (Raber), Baltic, Ohio, second daughter, Laura Denae, Sept. 24.

Jones, Robert and Ondrea (Gindlesperger), Hollsopple, Pa., second son, Ryan Keith, Oct. 7.

Krahn, Tim and Marcia (Birkey), Pekin, Ill., third child, Karsten Levi, Sept. 7, 1982.

Longacre, Paul, Jr., and Mary (Frederick), Quakertown, Pa., first child, Dawn Marie, Sept. 20.

Miller, Marcus and Beth (Peachy), Philadelphia, Pa., first child, Erin Rene, Sept. 19.

Riggins, Ronald and Beverly (Weaver), Washington, Ill., third child, second son, Ryan David, Oct. 12.

Schwartzendruber, Brian and Debbie (Zehr), New Hamburg, Ont., first child, Randall David, Oct. 2.

Shirk, Maynard and Alice (Hess), Denver, Pa., second child, first son, Peter Mahlon, Sept. 11.

Troyer, Syl and Betty (Hershberger), Dover, Ohio, third child, second daughter, Krista Joy, Sept. 11. (One daughter deceased.)

Zinger, Gary and Sandra (Heath), Springfield, Ohio, fifth child, third son, Seth Daniel, Aug. 30.

marriages

Anderson—Cartwright.—Randy Anderson, Belvidere, Ill., and Debbie Cartwright, Sarasota, Fla., Bay Shore cong., by Paul R. Yoder, Sr., and Sherm Kauffman, Aug. 28.

Augsburger—Phillips.—Sam Augsburger and Beth Phillips, both of Harrisonburg, Va., Harrisonburg cong., by Fred Augsburger, May 30.

Coblentz—Swantz.—Alvin Leon Coblentz and Karla Denise Swantz, both of Kalona, Iowa, Lower Deer Creek Mennonite Church, by Dean Swartzendruber and Orié Wenger, Oct. 9.

Clark—Godshall.—Danni D. Clark, Newport

News, Va., Huntington cong., and Linda E. Godshall, Newport News, Va., Providence cong., by Ernest M. Godshall, Gerald Showalter, and Jonathan Kanagy, Oct. 9.

Eby—Gluba.—Doug Eby, Harrisonburg, Va., Harrisonburg cong., and Karyn Gluba, Harrisonburg, Va., Trissels cong., by Samuel Janzen, Aug. 7.

Eicher—Busboom.—Jon Eicher, Milford, Neb., Beth-El cong., and Jo Ann Busboom, Lincoln, Neb., Lutheran Church, by David Bringman and Ed Wenger, Oct. 1, 1982.

Gerber—Harnish.—Joseph Arthur Gerber, Dalton, Ohio, Kidron cong., and Carol Suzanne Harnish, Eureka, Ill., Roanoke cong., by Bill Detweiler and Robert Harnish, Oct. 9.

Gingerich—Bell.—Rick Gingerich, Kokomo, Ind., Howard-Miami cong., and Jeanne Kay Bell, Galveston, Ind., Baptist Church, by Henry Hawkins, Oct. 2.

Good—Weaver.—Jacob H. Good, Reading, Pa., South 7th Street cong., and Elaine Weaver, Reinholds, Pa., Church of the Brethren, by Clarence B. Horst, Sept. 11.

obituaries

Leaman, Nettie A., daughter of Amos and Susan (Rohrer) Hershey, was born in Leacock Twp., Pa., Apr. 28, 1890; died at the home of her daughter, May 7, 1982; aged 102 y. She was married to Elmer D. Leaman, who died May 20, 1934. Surviving are 2 daughters (Elva Spence and Reba Herr), one son (Irvin D. Leaman), 9 grandchildren, 30 great-grandchildren, and 14 great-great-grandchildren. She was preceded in death by one daughter (May), one son (Hershey), 3 brothers, and 4 sisters. She was a member of Paradise Mennonite Church, where funeral services were held May 11, in charge of Clair Eby, Harold Book, Melvin Barge, Carl Spence, and Fred Martin; interment in Paradise Cemetery.

Oswald, Robert Lee, son of Aaron C. and Mattie K. (Belle) Oswald, was born in Beemer, Neb., Feb. 26, 1920; died of cancer at Corvallis, Ore., Sept. 25, 1982; aged 62 y. On Sept. 17, 1950, he was married to Alice Schrock, who survives. Also surviving are 2 daughters (Anita—Mrs. Gene Sauder and Mary Alice), one son (David), 3 grandchildren, one brother (Warren), and 2 sisters (Helen Gerber and Mary Oswald). He was a member of Fairview Mennonite Church, where funeral services were held Sept. 27, in charge of Roy E. Hostetler and Clarence Gerig; interment in Fairview Church Cemetery.

Stoltzfus, Mary, daughter of Samuel and Salinda (Mast) Glick, was born in Churchtown, Pa., Oct. 22, 1904; died at her home in New Holland, Pa., Sept. 15, 1982. On Dec. 25, 1926, she was married to Job Stoltzfus, who survives. Also surviving are 5 sons (Wayne G., Merle G., Melvin G., Nathan G., and Harold G.), one daughter (Ruth M.—Mrs. John Benner), 4 sisters (Mrs. Lena Musser, Sarah—Mrs. Elmer Stoltzfus, Lydia—Mrs. David Lapp, and Minnie—Mrs. Roy Stoltzfus), and 2 brothers (John and Roy Glick). She was a member of Conestoga Mennonite Church, where funeral services were held Sept. 18, in charge of Nathan Stoltzfus, Harvey Z. Stoltzfus, and Christ Kurtz; interment in Conestoga Cemetery.

Swartz, Wanda, daughter of Grover and Tessie Baugher, was born in Harrisonburg, Va., Nov. 24, 1920; died of cancer at Sarasota, Fla., Sept. 12, 1982; aged 61 y. On Dec. 6, 1941, she was married to Ernest F. Swartz, who survives. Also surviving are 4 daughters (Jane Keener, Karene Zimmerman, Helen Mast, and Sharon Maust), 3 sons (Ernest M., Stanley, and Richard Swartz), 5 brothers (Paul, Olen, Harold, Grover, and Daniel Baugher), and 3 sisters (Tessie Curren, Mary Baugher, and Martha Bodkin). She was a member of Bahia Vista Mennonite Church, where funeral services were held Sept. 15, in charge of Stanlee D. Kauffman and John Shenk; interment in Palms Memorial Park.

Harnish—Schumacher.—Richard Harnish, Eureka, Ill., Roanoke cong., and Annette Schumacher, Champaign, Ill., First Mennonite cong., by Robert Harnish, July 24.

Hernley—Yoder.—Steven W. Hernley and Pamela J. Yoder, both of Goshen, Ind., Berkey Avenue Fellowship cong., by Art Smoker, Sept. 25.

Kauffman—Beachy.—Stanlee D. Kauffman and Marcia Fern Beachy, both of Sarasota, Fla., Bahia Vista cong., by Marvin L. Miller, Sept. 24.

Livengood—Diem.—Thomas G. Livengood, Lancaster, Pa., Mellinger cong., and Brenda S. Diem, Annville, Pa., Gingrich cong., by James R. Hess, Oct. 9.

Miller—Miller.—Gregory Miller and Sue Miller, both of Sarasota, Fla., Bahia Vista cong., by Stanlee D. Kauffman, Sept. 18.

Miller—Martin.—Merle Laverne Miller, Kalona, Iowa, Lower Deer Creek cong., and Linda Jean Martin, Anamosa, Iowa, United Methodist Church, by Robert K. Yoder and Keith Hamilton, Sept. 25.

Moens—Springer.—Mike Moens, Eureka, Ill., Catholic Church, and Peggy Springer, Eureka, Ill., Roanoke cong., by Robert Harnish, June 26.

Swartzendruber, Earl, son of Shem and Nancy (Marner) Swartzendruber, was born in Clarion, Iowa, June 15, 1901; died of a heart attack at Henry County Health Center, Mt. Pleasant, Iowa, Oct. 10, 1982; aged 81 y. On Mar. 3, 1925, he was married to Mary Roth, who survives. Also surviving are one daughter (Miriam—Mrs. Marvin Sweegart), one son (Ray), 15 grandchildren, and 19 great-grandchildren. He was preceded in death by one daughter (Marie), and 3 sons (Max, Dale, and Don). He was a member of Pleasant View Mennonite Church, where funeral services were held Oct. 13, in charge of Eugene Garber and Glen Richard; interment in Sugar Creek Cemetery.

Swartzendruber, Lee R., son of Shem and Nancy J. (Marner) Swartzendruber, was born in Johnson Co., Iowa, Jan. 22, 1893; died at Pleasantview Home, Kalona, Iowa, Sept. 12, 1982; aged 89 y. On Jan. 23, 1923, he was married to Emma Wyse, who died Dec. 16, 1968. Surviving are 3 daughters (Arlene—Mrs. Paul Troyer, Dorothy—Mrs. Cleo Gingerich, and Wilma—Mrs. Wallace Knepp), 10 grandchildren, 4 great-grandchildren, one sister (Salina—Mrs. Milo Stutzman), and 3 brothers (Omar, Herbert, and Earl). He was a member of Bethel Mennonite Church, where funeral services were held Sept. 15, in charge of Oliver Yutzy; interment in Sugar Creek Cemetery.

P. 750 by author; p. 753 by Michael Johnson; p. 756 by Randy Shenk.

calendar

Mennonite Board of Missions, Nov. 3-6
Mennonite Board of Congregational Ministries, Elkhart, Ind., Nov. 5-6
Illinois Conference fall meeting, First Mennonite Church of Morton, Nov. 5-6
Gulf States Fellowship delegate body, Poarch Community Church, Atmore, Ala., Nov. 6
Atlantic Coast Conference Missions Rally, Nov. 6
Mennonite Economic Development Association, Winnipeg, Manitoba, Nov. 11-14
Franconia Conference fall assembly, Franconia, Pa., Nov. 13
Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 18-19
Mennonite Church General Board, Lombard, Ill., Nov. 18-20
Northwest Conference fall meeting, Nov. 19-21
Southwest Conference annual meeting, Mt. View Men. Ch., Upland, Calif., Nov. 25-26
Mennonite Board of Education annual meetings on Mennonite education, Chicago, Ill., Nov. 30-Dec. 4
Mennonite Board of Education Board of Directors, Chicago, Ill., Dec. 2-4
Ministers' Week, Eastern Mennonite Seminary, Harrisonburg, Va., Jan. 17-20
Pastors' Workshop, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 24-28
Mennonite Central Committee U.S. annual meeting, Harrisonburg, Va., Jan. 27, 1983
Mennonite Central Committee annual meeting, Harrisonburg, Va., Jan. 28-29

More illegal refugee sanctuaries planned by churches in Midwest

Churches in Milwaukee and Madison, Wis.; and Minneapolis and Carbondale, Ill., may establish sanctuaries for illegal Salvadoran refugees, says David Chevrier, whose Wellington Avenue United Church of Christ in Chicago has sheltered seven refugees since late July. Mr. Chevrier, who has been in touch with clergy and laity in these cities, said the idea of establishing sanctuaries was suggested to them by publicity his church's actions have attracted and by discussions with him and with members of the Chicago Religious Task Force on Central America. Information about the situation in El Salvador, often conveyed through missionaries and churches there, also have played a role, he added.

"I would hope that by year's end there would be public sanctuaries declared in at least three more cities and an additional sanctuary in Chicago," Mr. Chevrier said. So far only his church and Southside Presbyterian Church in Tucson have declared their buildings to be public sanctuaries for illegal refugees who have fled fearing torture and death in the violence-torn Central American nation. However, many other churches—more than 70 in the Chicago area alone—are providing important aid and support, Mr. Chevrier pointed out.

European Baptist leaders repudiate letter backing Europe arms buildup

Two European Baptist leaders have repudiated a letter saying their institutions support an arms buildup in Western Europe. Gunter Wagner, acting president of the European Baptist Seminary, and John Wilkes, director of the European Baptist Press Service, both signed their names to a Sept. 22 statement disclaiming any involvement of their institutions with the anonymous Sept. 7 letter, printed on a faked letterhead of the news service. The letter was sent to periodicals, individuals, and groups in Western Europe. It denounced a resolution on disarmament adopted by the Baptist World Alliance and asserted that an arms buildup by Western countries is necessary for peace. The fake was discovered when a copy of the letter was returned to Mr. Wilkes' office because it had been incorrectly addressed.

Petition by 14,000 Amish farmers asks out of Social Security system

Eight months after losing his case before the Supreme Court, Amish carpenter Edward D. Lee still is wondering whether he will lose his house and farm to the Internal Revenue Service for back taxes. Mr. Lee, who had

refused to deduct Social Security taxes from his employees' salaries because of his religious beliefs, now owes the government more than \$36,000. A member of the "old order" Amish, the carpenter and his Amish employees believe it is a sin to contribute to the federal welfare program, preferring to take care of their own elderly. The one hope that remains for Lee and other employers like him, if they are to avoid the IRS collections, is a bill pending in Congress which would exempt them from having to pay into the Social Security system.

The bill by Rep. Robert S. Walker (R-Penn.) would exempt members of religious faiths opposed to the program from paying Social Security taxes. Persons with religious objections to the taxes would be given a refund. Fear among other old order Amish who find themselves in the same situation as Mr. Lee has caused a stir in Lawrence County, Pa., where many Amish live. A petition with 14,000 names asking for a legislative remedy was delivered to Rep. Eugene V. Atkinson, a Democrat whose district includes Lawrence County. Atkinson, already a cosponsor of the Walker proposal pledged to bring the measure to the House floor after the November elections.

Pope told that science can offer no defense against a nuclear war

Sixty-four scientists representing 30 national science academics warned at a meeting with Pope John Paul II that "science can offer the world no reliable defense against nuclear war or its consequences." The six-page statement, presented at a meeting of the Pontifical Academy of Scientists, says bluntly that "nuclear warfare would be a crime against humanity." The scientists agreed that nuclear war, besides guaranteeing "the death of hundreds of millions of people, could trigger major and irreversible ecological and genetic change and cause damage on such a catastrophic scale as to wipe out a large part of civilization and endanger its very survival."

Survey says crime or violence touched 3 in 10 U.S. homes in 1981

Three in 10 households, nearly 25 million Americans, were victims of crimes involving theft or violence last year, the Justice Department reported in a new survey. "U.S. families are more prone to have a member attacked in a serious violent crime ... than to have a residential fire or have a member injured in an automobile accident," the report said. The most common type of crime affecting families was larceny—pockets picked, purses snatched, thefts with no forced entry. More than 21 per-

cent of U.S. families were victims of larceny in 1981. Crimes such as rape, robbery, assault by strangers, and household burglaries affected 10 percent of households. Homicides weren't included in the study.

Families of all income levels were affected about equally by crime, the study said. The exception was that families with income over \$25,000 were about twice as likely to be burglarized. City dwellers were more likely to be victims of crime than suburban Americans, and rural families were even less likely victims. Nearly 35 percent of black families were touched by crime, compared to about 29 percent of white families.

Billy Graham on Beirut Massacre

Commenting on the "terrible massacre" recently of Palestinian refugees in Beirut, Billy Graham said the problems and tensions of the Middle East go back centuries. "And all the well-meant shuttle diplomacy" by Henry Kissinger for President Nixon and U.S. presidential envoy Philip Habib "are not going to solve those deep-rooted problems. Only the coming of Christ will do that," the evangelist said.

Mr. Graham also said Americans should realize that the perpetrators of the slaughter, Christian Phalangist militiamen, "are not Christians in our sense of the word. It's a political term and not a religious name at all," he said. "It had no religious connotations."

Kenya's president asks Christians to make global anti-poverty effort

Christians should launch a global ecumenical crusade against poverty, Kenya's President Daniel T. Arap Moi told the 13th Pentecostal World Conference which met in Nairobi. A world ravaged by hunger can neither be peaceful nor spare time to listen to the Word of God, Mr. Moi declared to some 10,000 delegates from 80 nations. "The increasing poverty in the so-called developing nations" demonstrates the need for such a crusade, he emphasized.

Declaring that Kenya has been greatly influenced by the vitality and values of Christianity, Mr. Moi praised the contributions of Christian missionaries and church workers to education and medical care in remote areas, and for introducing improved farming methods. "I have myself been sustained by faith when nothing else could have served or sufficed," said Mr. Moi, whose government survived an abortive coup attempt on Aug. 1 by dissident members of the now-disbanded Kenya Air Force.

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The freedom granted by the 7th commandment

If we doubt that our society has undergone a sexual revolution, there are statistics to remind us of it. A survey taken in 1963 found that 83 percent of weekly communicant Catholics in their 20s considered premarital sex wrong. In 1980 in a similar group only 34 percent said it was wrong. In a Gallup survey in 1981, 52 percent of churchgoing persons 13 to 18 considered premarital sex not wrong. In the general population the figure was 62 percent. Chastity is having a bad day!

And what of marital fidelity? Does shopping around cease when these people get married? Not necessarily. "American people are turning to new partners with increasing frequency," says Alan Loy McGinnis in *The Romance Factor* (Harper, 1982) "When several thousand men were asked, about half said they had extramarital affairs and two thirds said they would under certain circumstances. . . . According to one study, fully 26 percent of married women have extramarital sex by age twenty-five" (pp. 151, 152).

Various theorists have been criticizing marriage as a satisfactory lifestyle, as Ross Bender reports in *Christians in Families* (Herald Press, 1982). According to Bender, some critics are saying that the breakup of marriages is a sign that the institution of marriage has failed because "it is based on false assumptions and expectations. Among these erroneous expectations is the one that 'all one's personal, sexual, and social needs can be met through monogamous marriage'" (p. 49). Instead there is advocacy of a variety of what Bender calls "alternative intimate lifestyles" which allow flexibility in contrast to the rigidity of the traditional one-man, one-woman marital-sexual union.

Freedom is the catchword, freedom and variety in sexual relationships. It sounds quite mysterious and exciting, but there is no mystery and the excitement tends to wear thin in the face of this comment from McGinnis. "For all our so-called sophisticated and permissive society, affairs continue to break up good functional marriages, damaging children, breaking dreams, and causing permanent damage to people who did nothing to invite injury. In my office I see these refugees" (p. 155).

And then there are the STD (sexually transmitted diseases). There was syphilis and there was gonorrhea and others. Now there is genital herpes, a sexually transmitted viral malady which periodically erupts in painful blisters and for which there is presently no cure. Some estimate that 20 percent of young adults in the U.S. have herpes. This is a comment on the degree of sexual promiscuity in the society, for it is generally understood that STDs are transmitted mainly through the switching of sexual partners.

A Washington Post-ABC News Poll in September has found that some have gotten the message. According to a report of the poll by Religious News Service, nearly 60 percent of sexually

active 18-35s have changed their behavior as a result of the fear of herpes. But not all have done so. Indeed, Nora Gallagher, in *Mother Jones* magazine, writes, "We need to be wary of destroying other virtues in the name of prevention. We should still be willing to take risks, to extend our connectedness so that those who have diseases are not banned from our company" (November 1982, p. 43).

Another solution is to take seriously a cryptic statement which comes to us from a distant past: "You shall not commit adultery" (Ex. 20:14). What a rigid unimaginative proscription is this? No qualifications or exceptions. There it sits in our way like a crotchety judge, closing off what many have seen as the path to pleasure.

On the other hand, what clarity in this commandment, what freedom from the conflicts and confusions which afflict a society hung up on sex. To take this commandment seriously is in line with McGinnis' first of a six-point list of suggestions for keeping yourself true: "1. Decide what you believe" (p. 159). The 7th commandment provides a place to begin.

At least one more general observation may be added. That is that neither one nor all of the Ten Commandments should be seen as standing alone. They belong as an expression of the faith and practice of a community. Standards on the sacredness of life, marriage, and property are standards for this faith community's life together. They are supportable because there is a community which takes seriously faith in God and respect for persons.

It may be that one of the sources of sexual promiscuity in our society today is the loss of contact with a supporting community. Nora Gallagher implies as much: "Whereas a person once felt a warm, truly intimate connection to his or her community, today living isolated is the norm. But the need to be touched by other humans, to be warmed by flesh, is still there. The flesh . . . calls out to itself" (p. 39).

In theology, we have the concept of "lostness." This is often viewed metaphysically as estrangement between the person and God. But as noted above, lostness is also personal—people are lost in the jungle of our secular culture. Sexual promiscuity may be a clumsy way to try to deal with this lostness—and the reward for some is herpes.

The Christian community at its best is willing and able to offer not only the perceived rigidity of the 7th commandment. There are also the resources of love, concern, support. A place to come to and go from. People who care. Love to God and neighbor are the two first commandments, said Jesus. The Christian community at its best sends out a call for people who wish to support each other in seeking to practice these. And the freedom offered by the 7th commandment.—Daniel Hertzler.

Gospel Herald

November 9, 1982

How our children see the church

What do children enjoy about church? Not so much what we say as what we are.

by Helen Alderfer

Last spring *On the Line* ran a "My Church" contest. It asked one question, "What do you like about your church?" Answers to this question are a few of the little windows through which adults sometimes get a chance to see what goes on in children's minds. Sixty children entered the contest and some of their entries are printed in the November 14, 1982, issue of *On the Line*. A few adults will read them there, but it seemed to me that more adults would be interested in what children say about church.

Sixty is a small sample of the thousands of Mennonite children we have, but it is sixty. If the contest question had been, "What don't you like about your church?" what would the entries have looked like? Would there have been more than sixty? Less? Would it have been as helpful? As the editor of a children's paper I would not approach a subject with a negative question. Children grow up and become critics fast enough.

The children who entered the contest came from twelve states and three Canadian provinces. Lombard (Ill.) Mennonite Church took special interest in the contest and used it as a contest within the church before the entries were submitted to *On the Line*.

The children mentioned many things they like. Most often mentioned were the people in the church (20 times), then Sunday school (19 times), the minister (18 times), and the church building or grounds (11 times). No one said their church was large, but six spoke of the advantages of a small church.

Summer Bible school rated comments (7), Sunday school teachers (5), The library, church camp-out, junior choir, and eating events were mentioned four times.

After the contest entries were in, I asked several parents about their hopes for the church and Sunday school for their junior-age children.

Their comments are in italics. (continued)



St. Jacobs (Ont.) Mennonite Church, by Bradley Carr, age 10

I was heartened as I read these entries.

How happy the children who find their church so friendly that they can write:

•I like my church because it's a small church. I know everybody, not only just their names, but their personalities and where they live. All of the people are caring and mean a lot to me. In September our whole church goes to Spruce Lake Camp for a weekend retreat. We also have a time when we go to a park for our Sunday morning service and have a picnic afterward. We are all like one big family. Ruby Moyer (12), Green Lane, Pa., Perkiomenville congregation.

Our son always feels that members of his church are his friends. The church has people who care about him and will listen to his ideas, doubts, and questions. An adult who my child likes and respects can have a big influence in his life. I am especially thankful when these people are from our church.—Ann Dunn, Newton, Kan., Faith Mennonite Church.

•I like my church because the people are loving, caring, and always ready to help. When my pastor's wife had a set of twins everyone signed up to do something. Some people took turns bringing supper or washing clothes for them. One Sunday they announced in church that they needed one rocking chair, and between church and Sunday school four rocking chairs came. They didn't even know who brought them. Our church has a prayer chain. Whenever someone's hurt or sick, it goes through the prayer chain. The people we pray for don't even have to go to our church; they just have to have a need. Some churches treat the kids as little children, but my church treats you like you're one of them. I like that. Julie Lester (12), Souderton, Pa., Zion Mennonite.

•My church has a lot of real friendly people. The building is nice, but that's not what counts. It's the people and their hearts that count. I don't think I'll ever want to change churches.—Lydia Karp, Perkasio, Pa., Towamencin Mennonite.

•There are all age-groups in my church, the older folks, the young-marrieds, the teenagers, and the little kids. We all get along well, are all working for the same purpose, to serve Jesus Christ our Lord. I also like the way the church services are. There is church in the morning and evening on Sunday and Wednesday evening too. That gives a person just the right amount of church time and gives a person the rest of the week for our own kind of service for Jesus.—Janie Johnston (14) Leonard, Mo., Mt. Pisgah Mennonite.

My hope is that first of all that our children will experience love and acceptance at church; that they will develop positive feelings toward the fellowship and eventually make a lifelong commitment to becoming Jesus followers; that they will develop an appreciation for Anabaptism with its emphasis on peacemaking, service, and caring community; that they will receive a comprehensive biblical education and become eager Bible readers and memorizers; and that they will understand that church membership is not a spectator sport but a participating activity.—Sara Wengerd, Salisbury, Pa., Springs Mennonite Church.

•I like my church because it's helping me to grow spiritually. The people at my church are truly instruments of God and are good at coming to the aid of other people. They make me feel warm inside when they compliment or encourage others and me. There are so many wonderful books in the library showing us how to cope with things or telling amazing stories of Christians who have had a hard life. I'm glad I can go to church!—Lois Meyer (13), Rittman, Ohio, Smithville Mennonite.

My hope is that the church will supplement and enrich our relationship with our daughter. I am happy to be part of a group where many adults care about her and relate to her. I am glad that she knows other adults whose values are similar to ours so that she cannot easily dismiss our values as old-fashioned ideas of her parents alone. I think it is important for her to know that our family is not alone, but is part of a network of people who share a vision and support each other in working together for it.—Janet Reedy, Elkhart, Ind., Southside Fellowship.

•I like our church because most everybody knows everybody else, and people don't overlook the kids. I like our church because it's just like one big family.—Cindy Springer (11), Hopedale, Ill., Hopedale Mennonite.

Sunday school rated high. Some said it is friendly, interesting, easy to understand, and fun.

•Our Sunday school class does a lot of things. For instance, some kids thought of a few skits for our class to do on Easter Sunday.—Jannelle Gynn Guntz, White River Jct., Vt., Taftsville Chapel.

My hope is that teachers and pastor(s) will make it their business to understand growth and development of this age, know the kinds of activities that juniors are involved in and respond to, relate the teachings of the Bible to juniors in ways that touch life. I want leaders who not only give advice, but who listen and are patient as juniors learn to express themselves.—David Cressman, Scottdale, Pa., Scottdale Mennonite.

Editor: Daniel Hertzler

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Gospel Herald

Volume 75 Number 45

Helen Alderfer is editor of *On the Line*, published by Mennonite Publishing House for children age 10-14 years.

•I've been going to this church for only three months. I like my Sunday school class because they all made friends quickly with me. I don't speak German but they help me follow along in the German singing and reading.—Sandra Hamm (9), Winnipeg, Man., Sargent Mennonite.

•I like the things that happen in our church and with the people, like Sunday school. We do a lot of neat things there.—Jonathan Dyck (11), Newton, Kan., Faith Mennonite.

I hope that they will view the Bible as relevant for them, develop an interest in reading and studying it, desire to commit to memory passages that are meaningful to them. I hope that they will be encouraged to raise questions and search for answers and that they will be guided in this.—Lois J. Unruh, Newton, Kan., Jubilee Mennonite.

•I like Sunday school hour where you can be with the kids you haven't seen all week, share with them what you have been doing, and most important, learn about the life of Jesus.—Jennifer North (14), Lombard, Ill., Lombard Mennonite.



Taftsville (Vt.) Chapel, by Janelle Lynn Guntz, age 12

The minister rated a comment in a third of the entries, not so much for the preaching as for the person. Children don't think of their pastors as role models, but that is what they are as children watch them very closely.

•I like our pastor because he is serious when it's time to be serious, and silly when it's time to be silly. I like the people in our church because they are so nice to the kids. I like the kids because they are so nice to me. I like the whole church, because I know God is in it.—Evonne Schmidt (11), Ferndale, Wash., Glendale Mennonite.

Our hope is that our child will find strong adult role models, memorable people whose thoughts and actions will serve as examples for future reference.—Morris and Becky Mast, State College, Pa., University Mennonite Church.

•I like my church because everyone is very friendly and the elders are always anxious to get to know us kids. We also have a very nice pastor. When we have a question he always has time for us. We have a junior choir for kids that can sing and I am a member of the junior choir and my sister is too.—Cindy Sark, (11) Middlebury, Ind., Clinton Frame Mennonite.

It matters how the church building and grounds look. For

many children church is a once-a-week experience and just because it is rare and special the surroundings have significance. The children at Faith Mennonite in Newton, Kansas, notice the redbud trees that bloom around the parking lot in the spring. Oak Grove Mennonite Church children are aware of the large oak trees that gave the church its name.

•I like my church because it isn't fancy. Quite plain, but not ugly.—Gina Unger (11), Cambridge, Ont., Wanner Mennonite.

•My church feels nice to be inside it. The construction was well planned and it is beautiful inside. The windows are not stained glass but they are still pretty.—Tanis Joy Thiessen (11), Winnipeg, Man., Bethel Mennonite.

•My church has a courtyard with big long wooden steps down to a grass square at the bottom where my friends and I like to play.—Jonathan Dyck (11), Newton, Kan., Faith Mennonite.

•I like my church because we have a place to play . . . there are trees to climb in, there's a field to run around in.—Clyde Steiner (10), Orrville, Ohio, Chestnut Ridge.

•My church is large, beautiful, and old.—Lorie Schmidt (13), Newton, Kan., First Mennonite.

Imagine building a church or an addition to a church built in such a cooperative intergenerational fashion that a ten-year-old can say:

•I like my church because I got to help build the building. I helped to put in the foundation reinforcement rods. I helped sand the beams. I even helped lay the cornerstone.—Tony Bauman (10), Normal, Ill., Mennonite Church of Normal.

Special events and activities are the icing on the cake for children.


•I like my church because we have a club for boys. We enter different contests and build different crafts. I also like my church because I have a lot of friends. I also sing in our junior choir.—Deryl Stoltzfus (11), New Holland, Pa., Ridgeview Mennonite.

•I like my church because I think we have a good GMSA. We also support our local VS unit. We have a sign-language program. And I'm interested in sign language.—Audrey Mumaw (10), Orrville, Ohio, Orrville Mennonite.

•I like my church because it is big enough for potlucks. I also like my church because the people are nice and it is a place where I can worship God.—Brenda Hartzler (12), Carstairs, Alta., West Zion.

•I like the big library at our church. It has lots of good books. We have book clubs and I also like to read books for the fun of it.—Beth A. Frank (10), Elizabethtown, Pa., Elizabethtown Mennonite.

•My church has many exciting things like: missionary conferences, Christmas programs, Sunday school, children's choir, and much, much more. We also have Bible school in the summer at church and a school close by. Every year we have a missionary project. One year we had a washing machine. Then every five dollars we put a piece of clothing in. Finally, in the end we sent it to the missionaries. The thing I like most is the special speaker. We have a special speaker every year.—Carla Penner (9), Whitewater, Kan., Emmaus Mennonite.

What do you think the children of your church think about your church? Do you hear your children say how they feel? Do you see how they feel by their interest in church, by what they say, by the light in their eyes when church is the subject? 

2. History in the making: Orpah and Ruth

by Calvin Laur

The first thing to observe about the book of Ruth is that it is not the book of Orpah. Chapter one (on which I shall concentrate) is designed to make us ask why. Ruth and Orpah are very evenly matched—both from Moab, married to brothers, widowed at the same time, returning to Israel with Naomi, who asks them not to go with her; both insist. At this juncture Ruth and Orpah seem to be clones of each other. Whoever first told this story went out of the way to make sure the reader got the point: these women are equals. Like runners of a race, they start at the same spot, so neither has an unfair advantage. But Ruth becomes a legend; Orpah fades into oblivion. How is that possible?

The obvious, and superficial, answer is that when Naomi argues with them a second time Orpah gives in but Ruth doesn't. But why this difference? Here are two women so alike that their husbands, who were brothers, died at the same time! What prompts them to behave so differently?

The correct answer is: nothing. There is no explanation—at least there is none for Ruth's actions. Orpah's were completely predictable. There are several excellent reasons for doing what Orpah did. By comparison Ruth's conduct seems foolish. She chose to leave her home, her security, her chance to have a family—all these for the sake of someone who expressly requested that she not accompany her.

Ruth made history; Orpah simply existed. History is the exercise of human freedom. Animals have no history because they have no freedom; they are replicas of each other. Their behavior is easy to predict. They simply exist. They do not make choices. The sad fact is that neither do many people, although they are able to. That is why so many philosophers and psychologists are able to maintain that there is no such thing as freedom. They insist that we are totally conditioned—by environment, genes, instincts, upbringing. They have statistics predicting the behavior of groups and individuals to prove their point.

On the whole, these analysts are right. Few people or communities make it into history books because they never do anything exceptional. They are Orpahs, trotting down their safe, predictable little paths, leaving the gift of freedom unwrapped.

Naomi, too, is morbidly fascinated by the idea that we are pawns in a game. She uses fatalistic language to persuade her daughters-in-law to return to Moab: "No, no, my daughters; my lot is more bitter than yours, because the Lord has been against me" (v. 13). There is some prestige in having suffered a tragic loss. Naomi clings to her gloomy "aura": "I am unhappier than you are," she boasts to Ruth and Orpah. "It is my divinely appointed vocation to be miserable." Naomi will not be comforted. She really meant it when she asked Ruth to go



"The Story of Ruth" by John Bianchi

Calvin Laur is a Mennonite graduate student at the University of Chicago.

back to Moab, a request she made three times. When Naomi and Ruth arrive in Bethlehem, "the whole town was in great excitement about them" (v. 19). We get the distinct impression that Naomi would be happier had everyone dressed in black. She goes so far as to change her name to "Mara," meaning bitterness, from "Naomi," which meant pleasure. Her grief becomes her identity. She still refuses to acknowledge Ruth's presence, or allow that to spoil her little scenario of misery: "I went away full," Naomi tells her people, "and the Lord has brought me back empty" (v. 21). Naomi has become the kind of person whose greatest regret is that she cannot attend her own funeral.

Naomi is resigned to fate, Orpah is contented with it, but Ruth defies it. Ruth makes history. She has done something worth remembering. Of course making history wasn't what she had in mind when she insisted on going with Naomi. She took a very circuitous route to making a name for herself. She made history by forgetting about her own rights and prospects. Anyone can be selfish and ambitious—there is nothing of historical interest in that. But unshakable devotion to someone else's welfare is unique; it is therefore worth remembering.

No one gets a good view of the sun by looking at it. Similarly, one does not become a legend by trying to become a legend. It is only when I forget myself, at least temporarily, that I perform worthwhile actions. We are happiest when we are most outside ourselves—absorbed in a task, lost in a good book, wrapped up in a conversation with a friend. Time flies, we get things done. Self-consciousness, looking out for number one, makes us apathetic and unhappy. We use expressions such as "his heart's not in it" or "she's just going through the motions" to communicate the experience of the divided self—the self turned in upon, observing, protecting itself. Such people fulfill their duties with one eye on the clock; they must force themselves to concentrate on the book they are reading; they are unable to be open with or confide in others.

Hear, hear!

Channels of blessing

I want God to use me as a channel of blessing. I suppose I have prayed thousands of times that it may be so. And he has honored these prayers. But I have overlooked something. I have forgotten to pray that others might serve as channels of blessing to me.

This morning I had no public responsibility and was sitting in a Sunday school class at the beginning of the session. Somehow I felt led to pray not only that I could be a channel, but that others could convey blessing to me. And a sparkling discussion developed. A mother shared with deep insight about her teenage son. He finds it almost impossible ever to say, "I'm sorry; forgive me," but he knows how to express his sorrow with creative acts of unselfishness, and his mother accepts the deeds in place of the verbal expression.


Then as I sat beside my wife in the church service, I felt blessed by her presence, by all that her goodness means to others and to me. And the preacher with his comments on the communion table touched me. It's not a forbidden table, he said, as he spoke from 1 Corinthians 11; it's not a table we need to fear. While we are indeed to examine ourselves in prepara-

The free person, the happy person, such as Ruth, does not observe herself or look out for herself—she is herself. By being a focused, unified center she can concentrate on helping the woman who needed her. Like an arrow, her spirit points away from itself.

The usual way to distinguish is by means of our identity: this includes name, nationality, religion, language, customs. By these means I both set myself off and identify with a particular group. But what if someone were to renounce all of that? What if someone gave up her home, nationality, religion, security—her identity, in other words—for the sake of aiding a woman in distress? It would be a revolution. The path Ruth chose led to Jesus of Nazareth, the most auspicious of her descendants.

Ruth said to Naomi: "Where you go I will go, and where you stay I will stay. Your people shall be my people, and your God my God . . . nothing but death shall divide us" (v. 17). That statement implies a vision of the common destiny of all people that is remarkable coming from the mouth of a poor peasant woman almost three thousand years ago. If anyone takes such a declaration lightly, let him imagine abandoning his religion, nationality, and security for the sake of another person.

We will all be judged on whether or not our lives make good reading. That does not mean we must be heroes every day of the week. There is no one who does not spend some time simply existing. Ruth was a grown woman before she made her move to shape history. And after everything had died down she went back to being a wife and mother. But for each of us there are those moments of challenge, when existing is not enough, when in fact we must risk our whole existence because it is right.

Statistics say that we will not meet this challenge. But statistics deal with probability, not hard fact. There is always a chance that we will transcend the narrow little person in each of us who hibernates in the protective cocoon woven for him by fate. And history will be made. 

tion for the Lord's Supper, and while we are to come to the table in purity, we need not have a legalistic fear that some tiny, forgotten, undeclared transgression from the remote past can rear up and minister condemnation to us as we partake of the emblems.

How different it can be, he said, and I agreed, from the patterns some of us experienced decades ago in the well-meaning but very rigid preparatory services. A little later in the same service he found a way to say that when we are in crisis, we can be helped by our brothers and sisters. So true. And it was right in line with my prayer of the morning. Then at the end of the service I was blessed by the smiles and handshakes of those I met.

I guess it's natural that a preacher and Bible teacher should be especially concerned that he be a good channel. But one can forget that blessing is to be a two-way street. It was good God gave me a little one-Sunday sabbatical from preaching and teaching. It helped me experience the two-way flow of blessing in the Christian community. Busy or not on future occasions, I should pray that prayer again.—Stanley Shenk, Goshen, Ind.

The Christian and the powers

by Clarence Stutzman

Not since the first century has the Christian been in such a dilemma in choosing whom he will serve. First of all, in today's society it is difficult to discern the real issues. What part should a Christian have in supporting a nation that claims to be sovereign and justifies preparing to annihilate millions of people because this is seen as necessary to protect our way of life?

Ironically, our nation has received enormous power through the institutional church because it has endorsed the nation's activities under the assumption that other ideologies are less Christian than ours and therefore ours needs protection. This reliance on the "sovereign" state to maintain the great life has become a form of idolatry. We have begun to look to the government instead of God as our protector.

The early church found itself in trouble for a number of reasons, one of which was the rejection of the state as sovereign. The edicts of Caesar did not keep the Christians from telling their story or influencing their world vision of Christ's relationship to all people as the Spirit guided them. There is no doubt that Christ and his followers were a threat to the existing establishments, Jews and Romans alike. Their priorities were not commerce or consumption and could not be counted on to guard the state or fight for it. Their allegiance was elsewhere and they considered themselves sojourners in whatever nation they lived.

Our present-day establishment is not threatened at all by the church. In fact, many of the most atrocious activities can be carried out because of our silence. By being silent we also must bear part of the guilt. Norman Gottwald wrote that "every German had a calling when Hitler gassed the Jews, but the calling concerned not only resistance to the overt crimes, but to the situation that brought Hitler to power and made his reasoning seem eminently patriotic.

"Every American has a calling with respect to nuclear weapons, but the calling concerns not only the crime of their use but also the ways of thought and conduct which persuade us that preparation for indiscriminate murder upholds freedom and justice. Our calling reaches through the whole of life. It may not occur to individual Germans that the way they lived forty years ago made it a little easier for the Jews to be gassed, but that was exactly the case.

"It may not occur to individual Americans that the way we live today makes it a little easier for someone to start a nuclear war but that is exactly the case."

Clarence Stutzman from Wooster, Ohio, is a member of the Peace and Service Commission of the Ohio Mennonite Conference.

Let's superimpose the word Christian where Gottwald used German or American. If we do that, it may help us get a handle on our participation in one way or another in our nation's drive to claim absolute power that enables it to carry out atrocities that will make the gassing of the Jews in Germany seem like a minor happening by comparison.

The fact that our government can progress toward the preparing for the greatest violence the world has ever known without *definite* position statements from the church and its members simply means that we are part of the corporate structure. Any alignment with lethal violence turns a Christian into a defector from life into one who would promote death's claim and accept its authority over it.


To live Christ's life is to combat death and its sway. As Christians we must reject the idea that the various means of dealing out death by government are the answer to solving the world's problems, or that the kingdom of God will be bettered by these. If we think otherwise we reject the walk of Christ.

Governments of all nations need the support of their people to carry out their goals, and it is not wrong for Christians in a communist or democratic country to cooperate with authority in those things which work for the welfare and justice of all people around the globe. One people of the earth cannot elevate their worth over another and, therefore, nationalism needs to be at the bottom of Christian priorities.

Any government that runs counter to the benefit of people, its own or otherwise, and claims to have the right to bring death whenever it decides to do so, is not on the same wavelength as the disciples of Christ who believe that life—not death—is the answer.

According to columnist Jack Anderson and open statements by President Reagan, our leaders have earmarked millions to overthrow the Nicaraguan government. Do we as Christians intercede for the children and people that will be bombed and gunned down in the process? Do we say anything about our tax dollars being used to carry out the job?

Should we as the early Christians remind the nations that our sovereign God is the one whom we trust and follow? The first-and-second-century Christians were in dialogue with their rulers and respected them; however, they voiced reasons why they could not bow down or burn incense or accept the emperor as their protector. This produced a persecution against citizens as severe as the world has known.

Our early brothers and Christians openly stated where they stood and many found a cross to bear, but Christ was with them as they bore it, and they received eternal life. Bearing the cross I find as my greatest challenge; however, Jesus asked me to, and I believe my true witness lies therein even in my little faith. 



dis ruption

*Lebanon. A home in ruins again.
A season's crops in ruins again.
A people who have seen
fighting come and come again.
A woman making her way
through the rubble,
watching for a time of peace.*

*You can reach out a hand
of friendship. MCC is
sending food, clothing
and blankets, as well as
monetary aid to those
re-establishing farming
and small businesses.
Your gifts to MCC assist
those hurt by war
in Lebanon.*

Mennonite Central Committee, 21 South 12th Street, Akron, Pennsylvania 17501
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Exhibit shows stark side of imprisonment

Prison life is not easy for those serving time. And for those left waiting on the outside—wives and families—life's problems can be almost overwhelming.

A self-contained exhibit, "Waiting on the Outside," dramatizes the effect of prison life on families. Janet Reedy, Kathy Royer, and Howard Zehr interviewed 40 women whose husbands were in prison. Howard Zehr from the Elkhart County (Ind.) Prisoners and Community Together (PACT) program, in coopera-

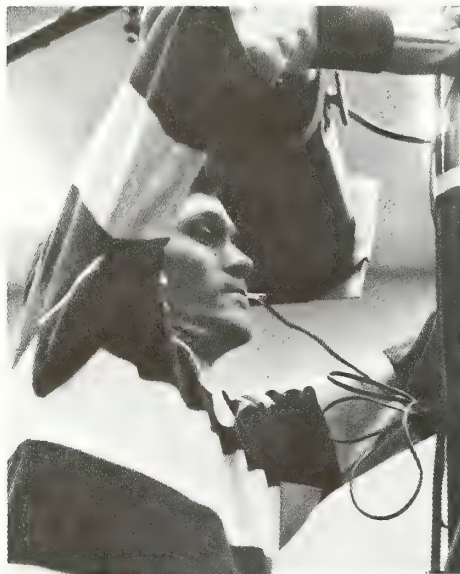
tion with the Mennonite Central Committee office of criminal justice, photographed the women, then, along with volunteers Kathy Royer and Janet Reedy, selected photographs and excerpts from the interviews for the exhibit.

In conjunction with the first showing of the exhibit, the Bridgework Theater of Goshen, Ind., presented a play written by Don Yost at Concord High School on Oct. 21. The play features the life of one prisoner's wife, based on her interview. June Yoder, Goshen, directed the play.

Following the drama, three women who had participated in the project responded to questions from moderator Howard Zehr and from persons in the audience. Their answers made a powerful statement about the strength of the human spirit, the meaning of faith, and the possibility of growth in adversity.

The exhibit was first shown in Elkhart's Concord Mall last month and will be in Valparaiso and Indianapolis in November. Dale Shidler designed the exhibit and Matthew Lind constructed it. Funding was provided by the Indiana Committee for the Humanities.—Dorothy Cutrell

Left, Don Yost adjusting the lights for the play about one prisoner's wife, and below, from left, are the panel members who discussed the problem: Corrinthia Bullock, Howard Zehr, Ruth Felder, and Judy Moses.



On Oct. 4 convicted burglar Harry Fred Palmer III was informed that he had been granted clemency by the governor of Indiana. For Loretta Palmer, Fred's wife, however, and many others, the terms of the clemency came as an unexpected and crushing blow. Fred is to serve six more months in prison in South Bend in a work release program before he may come home to stay with his family in Bristol, Ind.

Palmer must serve six more months before clemency

Fred Palmer is a Vietnam veteran who, after he returned home, was involved in a series of burglaries in the Elkhart, Ind., area and southern Michigan. In February 1978, he pleaded guilty to first degree burglary charges in Indiana and was given the mandatory sentence of 10 to 20 years in prison.

However, because Judge William D. Bontrager believed that Fred had been rehabilitated during the year spent in prison awaiting trial, he suspended Fred's sentence on the condition that he make restitution to the victims of his burglaries.

Fred became a Christian during his year in prison and developed a personal commitment to the idea of meeting and repaying his victims. Through meetings set up by the Victim Offender Reconciliation Program in Elkhart, he actually began meeting with his victims.

Some of the meetings were almost spectacularly successful: going beyond forgiveness, there were experiences of genuine understanding and honest reconciliation, accompanied by contracts of restitution. Some of those victims became Fred's most adamant supporters.

Although times were hard, Fred worked to rebuild his life with Loretta, their daughter Jamie, and infant son, Jeremy. The family found support, emotional and sometimes financial, at Southside Fellowship in Elkhart where they became regular participants. When the need for legal assistance became apparent, the congregation organized a Palmer support group.

At the same time, the prosecutor's office continued to claim that the suspension of Fred's sentence was illegal. The battle that followed was long and complex, gaining national notoriety. It pitted the letter of the law against demonstrated rehabilitation and reconciliation; it pitted Judge Bontrager against the supreme powers in the state of Indiana. In January 1981, Fred was returned to prison to serve the remainder of the 10-to-20-year sentence and Judge Bontrager was eventually found in indirect criminal contempt by the Indiana Supreme Court for allowing Fred to remain free during the extended appeal process.

Since Fred's reincarceration, various avenues of appeals have been considered and pursued, through the coordination of Howard Zehr, director of the MCC Office of Criminal

church news

Justice in Elkhart. The last possible appeal was for executive clemency from Governor Robert D. Orr. Many wrote letters and a group from Southside Fellowship went with Loretta to meet with Judge John Ryan, an aide to the governor, in the fall of 1981. That appeal was ultimately denied with reasonable assurance, however, that it would probably be granted in July 1982, which was when Fred would become legally eligible for clemency.

A hearing was set for July 27 and again Loretta, church sisters and brothers, and other friends went to speak on his behalf to the clemency board. Their decision was to be announced in eight to ten weeks.

It is this decision that was passed on to Fred on Oct. 4. Unlike a pardon, a clemency does not clear the slate of the offender. It is only a reduction in severity or length of sentence. For Fred it means that he may get a pass in order to worship with Southside Fellowship on Sunday mornings. It may mean, in time, that he will be allowed to visit in his own home for a number of hours.—Ruby Friesen Zehr

German theologian, Moltmann, talks with Mennos

German theologian Jürgen Moltmann says two of his books, *Theology of Hope* and *The Crucified God*, reflect his experience and thought from "being found by God behind barbed wire."

Moltmann lectured from Oct. 8 to 17 in northern Indiana and Winnipeg, Man. Formerly a pastor in the Reformed Church in Germany he is now professor of systematic theology on the Evangelical (Protestant) faculty at the University of Tuebingen in south Germany.

At Associated Mennonite Biblical Seminaries, Elkhart, Ind., he lectured on "Responsibility for the World and Christian Discipleship."

He met with a number of classes and with faculty in an evening fireside discussion. He gave one lecture at Notre Dame University, a number in Winnipeg, and preached at First Mennonite Church in Winnipeg before flying home to begin a new semester of teaching.

Moltmann's interest in dialogue with Mennonites stems from his own longtime commitment to pacifism and peacemaking. He has known and had conversations with Mennonites in Europe and wanted to learn more about North American Mennonites and some of their present concerns. He wanted not only to hear the "no" of the Mennonites but their "yes" as well, he said.

On Mennonite service for peace he mentioned learning of the work in Lebanon, Vietnam, and in China. A result of the visit will be the continuing exchange of material on peace and war between Mennonites and churches in Germany.

Youth on their way to Bethlehem should register early

Registration, costs, and program kept the planning committee for the Bethlehem 83 North American Mennonite youth gathering busy when they met Sept. 16-18 at the Salford Mennonite Meetinghouse in Harleysville, Pa.

The Aug. 1-7, 1983, gathering will bring together youth from both the Mennonite Church and General Conference Mennonite Church. Adults from both groups will also meet separately and together during the same week. The theme for both youth and adults is "Christ the Cornerstone."

The Planning Committee set the youth registration fee at \$50 (U.S. and Canadian dollars accepted at par) with room and board to be set between \$115-145 (U.S. dollars). Youth registration forms will be sent to congregational youth sponsors by Feb. 1. The registration fee will increase to \$60 after June 30.

Some youth travel and registration subsidies will be available, made possible in part by a grant from Mennonite Mutual Aid Fraternal Funds. Applications can be requested from the Bethlehem 83 Youth Gathering Office after Feb. 1. A Family Discount will be offered when more than one youth from the same family registers, reducing the registration fee by 10 percent (\$5.00) for each additional brother or sister who comes to the youth gathering.

The number of registrants staying on campus during the week will be limited to the 2,000 youth who can be housed in Lehigh dorms and fraternities. Local youth, though encouraged to stay in the dorms, may choose to stay at home and pay only the registration fee. A third option will include the registration fee and meal costs.

In order to allow representation of both

General Conference and Mennonite Church youth the Planning Committee set a "quota" for dorming registrants. The goal is to receive 670 GC and 1,330 MC youth registrants by May 15. After that date the policy will be first come, first served.

In general terms, the youth gathering is for anyone who is currently in grades 9-12. Anyone who is part of a local Mennonite youth group is encouraged to participate. In some cases that will likely include youth who will be completing eighth grade and may include some college-age persons. Everyone from high school age to senior citizens will be welcome to participate in youth gathering programs.

The youth gathering programming will include mass sessions, worship, singing, Bible study, recreation, workshops, seminars, choir, and late-night activities. Many details are still in the planning stage. Program committees were set up to coordinate the various aspects of the youth gathering programming.

The meetings will be held at Lehigh University in Bethlehem, Pa. Lehigh University has two campuses. Youth dormitories and most youth activities will be on the Main Campus. The adult session and business meetings will be on the South or Saucon Valley Campus. During the week youth will travel to Saucon to join the adults for two worship services and to use some of the Lehigh athletic facilities. Shuttle buses will provide transportation daily for youth who wish to take in adult sessions.

The planning committee decided to produce an eight-minute slide and tape set, to be available after Jan. 1, which will explain more about the youth gathering activities and introduce the Lehigh campuses. All activities will be carefully planned.

People living in Maidi, Bangladesh, cut mud for road repair projects. They received Mennonite Central Committee shipments as payment for these labors.



Bloodshed in Lebanon could have been avoided, Hanauer

The entire Israeli invasion of Lebanon was "an inexcusable, unnecessary massacre," an American Jew told an audience at Eastern Mennonite College and Seminary.

The Israeli goals for the invasion were expansionist in nature, said Edmund R. Hanauer. The military action was not necessary to protect the rights of Israeli citizens.

Hanauer, who is educational program coordinator for SEARCH for Justice and Equality in Palestine, was on campus Oct. 12 and 13 to discuss the background of the Israeli/Arab conflict in the Middle East and to explain the beliefs and objectives of SEARCH.

Hanauer said Israel went into Lebanon to destroy the social and political institutions of the Palestine Liberation Organization (PLO) and to bring about a pro-Israeli government which would "crack down on the PLO and sign a peace agreement with Israel."

Israel also has its eye on new settlements in the West Bank and Gaza and on water resources in southern Lebanon, Hanauer said.

The Beirut massacre in early September brought worldwide attention to the plight of Palestinian refugees, but many more civilians—up to 10,000—had been killed before that in the invasion which began in June, Hanauer said.

The former college professor also was critical of U.S. news coverage of the last invasion and of previous Mideast conflicts. Palestinian acts of violence are called terrorism in the press, Hanauer said, while the same kinds of actions by Israelis are called retaliation.

"Both sides are retaliating," he said. "Both are using terrorism."

The U.S. "has a heavy responsibility" in the loss of life in Lebanon because Israel is receiving U.S. aid at the rate of \$2.5 billion a year, Hanauer said. This is one third of all U.S. foreign aid and amounts to \$15 for every Israeli citizen, he noted.

Hanauer urged Americans to support the peace movement which is growing in Israel—a movement that believes "the best way to have peaceful relationships (in the Mideast) is to live as neighbors."

The peace movement's philosophy agrees with that of SEARCH: Justice for Palestinian Arabs and security for Israeli Jews are interdependent. Only when Palestinians are restored to full citizenship will Israeli Jews be able to live in security, Hanauer explained.

By "rights" to Palestinian Arabs, Hanauer said SEARCH means first-class citizenship for Palestinians in Israel, the right of Palestinian refugees to go back to their homes, and "self-determination for Palestinians in the West Bank, Jerusalem, and Gaza." Hanauer thinks the U.S. could force a settlement.



The Gerber family, Bob (left) and Fran (second from left).

Gerbers serve congregations in remote Brazilian towns

Serving scattered Mennonite congregations in the remote interior of Brazil has been the mission assignment for Bob and Fran Gerber, workers for ten years with Mennonite Board of Missions. Recently they returned to North America for a one-year furlough.

Like the Old West of the USA a century ago, the vast Brazilian interior is rapidly being opened to the rest of the world. People swarming into the region are interested in iron ore, gold, and other natural resources.

Many of the newcomers represent multinational corporations who obtained enormous tracts of land from the Brazilian government. They are determined to develop and profit from the region's wealth.

"That causes problems," Bob said. Indians and homesteaders who had been inhabiting the uncharted land are being driven off—often by trickery or force.

Only days before leaving for furlough, Bob's car and luggage were thoroughly searched after police at a checkpoint found on the front seat a "subversive" magazine published by a group seeking justice for the people driven off their land.

Gerbers lived the past four years in Conceição—the gateway to the jungle interior. Like a boom town, Conceição doubled in size to about 20,000 people while Gerbers were there. "Schools, housing, and social services can't keep up with the expanding population," Fran said.

Bob regularly visited the six scattered congregations which make up Region IV of the Associação Evangélica Menonita (Brazil Mennonite Church). He served as a counselor to the pastors and offered theological-education-by-extension courses to them and other interested persons in four locations.

Fran kept busy teaching her children at home and meeting the many people who came

to the door. "Some of them were Mennonites who came to Conceição 'to treat'—doctor and dentist appointments—and would stay with us from one day to two weeks while they received medical attention," Fran said.

Fran also helped church members earn income and pride from their handicrafts which they sometimes take for granted. "They do beautiful work in weaving, embroidery, sewing, and wood carving," Fran said.

A big job for Bob the past two years has been the writing of a catechism for Brazilian Mennonites in their own Portuguese language. "For many years Brazilian Mennonites have used the Christian literature of other traditions and have trained their leaders at a variety of Bible schools and seminaries," Bob said. "This has been the cause of some disunity, confusion, and lack of identity as Mennonites."

The catechism, which has been reviewed by missionaries and Brazilian leaders alike, includes Mennonite history and beliefs and guidelines for interpreting the Bible.

"We missionaries didn't teach these things very well in the past," Bob said. "I hope the catechism will be a good tool for the pastors as they instruct new believers and nurture their members."

When Gerbers return to Brazil next summer, they will live and work in the capital city of Brasilia. They will complete the catechism and administer the leadership training program for Associação Evangélica Menonita. Cecil and Margaret Ashley will take the Gerbers' place in Conceição.

"Part of the reason for moving is so that our four children can commute to school from home," Fran said. "Otherwise we would have to continue sending the older ones to boarding school and teach the younger ones at home."

Bob and Fran have 16-year-old twins, John and Mark, and Joseph (12) and Susannah (10).

Bahia Vista church puts youth ministry on the road, benefits roll in

The Bahia Vista Mennonite Church, Sarasota, Fla., this summer initiated a youth ministry which they hope to continue. Headed by youth minister Marvin Miller and his wife, Mary Ellen, eight volunteers from the Mennonite Youth Fellowship spent a month studying, traveling, and working together as a summer service encounter team.

Giving numerous programs along the way with the theme, "If you would be great, serve," emphasis was on working en route and learning about various service organizations of the Mennonite Church.

The first week was spent in intensive Bible study at Rosedale Bible Institute at Irwin, Ohio. Studying the book of James with teacher Alvin Yoder, the team spent much time in the evenings sharing with one another and preparing for a test which would be given them at the end of the week.

After presenting a chapel program at Rosedale, the team traveled to Washington, D.C., where they stayed at the Washington Community Fellowship. Days included general sightseeing, visiting with Andrew Gingerich at Sojourners headquarters, and becoming acquainted with his work in trying to get proper housing for the residents of that area.

Time was spent at One Ministries, an orga-

nization which concentrates on rehabilitation of depressed areas in D.C., one block at a time. Churches are asked to adopt a city block, cleaning it up, remodeling apartments, and building relationships with the residents. The SSE team assisted in cleaning up some front yards, areas along the street, and talking with people on their front porches.

While in the D.C. area, the team also helped prepare and serve meals for approximately 125 transients and people without jobs at the Brethren soup kitchen, a few blocks from the Capitol.

Valuable insights were a part of their experience as the team visited with various Christians who live in the D.C. area: a businessman who shared with them how he integrates his faith in his business and a Congressional aide, a member of Washington Community Fellowship, who shared with them how his faith relates to his work in politics.

Before leaving D.C., the team helped pastor Myron and Esther Augsburg move from Georgetown to another location closer to their church, the Washington Community Fellowship.

The MCC Headquarters in Akron put the SSE Team to work with the SELF-HELP

program, unpacking items from Third World countries, pricing the items, getting them ready for sale; and at the voluntary service headquarters in Salunga, the group was introduced to the voluntary service program with a tour of the offices.

It was the voluntary service aspect of the SSE experience which proved to be especially valuable to participant Shelly Horst. At the end of the summer, Shelly began a VS term where she says she suddenly discovered how much she had already learned about VS as a part of the SSE team.

The Crossroads Community Center in Philadelphia presented another opportunity to repair, renovate, and clean the premises. A relaxing break was a trip to a Phillies/Expos baseball game.

Before turning homeward, the group went to Region V Assembly in Chambersburg, singing as a group in the Saturday morning session.

Homeward bound, the team stopped at Johns Island, S.C., assisting in roof repairs, painting, cleaning, and cutting grass at the small church where the VS unit meets for services. After finishing the roof in three days, the MYFers started the trek to Sarasota, arriving home four weeks and four hours after they had left.

Looking back, Marvin and Mary Ellen say, "It was a tremendous experience in relating to our own youth and the wider church."

About the summer's experience, participant Shelly Horst says, "I wouldn't have changed anything about the experience." Her high praise for the program included appreciation for Marvin and Mary Ellen's leadership and the fact that they "cared enough for a group of kids to spend one month with them, and the time setting up the whole encounter."

Plans are for the Bahia Vista MYF to attend Bethlehem 83 next August with another SSE team forming for the following summer. It is Miller's hope that these two events, alternating each year, will be an ongoing part of Bahia Vista Mennonite's youth program. Though ample fun times were included in the experience, Miller emphasizes that Christian growth, personal relationships, and service were the primary goals.—Audrey Metz Frey, Sarasota, Florida



Garry Denlinger (center) is one of the teachers and preachers at Bethesda congregation in Haifa, Israel. Here he meets with the children. A native of Lancaster, Pa., Garry went to Israel after graduating from college in 1970 to work as a mechanical engineer. There he met and married Ruth Ball, an Israeli from a messianic Jewish family. Garry and Ruth spent two years at Eastern Mennonite Seminary in Harrisonburg, Va., and then returned to Israel in 1980 as workers with Mennonite Board of Missions. Haifa is a port city of 150,000 people situated on the slopes of Mount Carmel. Bethesda congregation, which includes Arab, Jewish, and Gentile believers, met for retreat on Mount Carmel on Sept. 26—the Jewish holiday of Yom Kippur—to offer prayers for the people of Israel.

\$320,280

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$320,280.37 as of Friday, Oct. 29, 1982. This is 42.7% of the total needed. Contributions have been received from 325 congregations and 178 individuals. Individual gifts represent \$64,307.62 of the total.

Goal: \$750,000



Jean, Krista, Andrea, and Mark

Ten years ago, when Mark and Jean Martin were flying out of Nairobi, Kenya, after vacationing there, Mark stated, "Someday we're coming back here to live." That plan has materialized. Members of the Bahia Vista Mennonite Church in Sarasota, Fla., the Martins will spend two years in Nairobi, living and working at Rosslyn Academy, a school for children of a wide variety of nationalities. Their charges include missionary children who have had experiences in many different cultures, children from the U.S. Embassy, and a child of an Arab sheikh. The work includes the usual duties of parenting, maintenance work for Mark, and diet consultations with the cook for Jean.

Persons seeking peace will gather in Bethlehem, Pa., on Saturday, Dec. 11, for the 23rd annual Christmas Peace Pilgrimage. Begun in 1960 by Quaker Robert Euler, peace pilgrims will walk from the town of Nazareth to the city of Bethlehem, located about ten miles apart in the Lehigh Valley of eastern Pennsylvania. The speakers this year are Ronald and Arbutus Sider from Philadelphia. Participants will meet at the Hill-to-Hill Bridge in Bethlehem at noon to catch busses for Nazareth. The pilgrimage will leave the Moravian Church at Center Square, Nazareth, at 1:00. By late afternoon the group will arrive at Christ Church in Bethlehem where a lunch will be served and the Siders will address the rally at 7:00 p.m. Following the rally, the pilgrims will light candles for a short procession to Zinzendorf Platz and a brief closing ceremony. The Peace and Social Concerns Committees of Eastern District and Franconia Conference and MCC Peace Section are among the many sponsors of this pilgrimage. All persons are welcome to join the pilgrimage.

A vision for church planting has taken root in a small group Bible Study in Lacon, Ill., reports Sanford Yoder. As a result of congregational consensus in June 1982, Trinity Mennonite Church of Morton (itself a church planted in 1977) encouraged Pastor Mahlon and Dorothy Miller to spend one day a week in

the Lacon area. After 3 months, a group of 16 adults and 12 children formed to meet regularly for worship, Bible Study, a prayer, and ministry. Mahlon and Dorothy started the Bible study with two couples, one of which was Gary and Sandy Eidsen, who lived in the Lacon area and who attended Trinity about an hour's drive away. Gradually more came until there was a new person almost every night during the summer months. As a result of the Lord's working, according to Sandy Eidsen, New Life Fellowship is becoming a trusting and caring group.

The Arkansas Valley Fairgrounds was a beehive of activity with the 7th Annual Rocky Mountain Mennonite Central Committee Sale held on Saturday, Oct. 16. The sale is sponsored annually by Mennonites from Colorado, Kansas, Texas, and New Mexico. A walk from the crowded parking lot into the Exposition Hall put sale-goers in the middle of the auction which was surrounded by booths selling fast foods, baked goods, handcrafted items, homemade apple butter and apple cider, plants, and German sausage. Also at this year's sale were the popular "Self-Help" crafts made by native craftspersons from Bangladesh, Taiwan, the Middle East, Philippines, and Africa. The sale raised \$29,000 for Mennonite Central Committee, Akron, Pa.

Glenn M. and Dorcas Miller Lehman, Lancaster, Pa., have been appointed by the Lancaster Conference Coordinating Council as editor and assistant editor respectively of the *Lancaster Conference News*. The Lehmans began their duties on Nov. 1. Together their positions constitute half-time employment.



Janice Miller (left) and Grace Suter stock the shelves at Gift and Thrift

"Can the Harrisonburg (Va.) community support an MCC Self-Help store?" was the question asked by several persons who had the vision to establish such a store. Several area congregations were invited to appoint representatives to a study committee. After carefully weighing the implications of operating a store, and sensing support from their congregations, the decision was made to begin a store. "Gift

The present editor, Mahlon M. Hess, retires at the end of 1982. Hess, who served in Tanzania for 21 years, has been requested by the Tanzania Mennonite Church to write the church's history.

Roy Koch was installed as the new executive secretary of Mennonite Renewal Services on Sept. 13. He has been associated with the Mennonite renewal movement from the beginning and is editor of the *MRS Newsletter*, an assignment he has held almost from the time of its inception. Roy and his wife, Martha, are authors of *My Personal Pentecost*. Their address is Box 722, Goshen, IN 46526; phone (219) 533-3833.

Mennonite Central Committee U.S. has initiated a program focusing on sharing information about development and justice issues. This program is an expansion of the food and hunger concerns office that MCC developed in the 1970s. "The experiences of MCC workers in nearly 50 countries around the world represent a great resource to be shared with local churches," says Wilmer Heisey, executive secretary of MCC U.S. To facilitate and coordinate its information sharing, MCC U.S. created this development education program. Art and Joele Meyer of Brooklyn, Ohio, who have just returned from a one-year term in Grenada, have accepted responsibility for developing this program.

A Commissioner's Forum on Aging dealing with "Intergenerational Relationships: The Role of the Family" was convened by Lennie-Marie P. Tolliver, the U.S. Commissioner on Aging, under the sponsorship of the U.S. Department of Health and Human Services on

and Thrift" opened its doors for business on Oct. 1. As the name implies, thrift items (used clothing and yard sale type items) are sold as well as the MCC Self-Help craft items. Volunteers from local congregations give time to sort and display contributed goods and others serve as salespersons. Norman Kreider is volunteering his services as manager of the store.

Oct. 7 in Kansas City, Mo. This was the second forum held to continue the national dialogue about policies needed to achieve an age-integrated society which began at the 1981 White House Conference on Aging. About 740 persons from 18 states involved in the field of aging heard the four speakers, while many others heard the proceedings through telephone network lines connecting nine regional offices and the Administration on Aging office in Washington. Eldon and Martha Graber of Newton, Kan., program directors of the Inter-Mennonite Council on Aging, attended the forum as representatives of the private sector.

The 10th annual Shenandoah Valley Hymn Festival will be held on Sunday, Nov. 21, at 7:00 p.m., in the Auditorium of Eastern Mennonite College, Harrisonburg, Va. The theme of this year's festival will be, "An Old-Fashioned Singing School," with Daniel B. Suter, biology professor at EMC, as the teacher, and the Harrisonburg Mennonite Church Adult Choir as the teaching choir. The Joseph Funk singing school textbook, the *Harmonia Sacra*, will be used exclusively at this year's festival. Samuel Janzen, pastor of the Harrisonburg Mennonite Church, will serve as the moderator of the program. Each year a different committee plans the hymn festival. Roy D. Roth, associate professor of church music at Eastern Mennonite Seminary, has served as the coordinator of planning for all 10 festivals. The festival is sponsored by the Virginia Mennonite Conference through its Board of Congregational Ministries.

Sponsors and hosts are needed for trainees from 28 countries who are participating in the International Visitor Exchange Program (IVEP) of the Mennonite Central Committee. These 76 young women and men will soon complete the first six months of their stay in North America and need hosts and sponsors by February for their second six-month term. Persons interested in being sponsors or hosts may contact MCC, 21 South 12th St., Akron, PA 17501; or MCC (Canada), 201-1483 Pembina Hwy., Winnipeg, Manitoba, R3T 2C8. MCC would like to hear from you by Dec. 15.

The 1982 Christmas Sharing Fund is designated for projects which the General Board considers urgent and vital. The largest project for which gifts contributed this year will go is the black and Hispanic leadership training program which prepares pastors and leaders for congregations needing them. The second project is support for the services of an urban Christian education consultant to help urban congregations discern and cope with their educational needs. The General Board will benefit from the third project. The Christmas Sharing Fund will help the General Board maintain the Archives of the Mennonite Church. Giving goals for the 1982 Christmas Sharing Fund are: black and Hispanic

leadership education, \$15,000; urban Christian education consultant, 5,000; General Board, 5,000; total, \$25,000. Send contributions to: Mennonite Church General Board, 528 E. Madison St., Lombard, IL 60148; or 131 Erb Street West, Waterloo, ON N2L 1T7.

Special meetings: J. C. Wenger, Goshen, Ind., in a series of lectures, "The Way of North American Mennonites," at Hesston (Kan.) Mennonite Church, Nov. 19, 20. He will also speak to the Foundation Studies I class at Hesston College on Friday afternoon and to the Hesston Mennonite Church on Sunday morning. Fred Augsburg, Youngstown,

Ohio, at Oak Grove, West Liberty, Ohio, Nov. 14-21.

New members by baptism: Four at Salem, Wooster, Ohio. Lynette Benson, Carrie Burkey, Tom Gifford, Roxi Stutzman, and Todd Stutzman at Milford, Neb. Mark Detweiler at Franconia, Pa. Kevin and Kathy Zook, Steve Horst, Rich Beck, Brian Walter, Valerie Shank, and Marcy Zimmerman at Slate Hill, Shiremanstown, Pa. Gail Jones and Christine Long at Spring Mount, Pa. Toune Cavan, Hiem Cavan, Phin Cavan, Pan Luong, Gwin Luong, Quan Luong, and Nevi Luong at Des Moines, Iowa.

readers say

Allow me a few comments on your Oct. 5 editorial on prayer in public schools titled "The Lord's Prayer Didn't Hurt Me." Haven't Reagan, Helms, and Falwell spoken similar words, i.e., show me a child who has been hurt by prayer in public school? Maybe your title was tongue-in-cheek. At any rate the rest of the editorial was better.

Perhaps you and I have been hurt more by public prayer in public school than we realize. My teacher would ask the class to repeat the Lord's Prayer (unfortunately, this term is sometimes used in church services also). The prayer then tends to be repeated rather than prayed. Ritual and rote eventually rob the prayer of content and contact.

The hurt happens each time one repeats rather than prays. It is cumulative. One is desensitized over some months or years of ritual. Instead of meeting and talking with God one is left mouthing words. The near ultimate event becomes nonevent.

The Lord's Prayer has some powerful world-shaking requests—"Thy kingdom come, thy will be done on earth...." No one in the classroom dare suggest what our behavior might be like if this

prayer was answered. But perhaps a prayer of a more harmless nature can be found. Some advocates of prayer in the schools believe a prayer can be written that will be acceptable to all religions. Such a prayer of necessity would be so general, so lukewarm that God's reaction, if any, would likely be indigestion.

This prayer is supposed to hurt no one—or is neutral (doubtful premises). But will it help anyone? My guess is only the preachers and politicians who are milking this issue to its fullest.—John A. Hertzler, Matthew, Va.

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Your editorial "Can the Peace Movement Be Sustained?" in the Aug. 10 *Gospel Herald* was right on. While Mennonites must take an interest in the broader peace movement, it is clear that the center of gravity for us must be the church and our commitment to the lordship of Christ with peace being one of the priorities. I hope you do some more thinking on this particular theme and that you share your thoughts in future editorials.—William T. Snyder, Akron, Pa.

marriages

Beck—O'Brien.—Dave Beck, Wauseon, Ohio, North Clinton cong., and Cathy O'Brien, Wauseon, Ohio, Lutheran Church, by Robert Schloneger, Oct. 9.

Evers—Wanner.—Tabb Evers, Wauseon, Ohio, North Clinton cong., and Cindy Wanner, Delta, Ohio, Lutheran Church, by Walter J. Baese, Oct. 17.

Farmwald—Shelly.—Hal Farmwald, Goshen, Ind., North Main Street cong., and Vicki Shelly, Evansville, Ind., Blooming Glen cong., by John C. King, Oct. 17.

Hewitt—Wright.—Jeff Hewitt, Lyndhurst, Va., Christian Church, and Donna Ann Wright, Stuarts Draft, Va., Mountain View cong., by Roy D. Kiser, Charles Ramsey and Stan Shirk, Oct. 16.

Hochstedler—Fuson.—Gary Hochstedler, Wapakarusa, Ind., North Main Street cong., and Joye Fuson, Warsaw, Ind., Wesleyan Church, by Michael Fuson, Oct. 16.

Horst—Dixon.—Duane Horst, Archbold, Ohio, North Clinton cong., and Amy Dixon, Toledo, Ohio, Lutheran Church, Oct. 16.

Kropf—Yantzie.—Elmer Kropf, Tavistock, Ont., Tavistock cong., and Nelda Yantzie, New Hamburg, Ont., Hillcrest cong., by Gerald Good and Gordon Bauman, Sept. 24.

Lamoreux—Byler.—Douglas Lamoreux and Patricia Byler, both of Dakota, Ill., Freeport cong., by Robert E. Nolt, Oct. 16.

McCrae—Headrick.—Bruce McCrae, Oakland, Calif., and Betsy Headrick, Cheraw, Colo., East

Holbrook cong., by Roger Miller and Darrel Otto, Aug. 14.

Rohrer—Hartzler.—Ivan Rohrer, Harrisonburg, Va., Dayton cong., and Martha Hartzler, Mechanicsburg, Pa., Slate Hill cong., by John R. Mumaw and Lloyd Horst, July 31.

Roth—Steinman.—Larry Roth, Tavistock, Ont., Hillcrest cong., and Lorna Steinman, Bright, Ont., Cassel cong., by Gerald Good and Dan Nighswander, Oct. 9.

Roth—Nice.—Sherwood Roth and Betty Lou Nice, both of Souderton, Pa., Souderton cong., by Glenn Egli, Oct. 9.

Schlabach—Hershberger.—David Schlabach, Millersburg, Ohio, Longenecker cong., and Helen Hershberger, Millersburg, Ohio, Oak Hill Cons. cong., by Henry E. Hershberger, father of the bride, June 19.

Schlosser—Hunsberger.—Jack Schlosser and Jo-lene Hunsberger, both of Calico Rock, Ark., by Don Penner, Sept. 25.

Wilhelm—Witmer.—Richard Wilhelm, Jr., Poland, Ohio, Ohio Baptist Church, and Marlene Witmer, Columbiana, Ohio, Midway cong., by Ernest Martin, Oct. 2.

Yoder—Gingerich.—Reginald Yoder and Cheryne Gingerich, both of Iowa City, Iowa, First Mennonite cong., by Wilbur Nachtigall, Sept. 25.

Zeigler—Rice.—Daniel Zeigler, Souderton, Pa., and Lucinda Rice, Telford, Pa., both of Souderton cong., by Glenn Egli, Oct. 16.

births

Allen, Richard and Lynda (Allen), Orlando, Fla., first child, Richard Joseph, May 26.

Brenneman, Rick and Connie (Bowser), Accident, Md., third son, Adam Christopher, Sept. 17, 1982.

Cozzarin, Lou and Helen (Wideman), Hamilton, Ont., first child, Stephanie Louise, Sept. 28.

Derstine, Galen and Susan (Brenneman), Souderton, Pa., first child, Peter, Oct. 1.

Erb, Rich and Susan (Boshart), New Hamburg, Ont., first child, Michelle Lee, Oct. 9.

Freed, Philip and Melanie (Meyers), Hatfield, Pa., first child, Derek James, Sept. 26.

Gehman, Don and Donna (Anders), Harleysville, Pa., second child, first daughter, Alicia Renee, Sept. 18.

Gochenour, Rick and Sandra (Short), Archbold, Ohio, first child, Shawn David, Oct. 15.

Good, Clinton and Mary Ann (Buckwalter), Goshen, Ind., first child, Bethany Laurel, Sept. 9.

Heggen, Richard and Carolyn (Holderread), Albuquerque, N.M., third child, first son, Mark Holderread, Sept. 28.

Johnson, Rick and Marcia (Jorgensen), Ft. Dodge, Iowa, first child, Heather Marie, Oct. 14.

Jones, Bobby and Karen (Holliday), Elberton, Ga., first child, Natalie Clair, Sept. 22.

Kennedy, John and Yvonne (Martin), Mississauga, Ont., first child, Courtney Gail, Sept. 9.

Mast, Anthony L. and Karen (Rutt), Parkesburg, Pa., first child, Tonya Renae, Aug. 17.

Moyer, Glenn and Nancy (Derstine), Harleysville, Pa., second daughter, Rebecca Soon Bok, born on July 29, 1981; received for adoption on Sept. 21.

Schmid, Steve and Cathy (Jones), Wooster, Ohio, second child, first daughter, Cullen Laura, Sept. 28.

Shirk, Edward and Phyllis (Schmidt), Goshen, Ind., first child, Emily Marie, Oct. 10.

Slagel, Kelly and Veronica (Boshart), Wayland,

Iowa, second child, first daughter, Andrea Leigh, Sept. 11.

Stoltzfus, Ronald and Bonita (Hoover), Narvon, Pa., second son, Jared Thomas, Oct. 20.

Storrier, Daniel and Cheryl (King), first child, Joshua Daniel, Sept. 30.

Stutzman, Ron and Chris (Benner), Sarasota, Fla., first child, Julie Ann, Oct. 3.

Transue, Scott and Darlene (Neff), Lancaster, Pa., Matthew Todd, Sept. 27.

Vandeveldt, Michael B. and Maryanne (Alderfer), Winchester, Va., first child, Zachari Bernard, July 3.

Wagler, David and Delilah, Cochran, Pa., first child, Jennifer Renee, Oct. 8.

Weber, Marvin and Margaret (Hickman), Tofield, Alta, third child, Tyler Marvin, Oct. 11.

Witmer, Bob and Waunita (Yutzy), Orrville, Ohio, first child, Jessica Suzanne, Oct. 1.

obituaries

Albrecht, Catharine, daughter of David M. and Barbara (Zehr) Bender, was born in East Zorra Twp., Ont., June 12, 1899; died at Maples Home for Seniors, Tavistock, Ont., Sept. 26, 1982; aged 83 y. On Oct. 22, 1918, she was married to Joel Albrecht, who died in 1966. Surviving are 2 sons (Lester and Nelson), 2 daughters (Elmina—Mrs. Clayton Schwartztruber and Lucille—Mrs. Alvin Roth), 14 grandchildren, 10 great-grandchildren, and one sister (Mrs. Anna Helmuth). She was preceded in death by one brother and one sister. She was a member of East Zorra Mennonite Church, where funeral services were conducted on Sept. 28, in charge of Homer E. Yutzy and Howard Bender; interment in East Zorra Mennonite Cemetery.

Croyle, Mildred M., daughter of Owen and Stella M. (Saylor) Thomas, was born in Somerset Co., Pa., May 24, 1918; died at Windber (Pa.) Hospital, Oct. 7, 1982; aged 64 y. She was married to Paul Croyle, who died in March 1980. Surviving are her parents, one daughter (Janice—Mrs. David Bause), one son (Duane), 4 grandchildren, one brother (Paul), and 2 sisters (Grace—Mrs. John Yoder and Lena—Mrs. Ammon Sala, Jr.). She was a member of Thomas Mennonite Church, where funeral services were held on Oct. 9, in charge of Donald Speigle and Aldus Wingard. Interment in the church cemetery.

Eash, Calvin, son of Samuel T. and Katie (Eash) Eash, was born in Elkhart Co., Ind., Oct. 3, 1910; died of a heart attack at Tolfree Memorial Hospital, Oct. 10, 1982; aged 72 y. On Nov. 7, 1942, he was married to Katie Yoder, who survives. Also surviving are 2 sons (Calvin L. and Donald), 3 daughters (Kathryn, Ruth Wyse, and Naomi Ulrich), 2 sisters (Amy Troyer and Leota Burkholder), and 2 brothers (Leon and Joe). One son (Glenn) preceded him in death. He was a member of Fairview Mennonite Church, where funeral services were held on Oct. 13, in charge of Virgil Hershberger and Ellsworth Handrich; interment in the Fairview Cemetery.

Glick, Nelson D., son of Amos and Mattie (Esch) Glick, was born at Belleville, Pa., Feb. 21, 1904; died at Belleville, Pa., Oct. 3, 1982; aged 78 y. He was married to Annie Byler, who survives. Also surviving are 3 sons (J. Elrose, Dwight A., and Ivan J.), 2 daughters (Orpha J. and Esther M. Glick), 6 grandchildren, 4 great-grandchildren, 2 brothers (Willis C. and Vernon A.), and 3 sisters (Ruth Kerling, Mina—Mrs. George Cashman, and Ida—Mrs. David Kanagy). He was a member of Locust Grove Mennonite Church, where funeral services were held on Oct. 6, in charge of Raymond Peachey, Louis Peachey, Erie Renno, and Gerald Peachey; interment in Locust Grove Mennonite Cemetery.

Hurst, Isaac M., son of David and Mary (Martin) Hurst, was born at Brutus, Mich., Apr. 22, 1902; died at Fairview Home, Cambridge, Ont., July 6, 1982; aged 80 y. On Mar. 11, 1926, he was married to Vera Eby, who survives. Also surviving are 2

daughters (Miriam Marnden and Lois Krause), 6 grandchildren, 3 great-grandchildren, and 3 brothers (Levi, Samuel, and Henry). In 1938 he was ordained deacon to serve the Bloomingdale Mennonite Church. Funeral services were held at the Bloomingdale Mennonite Church on July 9, in charge of Orland Gingerich and Simeon Hurst; interment in the church cemetery.

Kauffman, Anna L., daughter of Noah L. and Annie B. (Kreider) Landis, was born in Lancaster Co., Pa., June 10, 1901; died at Moravian Manor Nursing Home, Lititz, Pa., Oct. 1, 1982; aged 81 y. On Aug. 4, 1928, she was married to Homer M. Kauffman, who died on May 9, 1979. Surviving are one daughter (Erma J.—Mrs. Melvin S. Glick), 3 grandchildren, and one great-grandson. She was a member of New Haven Mennonite Church, Lexington, Pa. Funeral services were held at Hess Mennonite Church on Oct. 3, in charge of Raymond Bucher, Robert Miller, and Daniel Horning; interment in the Hess Cemetery.

Leakway, Murray A., son of John and Leah (Shue) Leakway, was born in York Co., Pa., Sept. 29, 1896; died at Lancaster, Pa., Oct. 18, 1982; aged 86 y. On Dec. 30, 1915, he was married to Jane Smith, who died on Apr. 4, 1980. Surviving are 2 daughters (Catherine—Mrs. Amos N. Miller and Anna—Mrs. John S. Landis), 7 grandchildren, 9 great-grandchildren, and one brother (Curvin). He was a member of East Chestnut Street Mennonite Church. Funeral services were held at East Petersburg Mennonite Church on Oct. 20, in charge of James R. Hess and Donald W. Good; interment in East Petersburg Mennonite Cemetery.

Mast, David C., son of Isaac K. and Elizabeth (Kauffman) Mast, was born at Chester Co., Pa., Apr. 28, 1886; died at Landis Homes, Lititz, Pa., Oct. 7, 1982; aged 96 y. On Nov. 10, 1912, he was married to Mamie Stoltzfus, who died on Apr. 17, 1956. On June 15, 1957, he was married to Lavina Hooley Fisher, who died on Oct. 12, 1977. Surviving are 3 daughters (Lena—Mrs. Harold Umble, Annabelle—Mrs. Arthur Holyman, and Mabel—Mrs. Earl Umble), 2 sons (Isaac and Donald), one foster son (Leon Kauffman), 26 grandchildren, 27 great-grandchildren, and 13 stepchildren. He was a member of Maple Grove Mennonite Church, where funeral services were held on Oct. 10, in charge of Herman Glick and Clair Umble; interment in Maple Grove Cemetery.

Mumaw, Edith, daughter of J. Harvey and Irene (Hertzler) Yoder, was born on Dec. 19, 1910; died of cancer at Riverside Hospital, Newport News, Va., Oct. 5, 1982; aged 70 y. She was married to Clare Mumaw, who survives. Also surviving are 3 sons (John, Laverne, and Chester), 4 grandchildren, 3 brothers, and 6 sisters. Funeral services were held at Warwick River Mennonite Church on Oct. 8, in charge of John R. Mumaw, Daniel Smoker, and

Lewis Kraus; interment in the church cemetery.

Roth, Mary Susanna, daughter of Sam and Susan (Kreider) Buckwalter, was born in Lancaster, Pa., Oct. 13, 1905; died at Woodburn, Ore., Oct. 9, 1982; aged nearly 77 y. On May 23, 1926, she was married to Jacob S. Roth, who died on July 8, 1976. Surviving are 4 daughters (Lois Shetler, Rosanna Roth, Ruth Georgiades, and Susan Heatwole), 3 sons (James, David and Samuel R.), and 3 brothers (Amos, Allen and John Buckwalter). She was a member of Hopewell Mennonite Church, where funeral services were held on Oct. 13, in charge of Maynard Headings, John Yoder, and Ernest Bontrager; interment in the Hopewell Mennonite Church cemetery.

Ruth, Elverda G., daughter of Israel and Eliza (Godshall) Ruth, was born in Montgomery Co., Pa., May 15, 1893; died at Eastern Mennonite Home, Souderton, Pa., Oct. 16, 1982; aged 89 y. She was preceded in death by 4 brothers and one sister. She was a member of Franconia Mennonite Church, where funeral services were held on Oct. 19, in charge of Wayne Kratz, Earl Anders, and Floyd Hackman; interment in the adjoining cemetery.

Smoker, Samuel Z., son of Isaac and Hannah (Zook) Smoker, was born in Leacock Twp., Pa., Sept. 29, 1889; died at Mennonite Home, Lancaster, Pa., Sept. 28, 1982; aged 93 y. On Jan. 23, 1913, he was married to Barbra S. Beiler, who died on Nov. 24, 1981. Surviving are 2 sons (Aaron and John), 2 daughters (Marian—Mrs. Omar Stoltzfus and Anna Mary), 10 grandchildren, 24 great-grandchildren, one great-great-grandson, one brother (Isaac Z.), and 3 sisters (Suvilla Kauffman, Barbara—Mrs. Eli Kauffman, and Malinda—Mrs. Peter Miller). He was a member of Maple Grove Mennonite Church, where funeral services were held on Oct. 1, in charge of Clair Umble, George Beiler, and Allen Kauffman; interment in Maple Grove Church cemetery.

P. 764 by Three Lions; p. 769 by Ron Martens; p. 771 by Robert Maust.

calendar

Mennonite Economic Development Association, Winnipeg, Manitoba, Nov. 11-14
 Franconia Conference fall assembly, Franconia, Pa., Nov. 13
 Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 18-19
 Mennonite Church General Board, Lombard, Ill., Nov. 18-20
 Northwest Conference fall meeting, Nov. 19-21
 Southwest Conference annual meeting, Mt. View Men. Ch., Upland, Calif., Nov. 25-26
 Mennonite Board of Education annual meetings on Mennonite education, Chicago, Ill., Nov. 30-Dec. 4
 Mennonite Board of Education Board of Directors, Chicago, Ill., Dec. 2-4
 Ministers' Week, Eastern Mennonite Seminary, Harrisonburg, Va., Jan. 17-20
 Pastors' Workshop, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 24-28
 Mennonite Central Committee U.S. annual meeting, Harrisonburg, Va., Jan. 27, 1983
 Mennonite Central Committee annual meeting, Harrisonburg, Va., Jan. 28-29

Nun, 79, knocked down by mugger, refuses ride, takes subway home

A razor-wielding woman mugger knocked down a 79-year-old nun outside a Brooklyn community center and fled with the nun's purse. A neighbor youth chased the mugger and alerted police, who arrested 21-year-old Yolanda Fallen. Police at first thought she was a man because she had her hair cut short and wore a man's shirt. Good Shepherd Sister Helen Hamilton, who was dressed in traditional religious habit at the time, was unhurt except for a bruised hand. Police said she refused a ride and instead took the subway home to Manhattan.

New two-year survey will examine effects of religious TV viewing

A two-year study of the effects of religious television viewing, funded by 27 Christian organizations, is being conducted by the University of Pennsylvania's Annenberg School of Communications and the Gallup Organization. The Annenberg School will analyze survey viewers in the Southeast and Northeast, while the Gallup Organization will conduct a national survey. Among other things, the project will seek to determine whether religious broadcasting brings people into churches or keeps them away, and how the programs affect the attitudes of viewers.

The project was launched by the National Council of Churches, U.S. Catholic Conference, and National Religious Broadcasters following a conference in New York two years ago to discuss "the electronic church." William Fore, head of the NCC's communications commission, recalled that "speaker after speaker gave us their opinion, and then we had people challenging them from the audience. No one really knew the answers to most of the questions being asked."

Activists who damaged Trident sub say they answer to a higher law

Nine peace activists convicted of damaging a Trident nuclear submarine at Groton, Conn., said they answer to a higher law and would do it again to stop "a crime against humanity. If there is a law that protects Trident, then we must break the law. We are not doing our duty unless we do," said Sister Ann Montgomery, 55, of New York City, one of two Catholic nuns who joined in the July 5 raid.

But the peace activists failed in their argument to convince Superior Court Judge Seymour L. Hendel that he should look beyond Connecticut laws against trespass and criminal mischief in his charge to the six-member jury. Their defense was that nuclear weapons are

illegal under international law, which gave them the right and duty to stop them. The nine each face up to 11 years in prison at their sentencing, set for Nov. 9, for breaking into the Electric Boat shipyard, a division of General Dynamics, and causing \$30,000 in damages.

The guilty verdict on Oct. 1 came after two hours of deliberation. Defendants and jurors later lingered on the courthouse lawn. The activists assured the jurors that they had only done their duty, following the judge's instructions. "Don't worry," counseled Sister Judith Beaumont, 44, of Hartford, Conn. "It's the law, you know."

Report says prisoner abuses continue in the Philippines

Nearly two years after lifting martial law in January 1981, the Philippine government continues to illegally detain, torture, or kill hundreds of its own people, says Amnesty International. "We have called on the government to take immediate steps to halt these gross violations of human rights and we are awaiting a reply," the international human rights movement said in a statement timed to coincide with Philippine President Ferdinand E. Marcos's first state visit to the United States in 16 years. The Marcos regime publicly denies responsibility for human rights violations, and has said it will investigate the allegations. But Amnesty International says available evidence indicates that the government does not discipline guilty officials effectively and continues to tolerate illegal acts against civilians.

Self-exiled Nicaraguan journalist tells of growing church-state rift

Political conflict, both between state and church and within the churches themselves, is growing in Nicaragua, says the former opinion page editor of an opposition Managua newspaper who left his country "so I could expose" government repression against the Catholic Church and other religious groups. "The persecution against the church, which has been subtle in the past, has taken on a more visible style," said Umberto Belli, who came to New York last May after two years as director of the editorial page of *La Prensa* in Managua.

In recent months, there have been a number of clashes between churches and the leftist Sandinista government. In August, a Catholic priest was beaten and dragged through the streets naked in front of television cameras. Belli said in an interview that government repression has entered "the second stage," in which authorities take "direct action" against those considered "counterrevolutionary." Before, he said, authorities closely monitored the church and were content to let pro-San-

dinista forces within it try to win over opponents in an ideological battle. But anger at church criticism has changed that, he said.

Belli described himself as a Marxist who had "collaborated" with the Sandinista struggle until 1977, when "I became a Christian for the first time," becoming a charismatic Catholic. "I became convinced that the solution to our people's problems was not primarily changing the economic structure, but through conversion of our people to Jesus Christ." The 37-year-old journalist said he and his family would have stayed in Nicaragua if not for what he described as heavy government censorship of the press.

Evangelist Graham accepts invitations to visit East Germany, Czechoslovakia

Evangelist Billy Graham announced that he has accepted invitations to visit East Germany and Czechoslovakia in October. Mr. Graham will visit East Germany at the invitation of the Federation of Evangelical Free Churches in the German Democratic Republic. He said the State Secretariat for Church Affairs "has shown cordial cooperation in preparing this visit."

"We live in a time of grave international tension and mistrust which greatly threaten the peace and security of our world," the evangelist said in announcing his plans. "I hope as a result of my visit there will be better understanding between the peoples of those two nations and our own nation, and that the cause of international peace will be promoted."

Vandals destroy Korean church in a wealthy suburb of Chicago

The pastor of the Korean Zion Presbyterian Church in Elmhurst, Ill., had accepted a certain amount of vandalism as normal, but he was shocked recently when intruders smashed virtually everything inside the sanctuary and then set the building on fire. "I can't understand this," said Sun Lee, discussing the \$250,000 worth of damage done to the church. "It's sick people. It's a sin." His church, founded in 1978, regularly suffered broken windows and spray-painted walls, as had some other churches, although on a smaller scale, in this upper middle-class Chicago suburb.

"We double locked all the doors but they got into the sanctuary and broke everything," Mr. Lee said. The pulpit and a baby grand piano were overturned, the organ's keyboards smashed, Bibles and garbage flung around, paintings torn down and all the windows in the sanctuary broken. Then the intruders set a fire, which took firefighters from seven fire departments three hours to bring under control. The blaze left the walls scorched, the rafters charred, and the roof collapsed.

In conflict with the powers

A judge in Cleveland sentenced Mark Schmucker to two years of service and a fine of \$4,000. Schmucker thus became the third person to be convicted in the U.S. for registration resistance. As such, he joins a line of stubborn men (and women) who have tangled with their governments over issues of conscience.

Brother Schmucker was condemned for refusing to sign his name. This is ironic, of course, since he refused this openly. By being open about it, he had in effect registered.

Dan Rather suggested that the severity of Schmucker's punishment will scare more young men into registering. No doubt this is so although, as reported last week, to Schmucker the relatively mild nature of the punishment is a relief and he is glad to endure it for the sake of his conscience. Many of those in the past did not have it so easy. Here are some of the luminaries in the company which Schmucker has just joined.

Among the martyrs of World War II was Hans Jaggerstatter, an Austrian-Catholic farmer and father of three who declined to serve in the Nazi army. For this he was sent to prison for six months and then hanged. His story is told by Gordon Zahn in the book *In Solitary Witness* (Liturgical Press). As implied by the title, Jaggerstatter received no support from church or family for his position. He stood alone.

I do not know of any CO martyrs in the U.S. or Canada in World War II. There was an organized program of alternative service for many of the conscientious objectors. In World War I the place of the CO was more ambiguous. Among those who declined to cooperate with the U.S. military was Allen Christophel who was court-martialed at Camp Taylor, Kentucky, for refusing to rake ground in preparation for the sowing of grass seed. Parts of Christophel's trial record are recorded in *Mennonites in the World War* by J. S. Hartzler (Mennonite Publishing House, 1922). In his defense he said in part, "There is nothing in my belief or my creed that forbids me to rake grass seed. There is nothing in my creed and my belief that forbids me to do a number of other kinds of work in camp, but the thing that I objected to is because this work and all other work under the military arm of the government has for its sole intent—one purpose, that of taking vengeance and that of destroying life—which thing has been taught against by our church since it was founded in 1525" (p. 118).

Another who encountered determined opposition was Lloy Kniss who published his own story in *I Couldn't Fight* (Herald Press, 1971). Much of what happened to him was petty harassment. Kniss began arriving late at the food line because he was always pushed back anyway. On one occasion he got a serving of soybeans from the bottom of the pan with a lot of sand in it. "I tried to eat the beans but there was so much grit that I thought I couldn't eat it. I started out to leave the mess hall, and the mess sergeant stood at the door to watch that we didn't waste any food by throwing it away. When he saw the beans in my mess kit, he asked why I didn't eat them. I told him. He

cursed me and made me go back and eat them. If I lacked any 'grit' before that, I at least had lots of it in me then" (p. 28).

Others were threatened with execution. One man was led out by a lieutenant, a sergeant and four soldiers. As Hartzler reports, the lieutenant told him he had "'15 minutes to live. Ten—five—three. Time is up, ready, aim, fire,' but no shot was fired. After a silence of several minutes which seemed like hours, the lieutenant said, 'We've decided to let you go until morning. We do not want to kill you.'" Later the CO was called before the captain and as he still refused to cooperate, he was transferred to the CO barracks (pp. 132-133).

Of course this was during a war. It is expected that during a war desperate things will happen since everyone is expected to join in the cause. COs in army camps who refused to wear a uniform were so out of step that it is no wonder they were harassed. But Mark Schmucker was not in an army camp and he only refused to sign his name.


Perhaps the offense of the registration resisters is more in line with that of Felix Manz, one of the original Anabaptists who was sentenced to death on January 5, 1527, "became contrary to Christian order and custom he had become involved in Anabaptism . . . and became a leader and beginner of these things because he confessed having said that he wanted to gather those who wanted to accept Christ and follow him . . . so that he and his followers separated themselves from the Christian church and were about to raise up and prepare a sect of their own . . . because he had condemned capital punishment, and in order to increase his following had boasted of certain revelations from the Pauline Epistles" (*Mennonite Encyclopedia*, Vol. III, p. 473). For this a man was drowned?

It is a fearful thing to be out of step with the customs and laws of your culture and your time. It is difficult, particularly, when what is asked for seems a small thing. Christians confronted with such ambiguity will take a stand at various places. In the time of Caesar, some Christians burned incense to Caesar and some did not. The penalty for refusing to burn was death. In World War I, many COs refused to put on a uniform, but some accepted it. Some were willing to work in the kitchen but others would not. Yet all were seeking to interpret the call of Christ.

Today, not all young men of conscience have refused to register. Confronted by diversity on such an issue, some of us Mennonites are not sure how to feel about Mark Schmucker. But one Mennonite has his mind made up. He is Brother Jim Powers, an ex-Marine now living in Hesston, Kansas. He writes that when he enlisted at 18, "I wasn't mature enough to see that a force/power far greater than man turned the world. Now after yielding my life to Jesus Christ I have been able to realize a small part of that world-moving power. At 22, Mark Arden Schmucker has experienced some of that same power. If I were 22 again, and know what Mark knows and I now know, I would be standing shoulder to shoulder with him." —Daniel Hertzler

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An illustration of five Pilgrims in prayer. In the center, a woman with her eyes closed and hands clasped in prayer. To her left, a man with a beard and a woman with a headband, both in prayer. To her right, a man with a beard and a woman with a headband, also in prayer. They are all wearing dark, simple clothing.

The American Thanksgiving story

by Joseph C. Shenk

The Thanksgiving which Americans celebrate every year on the fourth Thursday of November has its roots in the celebration of thanksgiving by a tiny settlement in New England 362 years ago. Do we know that Pilgrim story? Those Pilgrims whose story we celebrate were not the major settlers of the New World. They were only the first small group from England fleeing religious persecution.

It was a winter landing with only the cold, blustering hospitality of the forests to welcome them. They were 24 Pilgrim families that crowded into the tiny *Mayflower*. In addition to these, others, strangers to the Pilgrim faith, were on board. They had been pressed upon the Pilgrims by the moneylenders in London who had financed the voyage. These "strangers," as they are remembered, cared nothing for the cohe-

sive social structure that bound the Pilgrims into a community of interdependent faith. They became a cancer of dissension in the Pilgrim community.

The voyage had gotten off to a late start because of the unseaworthiness of the ships the London merchants had sold the Pilgrims. After a false start one of the two ships, the *Speedwell*, had to be abandoned and everyone packed together into the *Mayflower*. This delay insured that they would land in the New World at the beginning of winter. It was a November landing and ere long the settlers began to sicken and die. By spring, of the 24 mothers 20 were dead, leaving only four. Of the 24 men, 13 were dead, leaving only eleven. Only a few men and boys were left to plant the crops.

Have you ever planted crops? These few surviving Pilgrims knew

nothing about planting crops. All of them were from the working class, town laborers, people who knew how to work, but who knew nothing of the soil. The Ujamaa village in Tanzania where I lived for a number of years required that every person raise some food. Now I am from rural American stock and I have worked many summers as a farm laborer in Lancaster County, Pennsylvania, but farming with a hoe in a foreign land was not the same as farming with a tractor in Pennsylvania. Every year in Tanzania I worked mightily with my hoe turning up the hard soil, planting corn, beans, tomatoes, spinach—but it never amounted to much. There was never more than a few weeks of eating for my family. These Pilgrims who had no agricultural background were faced with the task of growing enough food to last a year. They would have failed had it not been for two natives who came to their aid.

Two Indians came out of the forest to help the dying settlement, to cup the flickering flame of life with their protective knowledge before it could be completely blown out by some new adversity or ignorance. The astonishing thing for the Pilgrims was that these Indians, Samoset and Squanto, spoke English! It is almost like astronauts finding people on the moon who speak American. If we probe that one, how it was that Indians coming out of the forest could speak English, we get to the secret of the meaning of the Thanksgiving we celebrate today.

These two Indians had been captured by English soldiers and made slaves on a British warship. The history books do not tell us how the Indians escaped from the sailors. What we know is that there on that inhospitable shore two strands of humankind met, both of whom had been much defrauded and taken advantage of. These two peoples, the dying group of refugee Pilgrims and the escaped slaves, must have recognized in each other brothers in the same human family, a recognition born of their common experience of tragedy and misfortune.

Here were the weak and poor and downtrodden of the earth (isn't that the definition of Pilgrim?), these dispossessed reaching out to each other and helping each other. Is it not out of such a symbiosis that survival springs, and from such a relationship that a thankful heart is born?

Something in our subconscious tells us that those Indians and Pilgrims were onto something. This is why we have preserved the myth. Remember how the story gripped us when we were children? Isn't there something in what happened on that rocky shore that tells us how we may survive today? Isn't there something in their story which points the way for us?

Our American culture is so success oriented that we become seduced into looking at everything through that prism. I got the feeling when I was a child that this Thanksgiving celebration of the Pilgrims insured their continued prosperity. Our natural American inclination on hearing how the Indians and Pilgrims met each other and did the decent, human thing toward each other is to assume that the next chapter will be a big success story in the great American tradition. But what of those Indians? Did Providence smile on them and bring their people to glory and wealth? We all know the subsequent history of the American Indian.

And what of those Pilgrims? Under the leadership of their new leader, William Bradford (the first leader, Brewster, was

among the dead of the first winter), they took on themselves the responsibility to repay the entire debt contracted to the London merchants who had financed the voyage. Over half of the shareholders were dead and the "strangers" put onto the *Mayflower* by the moneylenders had absconded, but those remaining few agreed to pay the whole debt.

Thereupon the London merchants proceeded to alter the records so that in the end the survivors paid back far more than the original debt. In fact, these Pilgrims whom we celebrate never did survive in what we think of as the American way. They continued poor. Everywhere new, more prosperous settlements sprang up around them, their more powerful, aggressive, and successful neighbors.

So, we see that the celebration in the first place wasn't about prosperity. It was a thankfulness that God had kept their settlement from extinction through the gift of the Indians, a gift of knowledge and friendship.

You know, as a child, I used to wonder if the Pilgrims in all their puritanical clothing were embarrassed sitting at table with the Indians. (Remember how the pictures show the Indians in loincloths and the Pilgrims in those high hats with silver buckles on their shoes?) Now as an adult I see that they could not have been embarrassed, for they realized that survival meant interdependence each for the other and neither for selfish advantage. This is what they were being thankful about, their survival through that symbiosis expressed physically in their sitting at table together.

I am sure we remember that it was President Abraham Lincoln who first decreed that Thanksgiving shall be an annual American holiday, and that it was first so celebrated in 1863 a few weeks after Lincoln delivered the Gettysburg address. Isn't there something of the same truth with Lincoln and the slave blacks that we glimpsed between the Pilgrims and the slave Indians?

How was it that a man who had done so right a thing in reaching out to the oppressed and who had instituted as a symbol of reconciliation "a day of thanksgiving and praise to our beneficent Father," should have so shortly afterward been shot dead? The myth of Lincoln persists in our tradition as a powerful emotional magnet. There is something in our subconscious that tells us he was pointing the way for our survival.

The Pilgrim story is about a society at its inception, in its beginning stages, a society which in its formation was just, not powerful or wealthy or without agony, but just. Isn't the story

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Joseph C. Shenk grew up in Tanzania and served for a number of years as a missionary there. He is now pastor to students at Eastern Mennonite College.

of this particular settlement, which never achieved wealth and power, a commentary to us about the nature of a just society?

The story of Lincoln is a bit different. His objective was to preserve the unity of the nation. He accomplished this through the destruction of the Southern economy and social structure. He believed the Southern economy and social structure to be unjust and that the unity of the nation could not be preserved without its destruction. How much more noble would that story be had it been possible for that unjustness to have been righted through evolution rather than through the destructiveness and horror of war. The issues Lincoln faced continue today to be very much a part of our national and international dilemma.

But I have digressed, haven't I? I did so to acknowledge that the Thanksgiving Lincoln proclaimed was not so pure a celebration as that of the Pilgrims.

These stories of the Pilgrims and Lincoln are not Scripture, but to Americans they are very much a part of our national myth. They tell us that survival on our planet is not a function of our wealth, but of our relationships. When we see peoples coming together anywhere in our world today, reaching out to each other across the fissures that fracture our earth, meeting in that spirit of mutual concern, without ulterior motive for selfish advantage, let us give thanks and praise to our beneficent Father, for it is in this spirit alone that our world can endure. 

Just about the time I was learning more about the simple style of Mennonites I was getting discouraged with the rat race.

I don't mind being called Mennonite

by Will Schirmer

When I first heard of the Mennonites, I thought they were one of the tribes mentioned in Exodus 3:17, "And I have promised to bring you up out of your misery in Egypt into the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites . . . Jebusites" and the Mennonites.

I had first heard the name in a sociology class in my freshman year at college. Soon afterward my roommate, a native of south Philadelphia, began dating a Mennonite girl. The difference in both cultures fascinated him so much that he shared with me a lot about her way of life.

My first impressions of the Mennonites were probably typical of what most people think about them—they all live on farms, drive horse-drawn buggies, wear simple clothes, stay separated from society, and all the women wear head coverings. I had sympathized with their pacifism, because of my own beliefs that a Christian does not have the right to take the life of another, and war is not an excuse to kill someone. I had also admired the close family ties I had seen in this group, and subconsciously I must have felt that it was a private denomination, one which you had to be born in. So at that time in my life, the Mennonites were an interesting but quiet and relatively unknown group, and I pursued no further interest in them beyond sharing my roommate's excitement in his girl friend's culture.

My main goal that first year of college, even above my studies, was to grow spiritually and obtain a close relationship with God. I had been brought up Baptist—but as I came from my home church in Queens, New York, and headed to a Christian college, the word Baptist didn't mean much to me. However, "Christian" did. To me, denominations were a division in the Christian church by people who got hung up on small details. Among those denominations are people who are Christian because they are dedicated to Jesus Christ, and that

was how I wanted to be known—as dedicated to Christ, not a denomination.

Even though there were opportunities to grow spiritually on campus, I still wanted to be affiliated with a church. So off I went on my search, church hopping to a different congregation each week. The first stop was a church close to the college that almost everyone on campus went to and so did the whole town! It was a large church, housed in the middle of a cluster of buildings, surrounded by at least a mile of parking space, with parking attendants directing the traffic in the lot and on the road. About 5,000 people attended the two services. The complex was very elaborate and the people there were the elite. It was obviously the church of the rich, and I felt lost in the crowd in this overpopulated ultramodernized institution. This church wasn't for me.

I then tried Black Baptist, Northern Baptist, American Baptist, Fundamentalist, and nondenominational churches, but didn't find anything for me. After a while, a friend brought me to a somewhat charismatic Presbyterian church where I attended for several weeks, but after a while found myself not going anywhere. I went with my roommate and his girl friend to a local Mennonite church, and found it a bit different. What stayed in my mind was singing without a piano and seeing the preparation of a big meal in the church basement for eating after the service. However, my mind was on a lot of things that day, and the morning was chalked up simply as another visitation experience.

Then, early in my sophomore year, the Lord brought someone into my life quite unexpectedly—a girl friend! Since the beginning of our relationship we have had a lot of ups and downs, a lot of hard times and joyful memories, but most of all the Lord's blessing and guiding in a relationship that means a lot in my life. But in addition to blessing me with her, God has given me opportunities in my life I never expected. It started the first week of our relationship when she asked me to come to

Will Schirmer lived for 18 years in Queens, New York. He now lives in Norristown, Pa., and is a member of the First Mennonite Church.

her church and to her house for dinner so that her family could meet me.

So that second Sunday in October of 1981 I took her from our college to first Mennonite Church in Norristown. I was nervous during the service. I was nervous meeting her family at dinner time. I was nervous the whole weekend. But next Sunday found me coming back to "my girl friend's church," and the following Sunday I came back to this "unique, warm congregation," until March 28, 1982, when the whole congregation stood up in acceptance of my membership, and it was now "my home church."

Body of believers. Why had I joined? There were many reasons—all of them centering around what I saw as a church whose members lived a Christian life beyond and above what I had seen most church people do in my lifetime. I found a body of believers whose thinking was close to mine, and whose zeal for actively carrying out the work of Jesus Christ was something that I yearned to participate in. What affected my decision to become a Mennonite the most was the following:

A loving welcome. Experiences with various churches had revealed to me congregational "social clubs," in which you were either "in" or "out." On the other hand, the Mennonites extended their right hand in fellowship and not only accepted me, but prayed for me, prayed with me, came to me in my times of need, shared their possessions and opened their homes to me, and were understanding and encouraging in my Christian walk. The church is like one big family.


Helping others. There's a difference I see in the Mennonites' attitude toward their church, their church programs, and even their lifestyle—it's directed toward helping others. Building their lives around helping other people, they show their love to Christ by helping others. First Mennonite in Norristown is in a special position to carry out this mission, being located in a poor

section of town with a lot of need for Christ's love.

Being the type of person that just can't come to church and sit in a pew and then go home, I find it God's leading that I'm in a church where I can participate and give. Other missions, such as the Disaster Service and the Thrift Shop ministry, for example, are more examples of loving God's children. The Mennonite programs are in my opinion the most effective of all denominations. Maybe that's because they center on the needs of people, and not on emotional gratification or status.

Simple lifestyle. Just about the time I was learning more about the simple lifestyle of the Mennonites, I was getting discouraged with the rat race—getting the degree, the good job, the wife, the nice house, two cars, and the swimming pool. The American dream seemed like a lot of pressure, especially for a college student working his brains out to get all these nice things some day. I felt like saying forget it—so I did!

I decided that my main goal in life as a Christian was to serve Jesus Christ, and all this other craziness got in the way. I learned from the Mennonites how to live without all the things that the world calls "necessary." A lot of my brothers and sisters in Christ have jobs, homes, cars, etc., that a lot of people might look down on, but they find more happiness in Jesus Christ and what he supplies than a corporation, Cadillac, or a condominium can ever bring.

Now that God has led me into the land of the Mennonites, the "theys" in this article have become "we's." We are not a perfect denomination, but I find among the Mennonites more opportunities to grow closer to God and that's what every Christian should strive for. I sometimes wonder why I wasn't born a Mennonite, since my values, thinking, and desire to serve God have been similar in most cases, but I guess, by God leading me to choose being a Mennonite, I can appreciate it more. I still want to be known as a Christian but I don't mind being called Mennonite. 

Hear, hear!

Shining as lights

"Let your light shine before others, that they may see your good works and praise your Father in heaven."

Make no mistake. Mennonites do *not* believe that works make a person right with God. While there is some difference of opinion regarding "eternal security," we all agree that it is by "grace through faith" in Jesus' finished work of redemption that we are saved from the wrath to come—and from the world, the flesh, the devil, and ourselves.

It may be that our stand against a works theology of salvation, coupled with our commitment to humility, leads to a "quiet in the land" posture. It seems that a candle on a candelabra and a city on a hill should convey to us the notion that we should tell our audience that we do good works because "Christ loves you and I love you." We should not allow the works of God to be confused with the works of Beelzebub or any other lesser god.

We dare not be obnoxious in proclaiming the good news of social justice and so forth. But we must be sure that people know that Mennonite Central Committee is motivated by

higher ideals than the Red Cross (as lofty as their motivations may be). The hard working, conscientiousness, thriftiness of our people must not allow us to be confused with the Mormons—even though their name begins with M and they call themselves Christians.

Our emphasis on congregational autonomy and lay person participation must be understood as Christ-honoring—and not be allowed to be confused with various other counterproductive movements afoot in the world.

Our willingness to share from our abundance (and from our want) must not be construed to mean we are soft, irresponsible, and willing to fund projects that have no merit or that ought to have more local funding.

Ours is a call to responsible stewardship of the grace of God through Christ Jesus. We are to call attention to the works of God among us locally, denominationally, interdenominationally, and worldwide. Good taste in doing so is important—lest we cheapen our good deeds. As the psalmist says, "Come worship the Lord with me, and let us magnify his name together" (Ps. 34:3)—Eugene Seals, Southfield, Mich.

3. A humanist manifesto: David and Goliath

by Calvin Laur

I propose a moratorium on the use of the word "humanism" or any variant thereof. It is uttered too frequently and too indiscriminately, especially by Christians. Words are useful if they are precise; humanism has lost its precision, and is now practically synonymous with evil in general. Many people especially enjoy letting the polysyllabic phrase "secular humanism" roll off their tongues. They apply it at random, to anyone or anything they do not understand. But blaming all the evils in society on a "conspiracy" of secular humanists is as intelligent and illuminating as believing in the abominable snowman.

Those who fling the epithet secular humanists at their enemies demonstrate not only ignorance, but immaturity. Calling people names is a distinctly childish trait. The names adults use to wound each other may be longer and more sophisticated, but they are no less infantile. Television preachers who castigate secular humanists look as smug and self-satisfied as a little kid who just called the neighbor girl "sissy," with this difference; what is cute and amusing in children is highly obnoxious in adults.

By making humanism a scapegoat we have dissipated its meaning, spoiled a good word, and lost a fine idea. Historically speaking, humanism means that human beings have worth and potential, and that human enterprises—art, music, poetry, science, society—are good, and ought to be developed. There is nothing so sinister in this. Humanism as a movement was a reaction to certain elements of medievalism that were perceived as hindrances to creativity and progress. Martin Luther, John Calvin, Erasmus, and Menno Simons were all humanists in their own ways.

Humanism has fallen into disrepute among Christians because battle lines are drawn up differently now. The point of contention is no longer between Protestant and Catholic, or medieval and renaissance, but between secular and religious. Unfortunately, humanism has been surrendered to secularism. This concession has created untold mischief. When Christians decided that humanism was a bad word they eliminated a substantial part of their own heritage. Agreed, there are dimensions of humanism in modern secular culture. But that does *not* mean that there should be no dimensions of humanism in Christianity. We might just as well refuse to eat brussels sprouts because unbelievers eat them. When we insist on seeing nothing but evil in our opponents, we severely limit our own options. In the last few centuries large numbers of Christians have been needlessly opposed to science, education, political progress, and economic development because they mistakenly assumed that God's glory is contingent upon man's lack of it. People will revere God, the theory goes, only so long as they are wretched, helpless, and ignorant.

I would argue precisely the opposite. I do not think it accidental that the origins of humanism were religious. There is no such thing as secular humanism; secularism conceals an underlying distaste and repugnance for human beings, in spite of its admiration for the ideal abstraction called humanity. It is only in the context of faith in God that human beings can fulfill their potential. The Old Testament makes the case for *religious* humanism, humanism that affirms human beings and their possibilities precisely because God loves them. The story of David and Goliath juxtaposes the opposing agenda of religious and secular humanism in a way that uniquely typifies much of the Old Testament.

The first error: artificial limits. The story of David and Goliath began long before David met Goliath in battle. It could more accurately be called "The Story of David Versus Samuel, Jesse, Eliab, Saul, and Goliath." For all these people, not just Goliath, seriously misread the situation. Israel needed a new king. The Lord ordered Samuel to go to Bethlehem, to Jesse: "I have chosen myself a king among his sons." Samuel thought he knew who had been chosen. Jesse put all his sons on parade for Samuel, from the oldest on down, each a little less impressive than the one before him.

Samuel chose the oldest, tallest, and best looking—Eliab. Eliab looked the part. But the Lord disagreed: "Take no account of it if he is handsome and tall," said the Lord; "I reject him. The Lord does not see as man sees; men judge by appearances but the Lord judges by the heart." Foolishly, Samuel and Jesse turned to the second most handsome, then the third, and so on without success until there were no sons left. They obviously had no idea what the Lord was getting at; it was their standard of judgment which was at fault.

That is the first error of secular humanism: it places artificial limits on what can be known. Throughout history the vast majority of people limit their attention and interest to what they can see and feel, to the outer appearance of things. Any culture which does this sets itself up for a rude awakening. For the world is not superficial, and its contents are not exhausted by first impressions; indeed, as in the case of Samuel, our senses often deceive us. We all suffer from this visual defect. Samuel and Jesse were preoccupied with what a king ought to look like, not with what he has to do. They neglected David because they failed to see the connection between tending sheep and ruling over a country.

The only corrective is to acknowledge that the world does indeed have depth, that its inhabitants are not one dimensional. Genuine self-understanding and insight into human affairs is impossible if we do not recognize that our limited, partial, and often mistaken judgments need to be informed by a transcendent perspective. Only God can furnish us with a vision

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of reality that is deep and comprehensive, that goes to the heart of the matter.

The next episode took place in Saul's camp. David did not show tactfulness or maturity when he stalked through the camp wondering aloud why no one would offer to silence Goliath. Eliab, still smarting from his failure to win the "election," rebuked him harshly: "What are you doing here? . . . I know you, you impudent young rascal. You have only come to see the fighting."

"I only asked a question," countered David innocently. But it was a question calculated to irritate people, and by repeating it David made clear that he had not received an adequate answer.

David decided to ask Saul for permission to fight Goliath. Saul saw in David only a conceited, inexperienced shepherd boy who did not know what he was getting into. But Saul was wrong to minimize shepherding; far from the carefree, idyllic existence we picture it, the shepherd's life is a rigorous one. David had needed God's protection against lions and bears, and the Philistine was only a step above them. Saul, impressed by David's evident spirituality, agreed to his request: "Go then, and the Lord be with you . . . but just to be sure, here's some armor." It is curious how worldly-minded people continue to pay lip service to God; sometimes his name is invoked to create a solemn atmosphere, as with the phrase "In God we trust"; sometimes God is mentioned for added emphasis, as when people curse and swear.

Goliath was a good example of this kind of flippant faith. He "swore at David in the name of his god." But Goliath's god was a mere extension of himself, not a force to be reckoned with. Goliath was in reality a fine, if rather crude, specimen of secular humanity. And he represents the second major weakness of secular humanism, namely its inhumanity. For Goliath recognized no reality beyond the reality of brute force and strength. Modern secular faith prides itself on being realistic, on facing up to the grim reality of life. Its proponents want to free man from his illusions, his dependency on God, his superstitions.

But loss of faith in God does not have the expected effect of enhancing human dignity. Reality is indeed grim without God, because some people's dignity is enhanced at the expense of others. If purely human standards are the only ones that mean anything, then the difference between the strong and the weak, the wealthy and the poor, the learned and the ignorant, is even more absolute. There is then no outside standard by which everyone is seen to be equal. An airplane easily outsizes a kite on the ground; in the air both are equally dwarfed by the immensity of the sky. It is only when viewed against the limitless horizon of God that people approach equality. It is only in the context of faith in God that justice for all people is possible.

In focus

Fear is shadow—

dark and hate and death;

Love is substance—

light and seed and breath.


Emily Sargent Councilman

Secularism is shallow. Goliath's unbelief *did* benefit him and improve his status: however, it rendered the rest of the Philistine soldiers nameless nonentities. When their hero fell the Philistine army disintegrated. Contrast their dependence on Goliath with the relative *independence* of the Israelite warriors. Their identity as an army did not hinge on David's defeating Goliath. There were no heroes in Israel. David was a representative of God, not a god himself. Goliath's god was his personal property; David and the Israelites were God's personal property, the "army of the living God."

Secularism is shallow; it fosters injustice and inhumanity; and finally, it is inflexible. Goliath made a fatal error when he discounted the God factor. He had everything figured out and was not prepared for surprises. He was larger, more experienced, and better armed: therefore, he would win. Secularism is a self-imposed prison. It settles for less than the best. Goliath was proud in thinking that he fulfilled the human ideal; but he was too modest in assuming such a limited view of human possibility. Faith in a God greater than ourselves leaves us room to grow. Unbelief confines itself to what is rather than what might be.

All of this is what destroyed Goliath. He strutted out on the battlefield, overdressed for the occasion and insulted by the appearance of his opponent. "Am I a dog that you come at me with sticks?" he roared. The answer was of course yes. Goliath was less than human because he was a slave, and because he did not believe in freedom. He did not accept the idea that events are always one step ahead of us. He did not face up to the instability of human affairs, or the incompleteness of human systems. That principle of instability which confounds the "best laid plans of mice and men" is the work of God. "Our little systems have their day, they have their day and cease to be," wrote Tennyson. The Almighty cannot be imprisoned in a system.

David did not stand passively by so that God could take care of everything. Rather he looked for the chink in his enemy's armor (literally!), and took advantage of it. Specifically, he fired a stone from his slingshot into Goliath's forehead. Faith in God does not mean inertia. Edmund Burke noted that "the only thing necessary for the triumph of evil is for good men to do nothing." The eye of faith looks for a way out of the prison erected by unbelief. Action rooted in faith is not at all like the cynical brute force of Goliath. It is action that leaves room for God's intervention. God's warriors do not put on much armor or take too many precautions, because they do not want to be encumbered and weighted down. They must hang loose because they expect the unexpected. There is a way out of the most imposing tyranny, the most entrenched injustice, the most suffocating system. Faith discovers that way.

Oppression: not forever. The problem with nuclear weapons and strong national defense is not just that many people will suffer if they are deployed. The problem is that they promise more than they can fulfill. It is dangerous to think that one is secure when one in fact is not, as Goliath discovered to his great chagrin. The army of God, Israel, could only succeed so long as it cultivated a certain weakness. It could not defeat Goliath by becoming like him. The faith of religious humanism is that we do not need to believe that injustice and oppression are forever: "The Lord saves neither by sword nor spear; the battle is the Lord's." 

walk in your calling

in Missions

Walk in Your Calling is Lancaster Mennonite Conference's theme for 1982. In overseas ministries, Eastern Mennonite Board of Missions feels called to four areas of outreach.

1 To establish New Testament fellowships.

In Hong Kong EMBMC workers join with local believers and General Conference Mennonite missionaries to share Christ with the millions of persons who live in tiny apartments in high-rise buildings.



2 To share resources with overseas Mennonite churches.

Missionaries Brent Leichty and Douglas Miller serve the K'ekchi Mennonite Church of Guatemala in leadership training.



In Swaziland, EMBMC workers teach Bible and leadership classes among Christians of the Zionist or African Independent churches shown here in an Easter celebration.



Leon Ressler (left) serves with his wife LouAnn in agricultural development work alongside a Kenyan Mennonite evangelist couple in Ogwedhi-Sigawa, Kenya. This border town had been the scene of conflict between two neighboring tribes—the Luo and the Masai.

3 To assist in Bible teaching, leadership training, and service ministries with other churches and agencies.

4 To engage in peacemaking with partner churches and agencies through alleviating suffering and involvement in development efforts.



Tom Franz, above, explains the transfer of energy from the sun into the solar cells that run the pumps for the garden irrigation project. Upper right, he inspects a pump which raises water several feet to a level that allows it to flow to the garden plots. The incoming water is from Lake Victoria. Right, Franz inspects the results with a satisfied couple.



Shirati goes solar, an experiment in irrigation

A project harnessing solar power in Shirati, Tanzania, has diminished the toll taken by the life-threatening dry season there. Specially designed solar pumps powered by energy gathered from solar panels set next to them pump water from Lake Victoria into irrigation canals. People who rent plots from the Tanzanian Mennonite Church can water their gardens during the dry season when it is usually almost impossible to grow food.

The solar pumps, made by a company from Calif., are guaranteed to work 15,000 hours maintenance-free or about ten hours per day for over four years; and the panels, made by another company, will have a life of some 40 years. One pump will provide 50 gallons per minute or enough to irrigate two or three acres.

There are about 200 garden plots and a possible 100 more plots on the land allocated by the government to the Tanzanian Mennonite Church—northern diocese of Shirati. The plots are rented to employees of the Shirati Hospital and Leprosarium and member of the local Mennonite church. It costs renters ten shillings per month, or a little over \$1 U.S. to irrigate their gardens.

Tom Franz, a Mennonite Central Committee worker has been facilitating the solar

project as one facet of his assignment in Shirati. The solar equipment was paid for by overhead money from a grain hammer mill run by patients and former patients at the Shirati Leprosarium. Dr. Glen Brubaker, a volunteer working jointly with Eastern Mennonite Board of Missions and Charities and the American Leprosy Mission, has been helping the project get underway. Brubaker, who has served in Tanzania for 15 years, said they first considered buying diesel pumps but diesel fuel costs over \$3 U.S. per gallon, and is sometimes unavailable. He said the low-maintenance solar systems pay for themselves quickly. The Shirati mission community is soon hoping to have a solar-powered lighting system for their homes.

During the dry season, family garden plots usually lie dormant. The solar-powered irrigation system allows many families to grow vegetables year-round.

Dispensaries in outlying geographical areas may also be able to cool their medicine in refrigerators run by solar-charged batteries. Brubaker noted that anything that can be run by battery can be run by solar power, because the sun can recharge the batteries.—Gretchen Hostetter Maust

church news

Changing through missionary venture, the Southwest Conference

One word, "growth," characterizes the dramatic changes that the Southwest Mennonite Conference has undergone during the past decade.

The conference has a greater variety than ever.

Addition of many churches. Eleven of the 19 churches in the conference have become conference members during the past seven years. Excepting the churches in Tucson and Fresno, the other nine churches were organized through missionary effort. These groups include Surprise, Koinonia, Tijuana, San Francisco, Monte Sinai, Family, La Puente, North Hollywood, and Prescott.

The Southwest Conference has become a missionary movement. The new congregations and the new members need attention, nurture, and guidance. The conference has a great need to find a way to provide adequate oversight for the new congregations. Currently, the conference is able to provide only a half-time person for all of the "staff" needs of the conference. All of the other positions are filled by volunteers.

Growth in most churches. A decade ago, the conference had two churches with over 100 members. Since then the membership has doubled. There are now two churches with close to 300 members, and from 6 to 8 churches that should have over 200 members by the end of the decade at their current rate of growth.

The conference is a multi-cultural, multi-language body. It includes two Navajo churches (Black Mountain, Blue Gap), one integrated/black church (Calvary), one black/Hispanic church (Family), five Hispanic churches (Surprise, Monte Sinai, Tijuana, La Puente, North Hollywood), and two other churches that are not "ethnic Mennonite" (L.A. Fellowship, Haight-Ashbury).

The common bond among the affiliated churches is not a unique cultural identity, but a shared vision of what it means to be a disciple of Christ.

Years ago the church groups in the conference used to get together for hymn sings "for the entire conference." As new areas of witness are established, and new churches are added, the distance between churches becomes greater. Churches in California stretch from San Francisco to Tijuana, and in Arizona from Chinle to Tucson. Even in Los Angeles and Phoenix, churches are 25-50 miles apart.

The conference extension and evangelism committee would like to start new churches in other cities. Some of the top possibilities are San Diego, Anaheim, Santa Barbara, and Flagstaff.

An urban conference. All but three of the conference's congregations are located in urban areas. As the churches spread their wit-

ness, the new locations will continue to be urban.

One of the problems in the conference is the cost of places for worship. Generally, no schools are available for churches, community centers are occupied on weekends and evenings, and other church groups are reluctant to share their facilities.

Renting is out of sight. The church in La Puente pays \$500 per month rent for a house that will hold 50-60 persons. They consider the price "a bargain." Buying is also nearly impossible. Some older buildings that can accommodate 60-80 persons cost \$100,000 or more. The down payments are high, and the monthly payments even higher. The Southwest Conference has less than \$4,000 to help all of the

new churches seeking a place to worship.

A giving conference. The Southwest Conference was again the second highest per member giving conference in the Mennonite Church. Even with the addition of "mission" churches in urban areas, often in low-income neighborhoods, the per member giving has continued to increase.

The new churches have taken the importance of giving seriously. They will contribute \$4,000 to the conference mission program this year and they are also actively asking for less money to support their local programs. This year, with only reductions in amounts asked by the new groups, the conference was able to provide help to two new congregations.—Allan Yoder

Great Lakes conference modeled Bible study

Persons who attended the Great Lakes Bible Conference held at the College Mennonite Church, Goshen, Ind., Oct. 17-19, affirmed the format of the conference and the method of Bible study used. The theme for the conference was "The Church: God's Community of Wholeness, a Study in Ephesians."

It included a beginning keynote address on Sunday evening by Kenneth Geiger, retired president of the Missionary Church. Three sessions of Bible study on Monday were followed by an inspirational message in the evening by Arthur M. Climenhaga, professor of theology and mission and director of academic affairs, Ashland (Ohio) Theological Seminary and general secretary of the Brethren in Christ Church. The same format was followed on Tuesday with Kenneth Bauman, senior pastor of the First Mennonite Church, Berne, Ind., giving the concluding inspirational message.

The model of Bible study began with an exposition of the Ephesian passage under study followed by discussion in 16 small groups. The exegete-stimulators provided outlines and questions for the small groups to use. A number of participants indicated that the small-group experience was valuable because it gave opportunity for understanding the biblical passage and also for making application to personal agendas. Each group operated with a leader and recorder.

Following the afternoon session, the exegetes and discussion group recorders met as a findings committee to bring together the important results of the discussion group meetings. Then the findings committee chairman shared a summary of his committee's findings at the beginning of the evening session, concluding the Bible study model.

The exegete-stimulators who provided the Bible study input included Professors Howard Charles and Erland Waltner of the Associated

Mennonite Biblical Seminaries, Elkhart, Indiana, and Professor John Yeatts, Messiah College, Grantham, Pa.

Total attendance at the conference reached 127, including pastors and lay persons, both men and women. Conference participants came from the Central District of the Brethren in Christ Church; the Central District of the General Conference Mennonite Church; the Illinois, Indiana-Michigan, and Ohio conferences of the Mennonite Church; and the Missionary Church.—Levi C. Hartzler

Seminaries' enrollment same, ratio's different

At a recent meeting of the Associated Mennonite Biblical Seminaries' boards in Elkhart, Ind., registrar Weyburn Gross reported an enrollment of 231, or a full-time equivalency of 172, equal to last year's enrollment.

Gross noted a shift, however, in the ratio of male to female students, the latter reflecting a drop of 19, and the former an increase of 10 persons. There are 30 full-time and 44 part-time women students and 116 full-time and 41 part-time men enrolled. Twelve students come from outside North America and 34 are from Canada, Groff said.

Board members heard that the number of preschool children of student families has tripled in the past 10 years. A committee has been set up to study the adequacy of the child-care facility.

Students expressed concern about the idea of a Canadian seminary as part of the proposal for a Menno Simons College in Winnipeg, Man. The boards said they would like more information relating to the document prepared by the Friends of Higher Learning in Winnipeg.

The Mennonite Biblical Seminary regretfully accepted the resignation of Leland and Bertha Harder, after 25 years of service, as of June 30, 1983.

'Looking beyond ourselves' Women in Ministry, Kitchener

More than 200 women (and a good number of men) gathered at Rockway Mennonite Collegiate in Kitchener, Ont., Oct. 15-17, to discuss women in ministry. In attendance also were participants from the Brethren in Christ and several other denominations.

The theme of the weekend of the first Women in Ministry Conference in Canada was "Looking beyond ourselves." One of the workshops which drew the largest numbers was the one on women in the counseling process. A workshop on "fathers as caretakers of children" drew an equal number of men and women.

A highlight for many was the address "Feminism and Peacemaking in the Church," by Gayle Gerber Koontz of Associated Mennonite Biblical Seminaries. "Peacemaking has not been adequately defined," said Koontz. "Healing sometimes requires radical surgery." She outlined various tools for "creative conflict," including proper research and advocacy for the weaker side when needed.

Major speaker Kathleen Storrie, of the University of Saskatchewan, made the point that the church has never dealt with sexual abuse of women and that Mennonites, known for their pacifist stance, have not dealt adequately with the roots of violence in what she called "traditional masculinity."

In the Saturday afternoon business session, the group urged the continuation of the conferences. Participants agreed that some of the same ground is covered repeatedly but that a progression in ideas is also evident—both are needed, they felt.

The theme of the formal worship sessions was "God incarnated goes with us." Helen Martens of Conrad Grebel College directed the music. The closing service on Sunday morning included liturgical dance by Francis Humphries of Toronto and a communion service.

Women came from as far away as Indiana, Virginia, and Manitoba. Next year's conference will be in Virginia.—Margaret Loewen Reimer, for Meetinghouse

Gulf States women study time usage

Fifty-four women from the Gulf States Conference met at Pine Lake Fellowship Camp, Meridian, Miss., Oct. 8, for their annual women's retreat. This year's retreat, which was planned by the Open Door and Fellowship churches, focused on the theme, "Seek Ye First the Kingdom." The organizing committee chose speakers from within the conference to share at the sessions.

As moderator, Fannie Byler of the Open

Door Church in Jackson, Miss., opened the meeting. Her comments throughout the day encouraged openness and discussion.

Mary Miller, a sister from the Gulfhaven church in Gulfport, spoke on personal priorities. She challenged the women to ask themselves what they wanted their lives to accomplish, then to change their schedule to fit their priorities. Her own priorities are: Jesus first, others second, and herself last. Mary explained how she practices these daily through prayer, relationships, and running.

Joyce Good from the Noxubee church in Macon, Miss., challenged the participants to personal growth. She stressed that Bible study and journaling are crucial to growth. She suggested learning from Scripture by asking three questions: (1) What is God saying? (2) What do I say to God? (3) What do I need to change?

A sister from the Des Allemands church, Joyce Mecum, discussed personal forgiveness. She emphasized that the one who refuses to forgive is the one who is crippled. "When forgiveness is sincere," she said, "you may remember the incident, but you will forget the pain."

Mabel Hackman, also of Des Allemands, La., gave an enthusiastic talk on the mastery of time. She began by listing ten things that every Christian should take time for: work, worship, life, thinking, laughter, prayer, playing, dreaming, reading, and friendliness. "Jesus was never hurried or harried," she said, "because he had a plan." Mabel encouraged the women not to wait for large blocks of time for such projects as reading but to take advantage of every five minutes.—Elaine Maust, correspondent

Orientees begin Voluntary Service assignments

Twenty-one new voluntary service workers with Mennonite Board of Missions began their assignments after this year's fifth orientation, Sept. 19-24, in Elkhart, Ind.

The new volunteers had sessions on self-awareness, communication with others, conflict resolution, meal preparation, and community living. They also studied urban problems in Chicago, spent time in Bible study and meditation, and heard Mennonite historian J. C. Wenger talk about Anabaptism.

The VSers are:

(Front row, left to right) Kent Richard, Creston, Ohio, to Eureka, Ill.; Stacy Lombard, Spooner, Wis., to Elkhart, Ind.; Dianna Griffin, Newport News, Va., to Mashulaville, Miss.; Jennifer Mishler, Shipshewana, Ind., to Aurora, Ohio; Suzanne Shenk, Palmyra, Pa., to San Francisco, Calif.; and Willie Miller, Goshen, Ind., to Mashulaville, Miss.)

(Second row, left to right) Larry Kimpel, Angola, Ind., to Browning, Mont.; Kathy Landes, Tunkhannock, Pa., to Aurora, Ohio; Margo Cook, Elkhart, Ind., to Richmond, Va.; Elizabeth Cook, Elmira, Ont., to Pearl River, Miss.; and Evelyn Leatherman, Pipersville, Pa., to Sterling, Ill.

(Third row, left to right) Darryl and Joyce Henson, New Ringgold, Pa., to Johnstown, Pa.; Kathy Wetzel, Orrtanna, Pa., to Elkhart, Ind.; Grettel Vargas, Carlsbad, N.M., to Pearl River, Miss.; and Dawn Lehman, Versailles, Mo., to Elkhart, Ind.

(Fourth row, left to right) Murray Witzel, Tavistock, Ont., to Johnstown, Pa.; Marlin King, Dalton, Ohio, to Sterling, Ill.; John Master, Venus, Pa., to San Francisco, Calif.; Ron Yoder, Accident, Md., to Champaign, Ill.; and Phil Blosser, Harrisonburg, Va., to Pearl River, Miss.





Choele-Choele Mennonite Church in Argentina is bursting at the seams. John Sieber, leading a Sunday evening service, is one of the congregation's lay pastors. He earns his living as a dairy farmer. Born in the U.S. but raised in Argentina, John is the son of Mennonite Board of Missions workers Floyd and Alice Sieber. When Floyd and Alice started a congregation 13 years ago in Choele-Choele, a frontier town in the middle of a fruit-growing area, it was the southernmost Mennonite church in the world. But Siebers kept pushing south, and with the help of self-supporting church founders from Choele-Choele, they started congregations in Conesa and Valcheta. Siebers' daughter Wanda also lives and works in Choele-Choele and assists in the congregation.

Personal needs basis for understanding others, Brunk

Christians must recognize their own need and relate to others on that basis, Truman H. Brunk, Jr., told Eastern Mennonite College students in presentations, Sept. 27-Oct. 1.

Following Christ also requires one to challenge society's assumptions about sexuality and war and involves admitting one's spiritual doubts, the former EMC campus pastor said.

Pastor of Akron (Pa.) Mennonite Church, Brunk was the speaker for EMC's fall spiritual emphasis week. He addressed college assembly and led evening discussions on "The Gospel in a New Key."

"Popular Christianity is so preoccupied with good endings," Brunk said. But, "Jesus never promises us the elimination of need."

Need "dignifies us and relates us to both God and each other," Brunk said. He noted that Jesus himself is presented in the New Testament as a needy person. "Christ was constantly reaching himself up to the Father, receiving life from him."

By recognizing their own need, Christians can move from feeling sorry for others to identifying with them. "You have not really loved someone until you have felt pain for them," Brunk said.

In a presentation on sexuality, Brunk said that "much of our theology" has seen the creation of woman as "almost an afterthought" to the creation of man. Instead, in the first three

chapters of Genesis "Adam and Eve stand side by side, created in the image of God."

Genesis 1 describes the creation of "man in the generic sense" of neither male nor female. Sexuality is not introduced until the reference to the rib of man in Genesis 2, he said.

"Male and female need to be seen as equal. Neither exercises dominion over the other. Both stand under the authority of God."

The dominant role of males in society is the result of sin, Brunk said. What's right for one gender is right for the other in the church, "including the pulpit." The church needs to "find its way back" to the Genesis concept of "personhood" as opposed to maleness and femaleness, he said.

Christians also need to speak out against a view of sexual expression as "a matter of technique" when "body meets body." The most powerful need of people "isn't for sex per se but for relationships."

In a presentation on peace, Brunk compared the story of Daniel in the Old Testament to the situation of present-day young men who have refused to register for the military draft. "Here is a man who is led before the courts because of a peace position," he said of Daniel. "Does that have a familiar ring?"

"I believe that preparation for war is war itself," Brunk said. "That is what is happening in our country now."

Inter-Mennonite Council on Aging reviews objectives

The semiannual meeting of the Inter-Mennonite Council on Aging, sponsored by the Mennonite Health Association, was held Oct. 1-3 at Camp Menno Haven, Tiskilwa, Ill. Nine council members and the two staff personnel participated in the goal-setting and business meetings.

The biblical basis for the work of the council was set in a paper given by Eldon W. Graber, codirector of the council, entitled "Toward a Theology of Aging."

The major thrust of the retreat consisted of the formulation of action objectives to implement goals, together with time frames for the council and staff. The number one priority for 1983 will be the procurement of resource materials for use in workshops and congregational programs. The staff was asked to seek materials and audiovisuals already produced by other denominations and to produce or write in areas where materials are lacking.

A second objective, in the area of communications, is that conferences, boards and congregations be advised of the services available through IMCA. A library of relevant materials is being set up at the council office in Newton, Kan., as well as a list of resource persons available in various parts of the U.S. These could be utilized in workshops, forums, and other educational activities. The availability of council members was discussed and some sound films were previewed at the meetings.

Since the council operated only 11 months this first year, preliminary approval was given for a 20 percent increase in budget. Election of officers was scheduled for the next meeting at the Protestant Health Assembly in San Diego in March 1983.

New center inaugurated in Bogota

The General Conference Mennonite Church in Colombia is celebrating its 35th anniversary this year. One of the culminating activities was the formal inauguration and dedication of the multipurpose Mennonite Center the week of Sept. 5-12.

But there is a history behind this event. It

\$320,659

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$320,659.87 as of Friday, Nov. 5, 1982. This is 42.8% of the total needed. Contributions have been received from 326 congregations and 178 individuals. Individual gifts represent \$64,307.62 of the total.

Goal: \$750,000

began 37 years ago when, in the fall of 1945, Gerald and Mary Hope Stucky, Janet Soldner (Nussbaum), and Mary Becker (Valencia) arrived in Medellin, Colombia. After a year of language study and scouting around for a place to start a boarding school in cooperation with the American Leprosy Mission, somewhere between Bogota and the leprosarium, Agua de Dios, a suitable farm with a large house near Cachipay was found. The work began modestly in early 1947 with 24 children, including three preschoolers and two girls to help with the work.

In the 35 years since this small beginning, growth has taken place. There are now 13 organized churches plus a few preaching points, a home for the aged, two primary schools, an attractive retreat center on the grounds of the original school which today is operating as a day school with about 150 students, a bookstore, a theological extension program, a foundation for development (MENCOLDES, part of Mennonite Central Committee and Mennonite Economic Development Associates), several programs for family development in connection with World Vision, and an accumulation of goodwill and confidence on the part of other denominations and missions working in Colombia.

Many of the students who studied at the school in Cachipay and La Mesa formed the nucleus for the churches in the period of formation and are today some of the leaders in churches and other institutions. The General Conference Mennonite Church of Colombia, though it has remained small in number, has had a considerable influence in the Protestant community in Colombia.

Although some areas of the Mennonite Center have been in use since January of this year, the formal inauguration and dedication were not scheduled until most of the work was finished.

It was a moment laden with emotion when Antonio Arevalo, moderator of the Colombian Mennonite Church, received the keys to the building from architect Jorge Corredor, a member of the Teusaquillo community, and unveiled a plaque which will be placed at the entrance to the building.

The facilities of the Mennonite Center multipurpose building include, on the first floor, the relatively large, attractive, and well-stocked bookstore *La Luz*; office space for the general secretary, MENCOLDES, and the audiovisual agency; on the second floor, the sanctuary for the Teusaquillo (former Chapinero congregation) church, a small kitchen, a nursery, and a small classroom; on the third floor, the parsonage, a spacious conference room, and two guest rooms.

The conclusion of this project presents a challenge to the Colombian Mennonite Church. Among the plans that are under way are to start a Mennonite library and to initiate a theological center to prepare the leaders of the church at a higher education level.

Philadelphia council takes stock of its various ministries

The Philadelphia Mennonite Council met in its annual meeting on Sept. 28 at the Diamond Street Community Center at 1632 W. Diamond Street in North Philadelphia. Present were representatives from six congregations, Student and Young Adult Services, two community programs, and three Mennonite Mission Agencies.

Significant were reports from Pastor Sanjeevarao Vangore of the Bethany House of Worship, Pastor Quang Tran of the new Vietnamese ministry, and Clara Heese, who gave a final report of the closing of the Meetinghouse Ministry in downtown Philadelphia.

Pastor Vangore shared his pilgrimage. He came from India, associated with the Mennonite Brethren, worked his way through seminary, and sensed the Lord's leading to Philadelphia. The Bethany House of Worship is an Indian group which began in Pastor Vangore's home, but soon will meet at the First Presbyterian Church of Olney at Third and Tabor Road. The congregation is autonomous under Vangore's leadership.

Pastor Quang Tran's report reflected on his pilgrimage, first with the Missionary Alliance in Viet Nam; then with the Mennonites, who called him into the pastoral ministry. After a significant ministry with the Vietnamese refugees in Ephrata, Pa., his congregation commissioned him to move to Philadelphia.

Here he began a ministry to the Asian population in West Philadelphia, while still visiting his congregation in Ephrata on weekends.

The final report of the closing down of the Meetinghouse Ministry in South Philadelphia was given by Clara Heese. The Meetinghouse Ministry began in 1976 with service to the Bicentennial visitors to Philadelphia. It developed as a craft shop, high-lighting SELFHELP Crafts. It struggled to stay alive amidst high overhead, tight budgets, and diminishing support. The Meetinghouse Board made the difficult decision to close, when it was clear that the costs would continue to outrun the budget.

Clara challenged the council with the ongoing need to work with middle- and upper-class people in Philadelphia. While their needs may not be physical, they have hurts and struggles that need ministry. The council, along with the representatives from the various agencies, wrestled with the issue raised by this report.

The council acted to ask the conference mission agencies to cooperate in planning to meet this challenge. West Philadelphia and Society Hill were settings focused for possible church planting efforts. The council continues to provide a forum to coordinate the vision of the various Mennonite Ministries in Philadelphia.—John L. Freed, coordinator of Philadelphia Mennonite Council

Association adopts capital spending policy

Speaker for the 39th annual Laurelville Mennonite Church Center Association meeting was Melvin J. Loewen of Beallsville, Md., currently serving as a special projects officer of the World Bank with headquarters in Washington, D.C.

Addressing the association on the theme of "Economic Development and the Response of the Church to Third World Needs," Oct. 15-17, Loewen noted two kinds of poverty: "absolute poverty," where the subsistence level of life support is not maintained, and "relative poverty," where the subsistence level is being met.

Loewen called upon the church to respond where it can respond best, to the needs of those experiencing absolute poverty by providing relief, emergency, and disaster aid. He called upon the voluntary service agencies to become more involved in relating to those societies where relative poverty exists in order to assist them in creating a more productive life.

Loewen closed his series of four addresses by affirming the scriptural basis for Christians being involved in the economic life of society—to work, acquire wealth, take care of their own, but to also share generously with those in need.

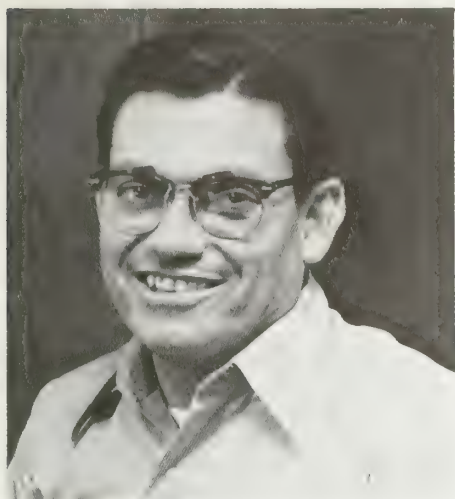
Illustrating the addresses by Loewen were vignettes by Mike and Gin Hostetler, a photographer/writer team from Harrisonburg, Va. In their devotional the Hostetlers told

stories of persons they met on their recent visit among the churches in Brazil. Through stories and visuals they added the human dimension to the economic and spiritual experiences of those who live in the Third World.

In addition to the regular review and conduct of the business of the association, two basic decisions were made affecting future financial planning and development. The first was to extend the LIFE program until Aug. 31, 1983, in order to focus efforts upon debt liquidation and the development of an endowment fund; the second was to establish a basic policy that further capital expansion of the center may proceed only when cash or pledges for such projects have been fully raised. Other actions taken were: (1) to grant Arnold Cressman a one-year medical leave of absence in view of his upcoming kidney transplant; (2) to fill the now vacant position of program director.

H. Ralph Hernley, Scottdale, Pa., was elected president of the association. He succeeds Cleo Weaver, College Park, Md., who completed two years as head of the 250 household member association.

Added to the roster of association members were 14 new households, thus expanding the membership above the 260-household mark. The next meeting of the Association is scheduled for May 6-8, 1983.—James E. Horsch.



Jose Santiago began part-time employment on Oct. 1 in the home ministries department of Eastern Mennonite Board of Missions, Salunga, Pa. He is associate secretary for prison ministries and minority education concerns and serves as a special consultant to Hispanic ministries. Santiago and his wife, Agdelia, served with Eastern Board as missionaries to Venezuela for the past four years. He was installed as pastor of the Good Shepherd Spanish Mennonite Church in Lancaster, Pa., on Sept. 19. Santiago has also been elected president of the Council of Hispanic Mennonite Churches in the Lancaster area. The Santiagos have four children: Elizabeth, Naomi, Miriam, and Pablo. They live in Leola, Pa.

Glenn Zehr was licensed and installed as pastor of Riverdale Mennonite Church, Millbank, Ont., Sept. 12. Ephraim Gingerich, Zurich, preached the sermon, and Herb Schultz, conference minister, led the prayer of dedication. Glenn, his wife, Mary Ellen, and their family had been active in the Cassel congregation near Tavistock, Ont., prior to their new assignment. Their new address is 31 Church St., Box 35, Millbank, Ont., Canada, N0K 1L0; phone (519) 595-8037.

The Region I Mennonite Disaster Service will hold its 20th annual meeting Saturday, Dec. 4, in Atmore, Ala. There will be unit reports, devotions, and business, along with fellowship and celebration. For meals and lodging reservations, write or call John and Betty Huber, 223 Jack Springs Road, Atmore, AL 36502; phone (205) 368-5377.

Ray Keim, Phoenix, Ariz., has been appointed executive director of the newly emerging chapter of Christian Conciliation Services of Central Arizona. This is one of more than a dozen such chapters sponsored by the Christian Legal Society of Oak Park, Ill., now functioning in major U.S. cities. CCS has had a close working relationship to Mennonite Central Committee, says Keim.

Ekklesia, the youth ministries team sponsored by Laurelville Mennonite Church

Center, Mt. Pleasant, Pa., has completed its first four-week tour. "Our tour took us as far north as Silver Lake, Ont., ending in Holmes County, Ohio," says Tom Litwiller, a team member. "We shared in such varied settings as high schools, churches, colleges, and a nursing home," he adds. During the next six weeks, the team will be traveling west to Hesston, Kan., and will be stopping in Nebraska, Iowa, Ohio, and West Virginia on the way back.

From Aug. 18-24, North American Mennonite workers in Europe met at Elspeet, in the Netherlands, for their annual retreat. The meeting took place in the *Doopsgezind Broederschapshuis*, a Dutch Mennonite retreat center, and was attended by missionaries and church workers of the Mennonite Central Committee, Mennonite Board of Missions, Eastern Mennonite Board of Missions and Charities, and Mennonite Brethren Missions and Services. A feature which many participants found particularly positive at this retreat was the contact with Dutch Mennonites, made possible through the stay at the *Broederschapshuis*. On one afternoon, Dutch Mennonite pastor Janeke Kuipers-Postma gave a lively lecture on the history of the Mennonite church in the Netherlands. This history took an additional meaning through an outing by bus the following day, to different Mennonite historical sites, including Witmarsum, the birthplace of Menno Simons, as well as to the Mennonite church of Grouw, where the visitors were very heartily received.

Adriel School, a residential treatment center for emotionally disturbed slow learners, has an opening for an occupational therapist or a recreational therapist to direct self-expression activities. Write Adriel School, Box 188, West Liberty, OH 43357, or call (513) 465-5010.

readers say

The "hear, hear!" by D. R. Yoder (Oct. 26) addresses education funding which I would like to clarify.

The Internal Revenue Service has approved plans whereby a conference/congregation assumes the total *cost of education* for its youth with the education program being then available to all from that congregation. Contributions are received from the congregation members and no individual giving records for this single item can be maintained.

The problem D. R. Yoder identifies is the payment of *tuition* only. The total *cost of education* is the school budget divided by the enrollment. When a congregation commits itself to the *cost of education* for its families, it is another matter which is both legal and reflective of families/congregation responsibilities for the nurture of its people as a part of the people of God.—Lee M. Yoder, EMC, Harrisonburg, Va.

. . .

There is merely a brotherly response to your excellent editorial "Is Unity a Hopeless Quest" (Oct. 26). Even though I am occasionally guilty of "speaking the truth" to a point which exceeds light and love, I agree that your editorial may address the

The Intermenno Trainee Program is now accepting applications. The program gives North Americans between the ages of 19 and 27 the opportunity to spend a year abroad living and working with European Mennonites. The purpose of the program is to promote goodwill, Christian community, and better international understanding. It is a work program which begins in August each year. Though Intermenno is not a Mennonite Central Committee program, that organization assists in the preparation of participants. For applications and more details, write or call MCC headquarters either in Winnipeg or Akron, Pa.

Kay Bontrager, second-year student at Hesston (Kan.) College, has been named first-place winner of the C. Henry Smith Oratorical Contest. The title of her oration was "Quiet in the Land," a critique of the quietist interpretation of the Mennonite peace position. Second-place winner was Susan E. King, a 1982 graduate of Goshen (Ind.) College with a major in communications. King's entry was entitled "Seeds of Crisis, Seeds of Change." Beth Carlson, who attended Bethel College in North Newton, Kan., for 1½ years, won third place with her entry, "Military Spending and the U.S. Economy." Copies of the winning essays are available from the MCC U.S. Peace Section, which administers the contest.

Special meetings: **George R. Brunk II**, Harrisonburg, Va., at Mill Run, Altoona, Pa., Dec. 3-5, and at Cove, Woodbury, Pa., Dec. 6-8. **Roy S. Koch**, Goshen, Ind., at Hartville, Ohio, Nov. 14-17. **Richard F. Ross**, Hartville, Ohio, at Fairview Mennonite, Albany, Ore., Dec. 5-12.

New members: Debra Zehr at East Bend, Fisher, Ill.

single most critical issue of the Mennonite Church today.

I only regret that you included one sentence which does not add to your general comment. In fact, it isn't even accurate, and the comment is indicative of the problem. To say that "rural and small-town people are provincial, narrow-minded, and generally out of it" may be a perception that washes, with somebody who doesn't know rural and small-town people or who has never met urban and big-town people. From my viewpoint some of the most provincial and narrow-minded and generally out of it persons I have ever met have been New Yorkers with whom I associated for years in law school.

I personally believe that a larger percentage of the Holmes County population has traveled more all over the world than the New York and Cleveland population. I further believe that many of us know a great deal more about the business, cultural, and other aspects of urban life than the urbanites know about rural life.—Paul A. Miller, attorney, Millersburg, Ohio.

As you correctly observe, urbanites can be provincial. What I was doing was articulating perceptions people seem to have of each other.—News Editor.

births

Boaman, Richard and Lois (Landes), Telford, Pa., first child, Richard Matthew, Oct. 19.
Deel, Jeff and Ilse, Newport News, Va., first child, Lindsey Nicole, Sept. 18.
Hostettler, Mark and Cindy (Yoder), Sarasota, Fla., first child, Kyle Shawn, Oct. 19.
Isabel, Greg and June (Showalter), Newport News, Va., first child, Lauren Rebecca, Oct. 5.
Jantzi, Ken and Joyce (Eby), Elmira, Ont., first child, Pamela Sue, Oct. 13.
Miller, Elroy and Glenda (Miller), Goshen, Ind.,

third son, Shawn David, Oct. 28.
Miller, Larry and Cindy (Miller), Peru, Ind., third child, second son, Bradley Aaron, Oct. 26.
Nafziger, Ken and Phoebe (Sauder), Mt. Wolf, Pa., third child, first daughter, Michelle Joy, Oct. 16.
Newcomer, Steven and Regina (Detweiler), Lederach, Pa., first child, Chad Nicholas, Aug. 19.
Schlegel, David and Gladys, Shickley, Neb., fourth child, third son, Bradley Dean, Oct. 21.
Shenk, Steve and Karen (Moshier), Elkhart, Ind., second son, Adam Moshier, Oct. 25.

Slaubaugh, Eddie and Patty (Taylor), Morgantown, Ky., fourth child, second daughter, Jaclyn Danielle, Sept. 24.
Smith, Kirby and Lynette (Gerken), Buna, Tex., first child, Kayla Rachele, Oct. 25.
Swartzentruber, Dennie and Kay (Eichelberger), Shickley, Neb., third child, first daughter, Jill Danielle, Sept. 28.
Ulrich, Jay and Andrea (Lampl), Goshen, Ind., second child, first daughter, Carrie Sue, Sept. 1, 1982.

marriages

Alderfer—Oates.—Dale B. Alderfer, Telford, Pa., Perkiomenville, Pa., and Nancy S. Oates, Chalfont, Pa., Church of the Open Door, by Earl Anders, Jr., and John Emmans, Oct. 23.
Beckler—Gilmer.—Merle Beckler, Seward, Neb., East Fairview cong., and Phyllis Gilmer, Kouts, Ind., Toto cong., by Walter Keim, father of the bride, June 18.
Berger—Gross.—Keith W. Berger, Lansdale, Pa., and Debra A. Gross, Souderton, Pa., Blooming Glen cong., by Mark M. Derstine, Aug. 21.
Gautsche—Reed.—James Gautsche and Tonia Reed, both of Archbold, Ohio, Central cong., by Charles H. Gautscher, father of the groom, Oct. 9.
Jackson—Hess.—Rick Jackson, Williamsville, N.Y., Yorks Corners cong., and Esther Hess, Williamsville, River cong., by Lester Denlinger, July 31.
Keiry—Wittrig.—David A. Keiry, Center, Colo.,

Baptist Church and Margo R. Wittrig, Albany, Ore., Albany cong., by David C. Keiry, father of the groom, Oct. 23.
Marouf—Pickwith.—Alan Marouf, Cucamonga, Calif., Mountain View cong., and Debbie Pickwith, Cucamonga, Calif., by Willard Resler, Oct. 23.
Martin—Ruby.—Richard Martin, Waterloo, Ont., and Nancy Ruby, Kitchener, Ont., both of First Mennonite cong., by Brice Balmer, Sept. 18.
Miller—Schrock.—Dana Miller, Goshen, Ind., Church of the Brethren, and Eleanor Schrock, Goshen, Ind., East Goshen cong., by Cliff Miller, Oct. 23.
Ranck—Santacroce.—James A. Ranck, Philadelphia, Pa., Oxford Circle cong., and Carol A. Santacroce, Philadelphia, Pa., United Methodist Church, by James R. Leaman and Robert P. Longenecker, Oct. 16.

Sark—Graber.—Daniel D. Sark and Lu Ann Graber, both of Middlebury, Ind., Clinton Brick cong., by Carl L. Smeltzer, Oct. 9.
Shetler—Thomas.—Arden Shetler, Hollsopple, Pa., Carpenter Park cong., and Quenna Thomas, Hollsopple, Pa., Stahl cong., by Allen Holsopple and Marvin Kaufman, Oct. 16.
Stauffer—Horst.—Leon Lamarr Stauffer, Womelsdorf, Pa., Green Terrace cong., and Dolores Ann Horst, Ephrata, Pa., Metzler cong., by Amos H. Sauder, Oct. 16.
Tackett—Egeli.—Doug Tackett, Minier, Ill., and Cheryl Egli, Minier, Ill., Hopedale cong., by Aden Yoder, Sept. 25.
Troyer—Sar.—Willis Troyer, Jr., Lagrange, Ind., Plato cong., and Siv Eng Sar, South Bend, Ind., Presbyterian Church by Willis C. Troyer, father of the groom, Sept. 18.

obituaries

Bast, Elvy, son of Andrew and Elizabeth (Schultz) Bast was born in Waterloo Co., Ont., July 6, 1913; died in St. Mary's Hospital, Kitchener, Ont., Oct. 9, 1982; aged 69 y. On Dec. 4, 1935, he was married to Lizzie Schultz, who survives. Also surviving are one daughter (Betty—Mrs. Irwin Steckly), one son (Ralph), 4 grandsons, and 5 sisters (Mary—Mrs. Michael Erb, Emma—Mrs. Sam Lebold, Laura—Mrs. Dan Wilker, Clara—Mrs. Emanuel Zehr, and Vera—Mrs. Elmer Erb). He was preceded in death by 2 brothers (George and Sam), and one sister (Elizabeth—Mrs. John Gerber). He was a member of Riverdale Mennonite Church, where funeral services were held on Oct. 11, in charge of Glenn Zehr and Herb Schultz; interment in the church cemetery.

Byler, Lena H., daughter of Daniel K. and Lydia I. (Peachey) Byler, was born at Belleville, Pa., Nov. 5, 1900; died at Valley View Haven Rest Home, Belleville, Pa., Oct. 23, 1982; aged 82 y. On Dec. 11, 1921, she was married to Rudy M. Byler, who died on Oct. 1, 1956. Surviving are 3 sons (John L., Robert C., and Paul), one daughter (Frieda—Mrs. Thomas Paden), Martha Byler (who lived in their home 14 years), 19 grandchildren, 8 great-grandchildren, and one sister (Emma King). She was a member of Allensville Mennonite Church, where funeral services were held on Oct. 27, in charge of Paul E. Bender, Timothy R. Peachey, and Erie Renno; interment in Allensville Cemetery.

Detweiler, L. Edna, daughter of John and Annie (Moyer) Anglemoyer, was born in Silverdale, Pa., Nov. 8, 1888; died at Souderton, Pa., Oct. 18, 1982; aged 93 y. On Oct. 20, 1917, she was married to Irvin H. Detweiler, who died on Apr. 14, 1970. Surviving are 2 daughters (Miriam Goshow and Dorothy A. Goshow), 6 grandchildren, and 7 great-grandchildren. She was a member of Blooming Glen Mennonite Church. Funeral services were held at Eastern Mennonite Home, Souderton, Oct. 22, in charge of Mark M. Derstine; interment in Blooming Glen Mennonite Cemetery.

Heiser, Barbara Ellen, daughter of Christian and Dora (Householter) Reeser, was born in Woodford

Co., Ill., May 9, 1890; died at Eureka, Ill., Oct. 23, 1982; aged 92 y. On Dec. 29, 1910, she was married to Simon Heiser, who died on Feb. 5, 1971. Surviving are 4 daughters (Margaret Heiser, Esther—Mrs. Joe Roth, Lorene—Mrs. John Reimer, and Dorothy—Mrs. Otis Nafziger), 9 grandchildren, 21 great-grandchildren, and 2 sisters (Mrs. Emma Rastetter and Mrs. Anna Buck). One son (Robert Dale) preceded her in death. She was a member of Roanoke Mennonite Church. Funeral services were held at Otto-Argo Funeral Home on Oct. 26, in charge of Kenneth Good; interment in Mount Zion Cemetery.

Kennell, Catherine, daughter of Joel and Barbara (Lichti) Erb, was born in Ellis Twp., Ont., July 9, 1885; died at Tavistock, Ont., Oct. 15, 1982; aged 97 y. On Feb. 25, 1906, she was married to Albert Kennell, who died on Mar. 6, 1960. Surviving are 3 sons (Reuben, Edgar, and Anson), 4 daughters (Adeline—Mrs. Joe Brenneman, Fanny—Mrs. Reuben Gingerich, Eileene—Mrs. Edward Calvert, and Lillian), 27 grandchildren, 39 great-grandchildren, and one great-great-grandchild. She was preceded in death by one daughter (Mabel). She was a member of Steinman Mennonite Church, where funeral services were held on Oct. 18, in charge of Vernon Zehr and Fred Lichti; interment in the church cemetery.

Wagner, Henry, son of David and Emma (Steider) Wagner, was born at Roanoke, Ill., Aug. 24, 1892; died at Eureka, Ill., Aug. 19, 1982; aged 89 y. On June 20, 1912, he was married to Della Hutson, who died on Feb. 4, 1964. Surviving are 2 sons (David and Victor), 5 daughters (Mildred Kauffman, Leone Brown, Rachel Davidson, Mary Claymon, and Irene Zimmerman), 33 grandchildren, 37 great-grandchildren, 2 great-great-grandchildren, and 2 sisters (Laura Donze and Beulah Bachman). He was a member of Roanoke Mennonite Church. Funeral services were held at Otto-Argo Funeral Home on Aug. 21, in charge of Robert Harnish; interment in Olio Cemetery, Eureka.

Weaver, Lena, daughter of Christian and Lu-

cinda (Schrock) Weaver, was born at Troy, Ohio, July 31, 1902; died at Wooster Community Hospital, Wooster, Ohio, Oct. 14, 1982; aged 80 y. Surviving are 2 sisters (Elizabeth Weaver and Mrs. Pearl Scheufler) and one brother (Amos). She was preceded in death by 4 brothers (Lawrence, Samuel, Melvin, and Edwin). She was a member of North Lima Mennonite Church. Funeral services were held at Seederly-Mong Funeral Home on Oct. 17, in charge of Richard Bartholomew, Sr.; interment in Midway Mennonite Church Cemetery.

Zehr, Lloyd Daniel, son of Norman and Edna (Lebold) Zehr, was born at Milverton, Ont., Apr. 22, 1944; died of a brain tumor at Stratford General Hospital on Sept. 28, 1982; aged 38 y. On Oct. 9, 1965 he was married to Janet Zehr, who survives. Also surviving are one son (Laurie) and 3 daughters (Vicki, Jane, and Judy). He was preceded in death by one infant daughter. He was a member of Poole Mennonite Church, where funeral services were held on Oct. 2, in charge of Amsey Martin; interment in Poole Mennonite Cemetery.

Credits: pp. 784, 785 by Robert Maust; p. 787 by Lawrence Greaser; p. 789 by David Fretz.

calendar

Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 18-19
Mennonite Church General Board, Lombard, Ill., Nov. 18-20
Northwest Conference fall meeting, Nov. 19-21
Southwest Conference annual meeting, Mt. View Men. Ch., Upland, Calif., Nov. 25-26
Mennonite Board of Education annual meetings on Mennonite Education, Chicago, Ill., Nov. 30-Dec. 4
Mennonite Board of Education Board of Directors, Chicago, Ill., Dec. 2-4
Ministers' Week, Eastern Mennonite Seminary, Harrisonburg, Va., Jan. 17-20
Pastors' Workshop, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 24-28
Mennonite Central Committee U.S. annual meeting, Harrisonburg, Va., Jan. 27, 1983
Mennonite Central Committee annual meeting, Harrisonburg, Va., Jan. 28-29

Billy Graham takes peace message to East Germany's Christians

Evangelist Billy Graham arrived in Berlin on Oct. 14 for a week-long visit during which he planned to bring his disarmament message to the communist country with the most active indigenous peace movement. "You know that the nations of Europe would be devastated in any nuclear exchange," he declared in a message addressed to the people of East Germany. The evangelist stressed that "as a Christian I am committed to do whatever I can to warn the leaders and the peoples of the world of the dangers which face us."

Upon arriving at this city's Schoenefeld airport, Mr. Graham noted that his peace message was in addition to rather than in place of his traditional proclamation of the gospel of Jesus Christ. "I am here to proclaim his message, both privately and publicly as opportunity may be provided," he said. Mr. Graham has visited Hungary, Poland, and the Soviet Union, but this was his first visit to East Germany. It will be followed by a visit to Czechoslovakia. His sponsor in this country was the Federation of Evangelical Free Churches in the German Democratic Republic.

The evangelist's original schedule had included preaching appearances in the towns of Halle and Merseburg, but they were canceled when the sponsors could not find a church available with a capacity of 10,000 and government officials refused to grant permission for the use of municipal facilities.

Argentine Catholic Church is cast in new role on the side of workers

Buffeted by severe inflation and unemployment and six years of harsh military rule, Argentine workers are beginning to find in the Catholic Church a vehicle to vent their frustration, and the once conservative hierarchy is responding with calls to bring back democracy and "the rule of law." More than one million people, singing hymns and praying for "bread and work," recently marched from the shrine of the Blessed Virgin at Lujan in what police and other observers called the largest crowd ever to make the annual 30-mile pilgrimage to the popular church outside Buenos Aires. The second large religious demonstration in two months, it was notable for especially large numbers of young people among the marchers.

"I am a nominal Catholic," one young man confessed to a journalist. "But I came to Lujan to ask the Virgin to help me. I have been out of work for two months." Another youth said his monthly salary of 2 million pesos—about \$50—is not enough to keep his family from hunger and the fear of starvation.

Priest tells black Catholics to register or go elsewhere

Warned by their pastor they would not be welcome if they were not registered to vote, 300 members of Holy Angels Catholic Church in Chicago signed voter registration cards at a special booth following Sunday Masses. "If you do not have a voter registration card and you do not intend to get one, kindly do not tell me about it," George Clements declared from the pulpit. "I am telling you right now that I will tell you to join another parish. If you do not have a voter registration card, Holy Angels does not want your membership."

Several weeks earlier, the black priest had told parents of the 1,400 students at the parish school that they would not be allowed to enroll their children for the new school year if they were not registered. That announcement resulted in the registration of some 1,000 parents. Father Clements, in his sermon, defended his action. "I am in a black parish that is presently in the stranglehold of a brutal depression," said the pastor of the 3,500-member congregation. "It should be obvious to everyone, black or white, that voter registration is a bare minimum, a simple beginning, an opening gesture in the march toward freedom and liberation."

Women's anti-nuclear group rallies in capital; hits 'manipulated' label

Several hundred people turned out on Oct. 10 for a nuclear protest rally by "Peace Links," a women's group that became the focus of a recent Senate debate over outside manipulation of the U.S. peace movement. The crowd of mostly women gathered under gray skies to hear Washington Mayor Marion Barry and others accuse the Reagan administration of a nuclear arms race "escalation" and call for continuing negotiations leading to disarmament. The group's full name is Peace Links: Women Against Nuclear War. Formed last winter by Betty Bumpers, wife of Sen. Dale Bumpers (D-Ark.), and the wives of several other senators, the group was attacked recently by Sen. Jeremiah Denton (R-Ala.) and defended by Sen. Bumpers and husbands of other organizers of the group.

The questions that provoked the senators was a proposal by Sen. Bumpers to declare Oct. 10 "National Peace Day." Sen. Denton, chairman of the Security and Terrorism subcommittee of the Senate Judiciary Committee, called the idea "a sucker deal we are falling for" and added that Peace Links was being manipulated by the KGB, the Soviet secret police. He later called four organizations listed on the group's advisory board "either Soviet-controlled or openly sympathetic with . . . Communist Party foreign policy objectives."

Sen. Bumpers' angry response was that "Peace Links" was born "not in the Kremlin, but in my kitchen." His wife was not a KGB agent, but a woman who cared so much about children that she wanted to protect them from some future holocaust, he said.

Europe's Catholic bishops note decline of Christian influence

More than 70 Catholic bishops from 26 nations on both sides of the East-West divide, meeting for a five-day symposium on the problems threatening the future of Catholicism in their countries, heard reports of decreasing practice of religion on the European continent. "We are witnessing today an ever vaster de-Christianization in many European countries," said Cardinal George Basil Hume of Britain, the keynote speaker, who observed that the number of Christians no longer practicing their faith was increasing "in a terrifying manner." He noted that in England only 10 percent of the population attends church services on Sundays. The British prelate also denounced the "scandalous lack of unity" between Anglicans, Catholics, and other Christians and warned that non-Christians "find an easy target for criticism in that disunion."

Congress plans to reward states that tighten drunk driving laws

States that get tougher on drunk drivers will share a \$125 million fund created by Congress to make the nation's highways safer. The measure sent to President Reagan authorizes grants to states that agree to participate in a national registry of drunk drivers, suspend licenses of drunken drivers on the first offense, and jail repeat offenders. Lawmakers didn't say explicitly that states had to enact tougher laws; rather, it limited the financial rewards to those that do so. To be eligible for the funds, a state must:

- Lower the percentage of blood-alcohol content considered legally sufficient evidence of intoxication to .1 percent. (In many states the limit is now about 5 percent);

- Suspend licenses for at least 90 days on the first offense and one year on the second offense for driving while intoxicated. The same penalty would apply to anyone refusing to take a breath test to determine the blood-alcohol content;

- Make sentences of 48 hours in jail or 10 days community service mandatory for anyone convicted of drunken driving more than once in five years.

The bill also suggested raising the minimum drinking age to 21, impounding vehicles of drunken drivers, and establishing rehabilitation programs.

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How to live with pluralism

An intelligent young man I met recently said the issue of our time is how to live with pluralism. What he meant, if I understood correctly, was that our society has both opened up and fragmented so that we are no longer isolated from divergent opinions.

There is evidence for this observation in the following: (1) The world for example has been turned into a global village through the technical prowess of television. (2) There has been a resurgence of ancient religions and the emergence of new ones. As our churches send Christian missionaries to foreign lands, people of other religions send missionaries to ours. (3) Mennonites in North America are exposed to the acids of modern secular culture as never before.

How can we maintain our integrity as people of God when we are faced with the picture Stanwyn Shetler once used to characterize the modern university. He said it is like trains that are ready to depart in all directions. The conductors are calling "All aboard" and each insists that his train is the only one going in the right direction! Inasmuch as many of us tend to be a little confused even at best, these are troubling times in which to seek a clear vision. What can we do about this? Here are some possible strategies.

1. **Clarify for ourselves what we believe.** There is nothing original about this idea, but it is nonetheless worth mentioning because it is basic. If we are to avoid being "carried about with every wind of doctrine" (Eph. 4:14) we need to be able to feed our spiritual life from the Bible. I have said (and possibly written) that it is the task of the child to obtain knowledge and the task of the adult to use it. So it is the task of the child and youth to become familiar with the Bible and the task of the adult to seek to understand and carry it out.

The Bible is given by inspiration of God. It is also a literary production of great merit and considerable complexity. The Bible is often used quite directly without reference to its own history and the contexts in which and for which the units were composed. It is useful also to consider what might have been the intention of the writers and editors as they composed and assembled the various units.

These endeavors lead us into the brave new world of biblical scholarship. For some this is exhilarating, for others it is exciting like a cold shower. Authorship in biblical times was evidently not considered as important as today. So although some of the units are clearly attributed, others have no author's name at-

tached. Thus it becomes a matter of considering historical and circumstantial evidence and not all interpret these alike.

Some of the mysteries of Bible study are difficult and scholars disagree on even little details. Yet I believe that if we take the trouble to study the context of the Bible as well as the text we will begin to get a view of the Bible as written by people of faith who were seeking to be faithful in difficult circumstances. As we become aware of trouble in our lives and difficulties in the world, the Bible's point of view means more to us.

2. **Support and consult one another.** In recent years we Mennonites have found ourselves involved in a great diversity of experiences and occupations. This has come about in two ways: through the movement of Mennonites into occupations formerly not common among us and through the gathering into the church of persons whose heritage was formerly not Mennonite. Because different experience tends to bring different perspective, these differences are at the same time an opportunity and a threat. We can make them opportunities if we are prepared to listen to the viewpoints of our sisters and brothers in other contexts before making final conclusions.

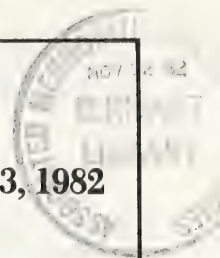
3. **Look for crossover points between our faith and other endeavors.** A teacher I had at the University of Pittsburgh two decades ago was concerned to explore the frontier between science and religion. It is a difficult endeavor because assumptions often differ so much there is hardly even a common language. But some persons have made the effort and provided useful comment. Recently I read *The Denial of Death*, by Ernest Becker who was trained as an anthropologist but did a critical study of the work of Freud.

As is well known, Freud rejected faith, and considered religion an illusion. Becker holds that Freud had a problem with religion because he was unwilling to yield to anybody, even God. Though not our standard for Christian theology, Becker's book is a useful comment on some of the common ground between faith and psychology. We can understand ourselves and our faith better by hearing this person in another field.

These are some beginning points in a strategy for living with pluralism. There is a sense in which Mennonites should be able to adapt to pluralism as well as any one. We have a long history of life in somewhat hostile environments. But there is always a danger that we may become weary of the struggle and simply decide to join the opposition. It is perhaps our greatest temptation today.—Daniel Hertzler

Gospel Herald

November 23, 1982



A new era in black Mennonite history. See page 798.

One way some congregations have sought to encourage marital health and to respond to problems of marital breakup.

The Marriage Reconciliation Committee

by Ronald S. Kraybill

In the beginning it looked like a success story in community outreach, but in the end there was alienation and hurt. A local family had visited church one Sunday morning. Eager to have them continue, members of the congregation reached out and made them welcome. The family seemed to feel at home and became regular attenders. A year later the parents asked for membership.

The hitch—both had been previously divorced. The congregation had long opposed divorce and no divorced person had ever asked for membership before. Aware of diverse opinions in the congregation and unsure how to respond, the church council recommended a study of the issue.

It took eight months and many hours of Bible study, prayer, and discussion before the congregation decided that “due to the circumstances of their previous divorces and their clear indications of repentance,” the couple was indeed free to join as members. But the damage had already been done.

Vulnerable from the beginning to the mistakes of their past and sensitive to the dismay that had accompanied the congregation’s knowledge of their previous marriages, they never joined. As the months dragged by, their enthusiasm faded and their attendance at church waned. When a positive response finally came from the congregation, the couple reported that they’d found another church where they felt “more at home.”

No escape from the problem. Troubled marriages and divorce are an inescapable reality in most congregations today. In living rooms, pastors’ studies, and church council meetings, much anguished discussion is occurring as congregations struggle to find answers to questions that scarcely existed, or at least rarely found expression, twenty years ago. Answers, it is obvious, have been slow in appearing and many congregations seem almost desperate for help. The question I hear most frequently as director of Mennonite Conciliation Service—a church agency mandated to assist in congregational and community conflict management—is: “What can we do to bring reconciliation in marriages?”

Sooner or later, every congregation faces a specific situation involving a troubled marriage or divorce. It will be a rare congregation that does not meet one or more of the following:

- An individual who has been previously divorced applies for membership. No one in the congregation knows very much about the history of this individual. He or she indicates a willingness to discuss the past, but only in a setting of confidentiality. Who will do this and what should be the criteria for offering membership?

- A single member in the congregation begins dating a divorced nonmember.
- A couple announces their intention to divorce—all efforts at reconciliation have proved futile, they insist.
- A member divorced in uncertain circumstances five years ago asks to remarry in the congregation.

The congregation needing to respond to any of the situations faces at least two problems. One problem is the obvious one of responding to an ambiguous situation. What do you do when you believe in grace, forgiveness, and freedom from the past, but you also wish to uphold accountability—to God and to the marriage covenant? Laying out general principles about the sanctity of marriage and the inadvisability of divorce is not difficult.

But the situations congregations face are rarely clear-cut. What were or are the circumstances of a divorce? For both Jesus and Paul circumstances made a difference. Is there repentance of past wrongs? Will the church’s response bring only further alienation?

Who responds? A situation demanding congregational response will typically call for attention and evaluation on its own merits. This raises a second problem. Who will decide? What is the appropriate forum for working with individual situations that arise? Given that marriage vows are publicly made “before God and man,” marriage problems are a public concern, of legitimate interest to everyone in the congregation. Yet clearly the whole congregation cannot be involved. The story of a broken relationship is an intimate one.

Some congregations have laid the task of responding to broken marriages entirely at the feet of their pastor. But biblically and practically, this response is less than satisfactory. Biblically, it is clear that the New Testament views the task of reconciling broken relationships as a ministry that draws on the combined gifts of the entire church, not as a calling dependent upon the office of one individual. Matthew 18 outlines a procedure moving toward involvement of ever *greater* numbers of individuals in the church when disputes arise, and promises the presence of Christ where “two or three” are gathered as mediators.

In 1 Corinthians 12 the body of Christ is understood as able to minister effectively only as many different individuals exercise their unique gifts in the church. In 1 Corinthians 6 there is a call for someone to mediate disputes, not on the basis of special office, but because he or she is wise, gifted in the area of conflict. In Philippians 4 Paul calls on an individual to intervene in a disagreement at Philippi. Paul does not identify this person as a pastor or church leader, but rather addresses

Ronald S. Kraybill is director of Mennonite Conciliation Service, Akron, Pa.

him simply as "yokefellow."

Indeed, practical reality alone indicates that no congregation can fairly assign the task of making decision determining congregational response to conflicts of any kind to a lone individual. Misperception and misunderstanding are the stuff of personal conflicts, and the role of a true peacemaker is almost always ambiguous.

Responses to problems. This article focuses on the experience of two congregations which have made specific efforts to face headon the problems of marital instability. The Marriage Reconciliation Committee which functions in these congregations is a biblical and practical response to disrupted marriages which deserves wider attention in our churches. This article draws largely on the experiences of the Akron Mennonite Church, Akron, Pennsylvania, which began serious study of the issue of divorce, remarriage, and membership in 1974 and established a formal committee in 1979. To a lesser extent, this article also draws on the experiences of the Blooming Glen Mennonite Church, Blooming Glen, Pennsylvania. Blooming Glen established a permanent committee in 1977 at the pioneering initiative of member Abe Schmitt, a professional marriage counselor.

The task of a Marriage Reconciliation Committee is threefold: 1) To work sensitively with individuals applying for membership who have experienced divorce. 2) To provide support for marriages in trouble within the congregation. 3) To encourage preventative measures in the congregation that will in the long term support healthy marriages.

Task: work with individuals previously divorced. If someone who has been previously divorced applies for membership, that individual is asked to meet with the Marriage Reconciliation Committee. What does the committee look for? One committee member summarized the concerns of his committee in this discussion as: a) closure, b) learnings, c) dialogue. Concern for "closure" means that where divorce is already a fact, the committee attempts to make sure that individuals are not harboring a deep well of bitterness against their former spouse. Are they ready to forgive wrongs that have been done to them and seek forgiveness for wrongs that they have done to others so that the past can definitely be left behind? If individuals coming for membership are separated but not yet divorced, the committee is concerned that potential members have done everything within their power to reconcile the marriage.

"We also encourage people to consider what they have learned through their marriage breakup," commented a com-

mittee member. "It is important to us to know that potential members have a sense of what went wrong with their former relationships." One committee which felt that an applicant for membership had not faced up to the lessons of his marriage breakup asked the potential member to spend several sessions with a marriage counselor before joining the congregation.

Concern about openness to "dialogue" means for this committee that in the words of one member, "We are concerned that people coming for membership are not simply fleeing accountability in their congregations. It is important to us to know that anyone coming into our congregation is committed to taking the church seriously and will maintain open and supportive relationships in our fellowship."

Confidentiality is essential in these discussions. "It is crucial that we have the power to speak for the congregation and that the congregation be willing to accept without question our recommendations to them," noted a committee member. "Unless the congregation is willing to place that authority and trust in us, it is impossible to assure potential members the total confidentiality necessary for good discussion."

A similar process occurs when a divorced member seeks remarriage. The Akron committee brings the same three concerns to this discussion as to conversation with divorced individuals coming for membership. Sometimes the committee advises counseling before recommending congregational support for remarriage. When the committee is satisfied that individuals have indeed dealt with and learned from the past as far as possible, they recommend that the congregation support remarriage.

One Sunday morning I witnessed a report from the chairperson of the Marriage Reconciliation Committee to the Akron congregation regarding the proposed remarriage of a formerly divorced member. The chairperson stated briefly that the individual in question had come to the congregation seeking support for remarriage, that the committee had met with him and his future wife on several occasions, and recommended the full support of the congregation for marriage. As a listener, I was impressed with the sense of warmth and accountability which surrounded the announcement. It seemed clear that the committee was not simply "rubber-stamping" a request for marriage—they felt a serious responsibility to reflect honestly with this couple on their readiness for remarriage. But on the other hand I detected no indications of meddlesomeness.

Task: working with troubled marriages. The second area of responsibility for Marriage Reconciliation Committees is working with marriages in trouble in the congregation. The Akron committee avoids the role of counselor, but helps couples find a suitable counselor. One committee formed a Marriage Support Group and encouraged couples experiencing marriage problems to meet weekly with this group for several months. The congregation paid for part of the therapist's bill. "We had to tap some people on the shoulder to attend that," recalls one committee member.

Suppose a couple makes it clear that they intend to seek divorce. How would the committee respond? One committee commented: "We would make it clear to the couple that we prefer that they stay together, but that we can't force them to do anything they are personally unwilling to do. We would make personal counseling for both mandatory. We would also make it clear we hold both accountable not to develop a courtship relationship with anyone else at this time. We would be

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concerned to make sure that the needs of the children are being met. We would encourage both to maintain relationships in the church. And we would agree on some way to maintain regular checkups with the situation."

In a situation where one or both individuals refuse to enter dialogue with the committee, the committee does have power to recommend termination of membership. Committees use the option with reluctance, but have felt compelled to do so in exceptional occasions where individuals have repeatedly refused to be accountable for their behavior.

On rare occasions divorce occurs, despite the best of efforts to preserve the marriage covenant. Should the parties be treated as sinners in need of confrontation for their hardness of heart or as victims of human limitations in need of release from the past and a clean chance to "try again"? Situations vary; likewise, appropriate responses. Whatever the situation, individuals experiencing divorce face a difficult future. They need the warmth and the firm nurturing of the community of grace. They need strength to confront their own failure and to forgive the wrongs of another.


The Marriage Reconciliation Committee aims to make the best of human tragedy by providing warmth, firm nurture, and strength. It is the task of the committee to see to it that individuals losing a spouse in the dark valley of divorce do not needlessly lose their spiritual community as well. *More* church fellowship, not less, is the goal.

Task: maintain healthy marriages. A third function of Marriage Reconciliation Committees is *prevention*. The Akron Church committee considers this the most significant part of their function. This committee has felt it particularly important to help couples examine their marriage and pinpoint strengths and weaknesses. They have done this in a variety of ways,

scheduling a weekend retreat with the pastor and his wife for couples, encouraging certain couples to seek counseling, arranging seminars during Sunday school period on marriage, asking the worship committee to plan for occasional sermons on marriage, encouraging the Christian Education Committee to keep family and marriage concerns in the Sunday school curriculum, and drawing attention to library resources.

The Akron committee also believes strongly that pre-marriage counseling is crucial. A 1974 statement states the reasoning here as follows: "Because of human weakness and sin, and the resultant "death" of some marriages, (Mt. 19:9), the church is to become more actively involved in premarital counseling and group sharing when marriages are still in the planning stage. All attempts should be made through appointed representatives and counselors to work with persons contemplating marriage. . . .

In collaboration with the pastor, this committee has drawn up a set of written guidelines requiring a minimum of three counseling sessions with the pastor for any couple seeking marriage in the congregation. The committee encourages the pastor to recommend additional professional counseling when he judges this advisable. One year after the wedding, either the pastor or the committee attempts to contact newlyweds for a "checkup on marital health."

In any troubled relationship, there are few easy answers. Likewise for disrupted marriages. The one answer that is clearly wrong is to do nothing, to wait till problems force a belated or reluctant response. The Marriage Reconciliation Committee offers one biblical and practical way to face squarely the reality of marriage problems in the church. More important, it stands as a positive commitment, a statement of support for both the sanctity of lifelong marriage and the reality of grace that covers even the most painful human failures. 

Within a year we had opened and closed three denominational doors.
Then one Sunday we came home.

"Should I know you?"

by Betty Byler

In the fall of 1981 our family left the rural Mennonite church which we had attended for many years. We weren't elated about leaving, but leave we did. It was frustrating indeed to be unable to give a precise answer to the many "whys" for our leaving. Perhaps the restlessness within prodded us on . . . a certain "unknowing" about ourselves, our beliefs, our lifestyles.

Perhaps leaving might have been easier had we been at odds with someone. But such was not the case. Then, too, leaving might have been easier had we sensed a definite call to another place. We didn't. Thus it was we began our journey into the bleak unknown.

Among our chief concerns were our four children who then ranged in age from six to sixteen years. How would this upheaval affect them?

Among other churches within our immediate community is a First Church of the Nazarene. Our sixteen-year-old children soon found refuge here. Here they met friends whom they knew from a previous school. To our six-year-old, a very outgoing child, visiting new churches became a game of: "How many new friends can I make?" To our knowledge there was only one occasion where he entered a situation which could have proven awkward for him. They were practicing for a special event. Those leading the group were oblivious to his entrance. We had lingered in the corridor, became aware of the situation, and came to his rescue. As a rule he knew no strangers and no unfamiliar surroundings. Our ten-year-old wasn't nearly as enthused about visiting new churches. But he too is pleased with the new friendships he's developed along the way.

Adding to this, we met together periodically as a family and

Betty Byler is from Canton, Ohio.

discussed how we felt about leaving our former Mennonite congregation. We did a lot of reminiscing about former good times, the friendships, and our feelings of loss upon leaving. The special communion services, the day our two older children were baptized, the fellowship dinners, and a capella singing were only a few occasions among our list of remembrances.

Also among our concerns was the undesired possibility of becoming ex-Mennos—not that there was anything wrong in that of itself. But we had met ex-Mennos along the way. Their tales were sad and their bitterness weighed us down. Some did appear reasonably content in their new surroundings. But some longed for a way back, which they couldn't find. Not only was this true of ex-Mennos but of ex-other denominations. Once a lady referred to it as painful and excruciating as a marital divorce. Perhaps it could be compared to this. Nevertheless, we became increasingly aware of our vulnerability. Prayer was our abiding thought; time, a precious gift.

And then we met "him." We shared candidly. He understood our struggles. We corresponded via mail. It was as though we were at sea. Our boat had capsized, and we were without life preservers. He threw a lifeline. We caught it and clung to it until such time we could make it to shore. What was one way he did this? Within his church lobby he found a slot among their mailboxes for our name. Whenever we traveled to their town to visit family, we'd stop and gather the contents placed within: *The Ohio Evangel*, *Voice*, *Gospel Herald*, *The Family Church Letter*, and other church-related news leaflets and periodicals. Weekly they sent us the church bulletin. Did they know of the vital significance they played in our journey? It's doubtful. But to us it was a life-supporting device. Distance made it impractical for us to commit ourselves to this body of believers. And perhaps, too, the time was not ripe.

Within the year we had opened and closed three different denominational doors. Behind those doors we had found a people who basically believed as we believed. For the most part they were committed people. They believed in community, service, evangelism, and yes, behind the doors of not so called peace churches we found pacifists. And often what on the surface appeared to be a doctrinal difference, in reality was only a play upon words. Indeed commitment, community, service, evangelism . . . the whole spectrum of Christianity rested not upon being Mennonite, Nazarene, or nondenominational, but on being genuinely born of the Spirit and on daily committing one's life to the lordship of Jesus Christ.

According to Morris L. West in *Shoes of the Fisherman*, we were supposedly on our way to becoming whole individuals. He describes wholeness as the ability to abandon altogether the search for security. Where one accepted pain as a condition of existence. Where one courted doubt and darkness as the cost of knowing. While such had become our experience, perhaps we lacked the courage to pursue West's definition for wholeness. On the other hand, neither did we accept his surmises as altogether constituting wholeness; a means perhaps, but hardly an end in itself.

And thus we journeyed on, believing that what we had formerly come to believe as genuinely Christian remained. The nearness of Christ's presence was . . . unexplainable. He brought to our awareness a keen sense of value in relationship to our personhood. Our worth emerged from our being in him, not in exterior circumstances. Then, too, we saw the true source to all our needs—God, not individuals. Although God met our


needs through individuals, he alone remained the source.

Thus it was after one year of "wandering," while maintaining our place of residence, that we found ourselves in another Mennonite church. Did they know how beautiful their a capella singing sounded to us? It's uncertain. Or was it happenstance that immediately following the benediction a lady seated next to us greeted us with: "Should I know you?" In some circles her statement might have been offensive. Incomprehensible. But to us it had a homey familiar ring. We understood it. But wait! There was more to her question. Ah yes! To know! That was it! A second approach to her question revealed further implications: "Should I know you?" To which we wanted to respond: "Yes, indeed; you should know us and we should know you."

By further explanation, truly to know one's self one must know one's people. When an uncertainty develops within any given organization, be it secular or otherwise in relationship to former basic beliefs, reflected in the overflow of daily life, it becomes a sure breeding ground for disenchantment among its followers. An uneasiness and insecurity appear which result in the scattering of its people. Unless, of course, one has previously discovered what we learned during our year of leaving.

Ah yes, looking back now we see that when we left our rural area Mennonite church we were actually leaving the Mennonite Church as a whole. Why? Because formerly we had first of all been Mennonite. And then second, we were Christian. Therefore, when any situation threatened what we believed a Mennonite ought to be or do, we became disillusioned. Yes for us it has been beneficial to leave. For in the process we have discovered that we are first of all Christian. And then second, we are Mennonite.

In retrospect, then, to first of all be Christian is what constitutes our knowing ourselves and one another. For to truly have Christ first within our hearts and lives establishes a security whereby we will no longer be threatened by change or differences of opinion among ourselves.

And so amid the change and transition with the Mennonite church, the question will continue to confront us: "Should I know you?" To which we will reply: "Yes, you should know us and we should know you. Not because we are first of all Mennonite. But because we are first of all Christian and then we are Mennonite." 

Genesis 23

While dicker-
ing for the burial cave
it hit him hard.
He loved her.
They had known
an incredible
life together—
come to think of it.
He wondered
if he had ever

told her.
Would the four hundred
shekels this rascal
Ephron was asking
begin to make up?
Or could he trust
that being a woman
she knew
all along?
—Thomas John Carlisle



Bill Scott: The Lord will help me with whatever he has for me.



Joy Lovett: There are wide cracks among Mennonites in relating to our theology but the bases are there to work.

A new era in black Mennonite history

by Duane Stoltzfus

"We're going to win," Ed Taylor told the ninth annual assembly of the Mennonite Black Caucus on Thursday evening, August 5, 1982. "It's going to be hard work but we're going to win."

Anyone present at the assembly in Lancaster, Pennsylvania, on that date could have sensed something important. Determined eyes. Productive discussion. Spirited singing. Some called it a watershed. In many ways the assembly was a prism through which to view a movement in the black and integrated Mennonite churches which is generating excitement and gaining momentum.

About 150 persons convened at Franklin and Marshall College for the assembly. A meeting of representatives from black and integrated churches, the assembly provides a chance for members scattered across the country to congregate for fellowship and worship and provide direction for black and integrated churches. The 1983 assembly ushered in a new era in black Mennonite history by officially establishing a new structure—an association—to replace the Black Caucus. The delegates approved the bylaws for the association, making official what had been on the discussion table for years, a new model of relationship with the Mennonite Church.

The association is seen as a step toward greater self-determination and more equal leadership for blacks. James White, Grand Rapids, Michigan, a consultant to the caucus, said it will "help black and integrated churches to work together more effectively." Raymond Jackson of Bristol, Pennsylvania, called it "coordinated effort to move our church to where God is calling us." Eugene Seals, Southfield, Michigan, said it opens doors:

"The black and integrated churches can take responsibility for their roles in kingdom building." Georgia "Joy" Lovett, Charlottesville, Virginia, pointed out the historic opportunity: "It's time the caucus has come of age in taking responsibility for itself. An association gives us our own leadership."

To understand the words of hope expressed by many of these black leaders, a glimpse of the history of blacks in the Mennonite Church is helpful. Hubert Brown, Inglewood, California, declared that Mennonite history has been decidedly one-sided, dominated by the white perspective. Hubert, who attended both a Mennonite high school and college, said he became aware of a dearth of black experiences in the examination of history. "In all those places there was no mention of black folk and their past. In the early days I thought I was the only black in the church, or one of very few."

In 1898 the Welsh Mountain Industrial Mission in Pennsylvania began the linkage of blacks with an unfamiliar group, Hubert said. The customs and habits have been different and where they have differed, the white tradition has usually predominated. "In the way we congregate, in the way resources have been shared, in the way attitudes have been expressed, there has been a declaration of black inferiority in the church," Hubert added.

Calls for peace and equality. These concerns are not new to the Mennonite Church. It was to answer some of these charges that spurred the church two decades ago to make some changes. The calls for peace and equality which resounded throughout the country in the 1960s coincided with a call for more equality in the Mennonite Church. In the late sixties black leaders met with the Mennonite Board of Missions and requested an urban council and resources to aid urban commu-

Duane Stoltzfus is a recent graduate of Goshen College, where he served as editor of the *College Record*. He lives in New York City.

A description of how it is with the black Mennonites among us and where the present trends are leading.

nities, Hubert said. "We challenged the church to set up an urban racial council to be a voice for those in the cities and to be a channel for resources to flow into the church," he said. Minority Ministries Council was named to be that voice and channel. Out of MMC, which terminated in the early seventies, emerged the Black Caucus. The caucus then created the Black Council, an executive body of eight persons responsible to advance the work of the caucus.

In recent years, the caucus has had to examine both its work and responsibility as well as the structure best suited for that work. It became clear that replacing the caucus with an association would be in the best interest of the church.

Joy Lovett, who has been secretary for the council, points out that the formal change in structure was prompted by forces outside of the caucus: "Several events conspired to move us in this direction. First, we were informed by the General Board staff that we were not in the bylaws of the Mennonite Church and that we must find a way to 'fit in.' Second, funding has become very uncertain. The budget for the Black Caucus/Council and the Office of Black Concerns was cut \$7,500 during the past year."

The mandate to develop bylaws triggered a visible step in the series of moves which led to the association. When the caucus began, it was more of a fellowship group than a coordinator of programs with influence, said William Scott, Saginaw, Michigan, chairman of the council. As the caucus evolved, it gained strength and responsibility, evident in its cosponsoring the James Lark leadership education program at Goshen College and sponsoring black women's meetings, regional youth meetings, and leadership seminars for pastors and lay leaders.

The association will give blacks better communication with the larger Mennonite Church in the programs blacks currently run as well as increased freedom to develop new programs. "We're going to be more integrated in terms of programming and cooperative working relationships than we've ever been in the past," Joy said. "We had no defined policies and procedures for working with conferences and program boards. All of that will come with the association."

Joy explained that with the organizational confusion some programs never got off the drawing board or faded prematurely. "Many of the programs available are token. A seminar here, a seminar there. We're saying one of the things that has to be done is to establish these programs on an ongoing basis. You have resource people going into a community for a weekend to talk about church growth and then they're gone. And there's no expertise left in the community. There's no monitoring, no encouragement."

But the association is not greeted warmly and unequivocally by everyone. Joy acknowledged the apprehension some members feel: "The current effort has been interpreted by some as a separatist movement." Some questions can rightly be asked: Will this new association, in creating more autonomy for blacks, build walls instead of bridges? Will greater separation result? Might this association "encroach" on the "territory" of conferences?

Ivan Kauffmann, general secretary for the General Board, discourages labeling the change as separatist. "We don't see separatism as the intention of the blacks and we will, of course, work hard to keep that from happening. We feel strongly that the blacks deserve to have decision-making rights for things that affect them as well as the total church. This takes another step toward having black congregations involved in the decision-making on issues that relate to their congregations and their future."

The full details of the association have yet to be hammered out. Joy said the council envisions a three-year implementation period to become "fully operational as an association." The association is currently selecting a new name to better reflect the new structure. Also, it is clear now that church members will be able to have dual memberships—with both their respective conference and the association. A congregation is in a conference regardless. If a congregation meets certain requirements it can have membership in the association also. It is envisioned that the conferences and the association will cooperate closely in their work. "What we are attempting to do," Raymond Jackson said, "is to work with conferences prior to congregations joining, so that we already have a working agreement. We are feeling that the congregation needs to work closely with its own conference and very closely with us."

Who are the dreamers and executors? Who are some of the key dreamers and executors of those dreams in the black Mennonite Church? Joy Lovett comes racing to mind. Joy was appointed as associate general secretary for black concerns on the Mennonite Church General Board staff at the assembly in August. A great deal of her work will be administrative, she said, and this administrative work is a task for which she is supremely qualified. Joy's strength in administration is a combination of formal training and natural ability. She earned a master's degree in public systems analysis and health planning from Massachusetts Institute of Technology, and since then has held jobs which have allowed her to do everything from "write grants and organize community groups to run a computer." Her most recent employment has been as director of plan development in Northwestern Virginia Health Systems Agency. Combine the formal education with attributes of determination and confidence and an eye for details and you have a highly qualified administrator.

Joy is single—as a matter of choice. "I am a diabetic and I have worked in the health field and know what it can do to you; Beyond that, the Lord's saying to me at this point my priority is the church and the work I'm doing there, and as far as I can tell, looking at other folk, a marital relationship and the work I'm putting into the church now wouldn't work."

Joy examined with gravity another subject of great importance to her—wearing the Mennonite covering. As a child in Tampa, Florida, Mennonites visited her home and soon she was attending Bible school; and about age 10, she joined the church. It was years later when she began reflecting on the meaning of the veil: "I was raised in a Mennonite church and so grew up wearing one, as women were taught to do. And I went to college and then graduate school and realized I had a lot of questions about what I actually believed about the covering. So for a number of years I didn't wear one. But then in reassessing my total commitment to the church (whether I wanted to stay in the Mennonite Church, whether I wanted a



Raymond Jackson: A 20-year goal with things to accomplish. That's exciting.

total black experience in a black denomination), the issue of the covering surfaced because that had been a part of my life growing up. I studied Scriptures. I read many books about it. I studied the Scriptures some more and went to the original translations and came to the conclusion God was asking women to wear something.

"I said, 'Why? Give me a reason.' The answer that I got was just because it pleased him to have me wear it. Because those who know me know submission to man ain't one of my things. One of the pastors in my congregation wanted to know why I wore a covering when he had never found anyone more into women's lib than I was. He couldn't see the two going together—the idea of emancipation and the covering. I wear one just because it pleases my Father to have me do it."

Bill Scott, who has been chairman of the Black Council, is another person at the fore of black leadership. Bill is a soft-spoken but strong leader with a ready testimony. For a number of years he was more an observer of than participant in the directing of the Black Caucus. His initial involvement with the council came—at least to Bill—unexpectedly.

"In 1977 at the Estes Park General Assembly my name was placed on the ballot for the council. I really hadn't planned on going to that meeting. My pastor was driving and I agreed to ride out there with him and help drive. His wife, who was supposed to be a delegate, was going to fly in over the weekend. During the caucus session she wasn't there, so I became the delegate for our congregation. They were looking for persons to replace members who were leaving the council, and someone asked me if they could place my name on the nomination. It certainly took me by surprise. I didn't know how to answer. I said let me think about it and I'll give you an answer. I prayed about it and I asked the Lord to make the decision: 'If it's your will, I accept it, and if it's not, I'll accept that also.'

"My name was placed on the ballot. One of the rules is that you have to be present to be elected. So I was sitting there and it was getting close to the time for the vote. Someone walked up to me with a note saying my pastor had left for Denver to pick

White Mennonites may be as ethnocentric as the rest of white America, but they have progressed in their understanding of blackness and they have a lot to offer the black community

up his wife, and the car had broken down on the highway between Denver and Estes Park. Dwight McFadden told me I could take his car and see what I could do. When I left that automatically meant I wasn't eligible to be elected, and so I felt the Lord had answered my prayer. Then two years later I received a letter asking if my name could be placed on the nomination to be on the council. I sent up a prayer, went to the meeting, and was elected to the council. It was interesting that before I ever received that letter I had a feeling the Lord had something he wanted me to do. I shared it with my pastor who said, 'The Lord is speaking to you. I don't know what it is, but he's preparing you for something.' I feel strongly that the Lord has led me to be in this position."

This teacher of high school auto mechanics quickly turns away any suggestion of importance of his own role as council chairman. "The Lord will help me with whatever He has for me. I feel that my life is controlled by a power much greater than I. We need to share that with others."

Raymond Jackson, vice-chairman of the council, is pastor of the Bristol (Pa.) Mennonite Church. When Raymond addressed the caucus body in August, he delivered an extemporaneous speech which lasted about an hour, talking about rolling up shirtsleeves and sharing the faith. The audience responded favorably and in character.

"It's been a joy to serve on the council," says Raymond. One reason it was a joy is that we got together a program we can sell. A 20-year goal with things to accomplish. That's exciting. We sold it to the church. A lot of folks in the church are excited about what is going to take place. People are looking for something to happen. We are talking about starting 20 churches in 20 years. About building a lighthouse in the communities from which we come. He's called us to get the job done. We have rolled up our sleeves." The art of delivering a good sermon lives on in the Philadelphia suburbs with the pastor of Bristol Mennonite Church.

Why stay with Mennonites? One could justifiably wonder why these black leaders have stayed with the Mennonite Church, a relatively small, largely white denomination. Joy recognizes that "Mennonites have had a lot of problems dealing with folk other than those in their ethnic community.

"We had a couple in our congregation who called black folk 'colored.' But when the black-awareness movement came along we said, 'Hey, we don't want to be called colored. We don't want to be called Negroes. Call us black.' And because they couldn't understand it, they thought it was still all right to call us colored. That's the kind of attitude that still pervades."

While white Mennonites may be as ethnocentric as the rest of white America, they have progressed in their understanding of blackness and have an invaluable set of beliefs to offer the black community, Joy said. "The whole peace theology. A way of relating to human beings. With the violence, and not just the physical violence, but the violence of institutions, the Mennonites have a theology that can deal with that. There are wide



Eugene and Shirley Seals: There needs to be togetherness. I don't have time for it and you don't. It's necessary to rearrange our priorities.

cracks in it in relating to it from a minority perspective, but the basics are there to work with.

"The Mennonite Church has much to offer our communities. The Mennonite Church has everything that's necessary to go into our communities and give the people a theology, a practical way of life that will keep our young men out of jail, that will help us become all that God ever meant us to be. But we've got to deal with that part of the Mennonite Church that puts black folk down, rid ourselves of that, and the impact can be tremendous."

Raymond also believes some ground has been covered but more needs to be made in white Mennonite understanding of blackness. "We are working at the relationship because we're living alongside of each other. And we're talking. A friend of mine who moves across denominations was very shocked by the honesty with which we talked about racism and the black and white issues. We need to frankly discuss differences, our diverse pasts, and put them beside each other. The difficulty is to get the white Anabaptists to understand the beauty of diversity, the beauty of another person's culture."

Eugene Seals, computer analyst and vice-chairman of the board of directors for Mennonite Board of Missions, believes improving relations is a mutual undertaking. "An improvement will require effort. Having tea. Bowling together. There needs to be that togetherness. I don't have time for it and you don't. It's necessary to rearrange our priorities."

Bill Scott believes whites and blacks are in harmony on perceiving a need for evangelism. And it is the call to evangelize which now grips the black Mennonite Church. Raymond is one of the most ardent spokespersons for evangelism: "In order to preserve our faith we have to give it away. All of the churches need to catch the vision of sharing their faith. We need to model in our communities, to share our faith, to tell the story, through an Anabaptist filter, and to encourage people to join the church."


Raymond points out that this call takes Mennonites to

Who knows, in 40 years we could be in need of a white caucus to encourage the minority of white Mennonites who will then be remaining.

suburbs as well as ghettos. "We need to be reaching people across the economic scale," he said. "Our theology, we feel, is better than anyone's. We stress community; we stress discipleship; we stress discipline. All of those ingredients are needed in this particular age. The church needs a new wave of freshness and that freshness comes from converts. Mennonites have done a good job of sharing their faith when it's going down the economic scale. But they haven't had a lot of success when they're sharing their faith with people who have the same material blessing. One questions whether the material difference shows they have nothing else to offer. I think they do."

The structure for this pressing call to evangelize can be found in a 20-year plan. The caucus—or rather, the association—has developed an extensive plan of action: 1) establish a church in every major U.S. city by the year 2000, 2) have each existing congregation plan a satellite witness within the next 5-10 years, 3) have each satellite establish a new congregation within 10 years.

In 40 years a white caucus? When Raymond talks about the possible need for a white caucus, it becomes clear just how seriously he takes this call. "I hope the church can be mindful of the fact that there are more Third World people involved in the Mennonite Church than German-Swiss. And if the German-Swiss don't pick up the challenge of evangelism, they will find themselves in the minority 20 years from now. We might have to have a white caucus 40 years down the road."

Yet there is room for white Mennonites to take part in this evangelistic vision. Dwight McFadden encourages white persons and others "to continue to fellowship, to continue to be supportive, to continue to pray, to give financial support, and to get involved. To say that persons want to have self-direction and self-identity does not mean that they want to exclude persons." The vision transcends all shades of color. 

Purpose

Why do roots always grow down? Here they are, exposed to the light, along a stream which cut into the bank, not confined to the ground. But still they grow down. They could be free to grow any which way. But still they grow down. Toward the ground. Tens. Hundreds. Thousands of roots. Some almost as thin as

a hair. Or two hairs. Or as thick as a finger. They look like tiny twigs coming out of the ground. But they know they are roots. So they grow down. Toward the ground. And in going down, they get in touch with life. They are sustained. And in being sustained, they too sustain. —Rhoda Stoltzfus Lopez

Sometimes God says it with flowers

by Helen Steffy Eshleman

Carefully I fastened the corsage of pink carnations and delicate baby's breath to my dress. It was a warm, humid day and the scent of carnations was intoxicating. My husband had given me the corsage as a love gift and suggested I wear it to the Aglow Fellowship. He knew how I treasured this time of worship and inspiration. Today was special as I am able to attend the meetings only during the summer months.

Entering the room, I was immediately aware of a feeling of expectancy—of God with us. Along with those around me, I joined the animated singing, thrilled to see joyful expressions of praise etched on many faces.

My thoughts strayed from the words of music as I noticed lines of discouragement and sadness clouding some faces. A few people remained expressionless. Knowing there must be hurts and struggles within their hearts, I prayed, "Lord, enable each lady to find the joy you have for her and may she rejoice in you, her Creator."

I listened as several verses of Scripture were shared before the offertory prayer. My thoughts were directed to my personal response to God as we were encouraged to seek his direction in our giving. "God continues to do so much for me," I mused. "What special gift could I give to him?"

"I love you, Lord," I prayed. "What do you want me to give in the offering?" Did I hear right? Yes, I'm sure. He asked me to give my corsage. "Yes, Lord, the corsage means more to me than the money in my purse," I agreed. "It's yours—my special gift to you—but how do I give it to you, Lord? I can't just lay it in the offering basket," I reasoned.

Amen, the formal prayer concluded—I hadn't heard a word. The offering baskets were collected and taken to the front. The corsage remained fastened to my dress; its spicy aroma enveloping me. "Lord, show me to whom the corsage belongs," I prayed. "Might it be one of those troubled countenances I lifted to you earlier?"

The message concluded in prayer; people were leaving. Slowly I too left the building and walked toward the parking lot. The corsage remained on my shoulder; its fragrance a constant reminder of my prayer. Had I misunderstood God? I never heard anyone giving a corsage to God; yet I was so sure that is what God desired me to do.

My eyes were directed to a lady standing alone beside a locked car in the heat of the parking lot. Her friend remained inside the building talking. "I just had to get out of the build-

ing. I'm sick of listening to people sing and talk about praising God in everything," she blurted angrily. "I can't praise God and I won't pretend to. Why did God let my father die? We were just beginning to understand each other. I am so miserable and unhappy. If God loved me, he wouldn't have let my father die!" There were many other problems: illness of loved ones, family misunderstandings and frustrations, financial complications. "Why doesn't God do something?" she sobbed.

Today she was hurting and her eyes could see no further than herself and her problems. She was unwilling to get her eyes off her problems. God seemed far from her. She could only question his love and hurl forth her numerous "whys" in an agony of frustration.

Slowly I unfastened my corsage. As I pinned it to her dress I told her of my conversation with God during the offertory prayer. "It's just a little symbol of God's love for you," I explained. "God has not forsaken you; in fact, he is waiting now for you to look to him so he can share his love and comfort with you. I'll be praying for you."

I had mixed feelings as I explained the afternoon to my husband. "How would you like to receive a corsage meant for someone else?" he asked. Naturally my act did not make sense to me either, but I was sure God had directed me.

My thoughts returned to the lady many times throughout the following days. Had her husband understood about the corsage? I prayed God's love would be made real to them. Lord, open their eyes to see beyond their hurts to your great heart of love.

Several days later we met again. I praised God for the smile on her face and her eager step. We chatted awhile. Then with a hesitant expression, she said, "I know this is weird, but it's the strangest thing about that corsage. I told my husband about it being a symbol of God's love to us, that God really does care about what happens in our life. I put the corsage in the refrigerator to keep it fresh. We found ourselves going to the refrigerator, opening the door, and looking at the corsage or holding it. There seemed to be a special feeling of love come over us whenever we were near the corsage. It's so weird; yet we both experienced this feeling of being loved. Can you explain that?"

"Yes," I said, with tears of thanks to God in my eyes. "You see, I asked God that you would feel especially loved whenever you saw the corsage or were near it. God was simply answering my prayer of love for you." Together we rejoiced and thanked God for his love to us. We know sometimes God says it with flowers.



Helen Steffy Eshleman is from Elida, Ohio.



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My spiritual pilgrimage

by Helen Good Brenneman

When I was ten months old, my family moved from Harrisonburg, Virginia, to Landover, Maryland, a suburb of Washington, D.C. My father had not had an opportunity to attend high school and decided to get his high school education at night.

One of my earliest memories is of one night when my father failed to come home from night school on time. We were so worried that our family knelt and prayed for his safety. Just as we got up from our knees, dad walked in. A drunken woman had fallen in front of his car at a traffic light, then had blamed him for running over her. It was not hard to clear himself to the police, but it did take time.

Today I am known as a pacifist. But I was not a pacifist in my early school days. There was a town bully who made my life miserable as I walked the mile to our small school. One day a classmate beat up the bully. I stood on the sidelines and shouted, "Beat him up, Billy; beat him up, Billy." Later the victim told the teacher, "It was mostly Helen Good's fault." And it probably was.

Plagued with doubts. My youth was plagued with doubts and I often found myself telling my troubles at the foot of my parents' bed. One night my father gave me a testimony to strengthen my faith. He told me that at one time he had the bad habit of smoking. One night, as he was driving home, the Lord told him to expect the minister that night. As the minister drove his car, the Lord impressed him with the need to go to the home of Lewis Good. When the minister came to our home, he took dad's cigarettes and threw them into the stove. My father never felt the desire to smoke after that.

My problem with doubts caused me to be a statistic for every evangelist who came to hold meetings at the little Cottage City church. Somehow I never experienced Christian assurance until later in my Christian life.

While I was still in my teens I worked for several years for the U.S. Department of Agriculture. In one office I worked next to an employee who was very unhappy. Kathleen had an illegitimate son and the man in her life lived with another woman. One day Kathleen did not come to work and my boss called her landlady to find out if she was ill. The landlady, quite excited, advised us to go to the corner and buy a daily newspaper. There on the front page was the story of Kathleen's revenge on her rival. She had shot the rival in the shoulder and stabbed her daughter with an ice pick. She was released on the grounds of temporary insanity.

Kathleen's victims did not die and she returned to work after a short vacation. One evening I went out to supper with her. She told me, "I am going to take the baby to Texas and live near my minister brother. And I don't need Bill."

"Yes, but there is someone you do need," I told her.

Helen Good Brenneman has nine books listed in the Herald Press catalog, including two Spanish translations.



Helen and Virgil Brenneman: We spend our Sundays together.

"Helen, I have him," she said. "You talked to me and my brother talked to me, and one day I took the baby into an open church and I knelt and gave my heart to Christ." I never found out what happened to Kathleen, but I trust that she stayed true to her commitment.

After working for the government for two years, I spent one year at Eastern Mennonite College, where I took some courses which contributed to spiritual growth, sang in a cappella chorus, and won first place in a short story contest on nonconformity. About the same time I met and dated my future husband, who came to our community from Iowa as a cook in a Civilian Public Service camp. The Beltsville CPS unit was composed of young men who planned to give extra service abroad under Mennonite Central Committee. Although we became engaged to be married, I was not able to accompany Virgil to Europe as I was under the required age of twenty-four.

I put in two more years at the Department of Agriculture after my year at EMC, meanwhile watching for an opportunity to follow Virgil to Europe. One day I found out about a Mennonite student group which planned a European tour and took

that opportunity to go. When I got to Basel, Switzerland, I was appointed English secretary for a refugee camp in Gronau, Germany. While I waited in Amsterdam for my military permit to go to the British Zone of Germany, Virgil's parents came to visit and we took the opportunity to be married. By Christmas of that year Virgil was transferred from Holland to Gronau, and we served together until we returned to the United States nine months later so that Virgil could attend Goshen and Goshen Biblical Seminary in Indiana.

While we were in Gronau, we were constantly amazed at the faith of the Mennonite refugees assembled there, who loved God so much that they met for worship long before the services started. Hanging in an office of the camp were the words, "I am persecuted but not forsaken, cast down but not destroyed." When I returned to America I gathered together the life stories of many of these refugees and began to write a book entitled *But Not Forsaken*.

A devotional book for mothers. While we were still in Goshen, our first child was born and the doctor arranged for me to go home from the hospital the day after the birth. With only a young sister-in-law to help me, I depended heavily on three baby books. One day, while I was calling out the directions for the baby's bath from a baby book, the door of our little trailer home suddenly opened, exposing the baby to the December cold. I called out, "Shut that door," and the doctor came in laughing. Later, when I remembered those first hectic days I thought to myself that I had never opened my Bible, which would have been very helpful at that time. As a result, I put together *Meditations for the New Mother*, a devotional book for new mothers for the first thirty days of their baby's life. More than 320,000 copies have been published.

About this same time my husband and I were asked to head up a little Sunday School in Goshen. We did not have adequate facilities, but the whole effort was worth it for a lady named Maxine. One evening when I called on her at the hospital, she cried, "You came! I prayed that you would come and you came." Maxine gave her heart to the Lord and changed so much that her brother-in-law said, "If Maxine can change like that I will stop drinking." Our attendance grew and, although Maxine died of cancer, her family was deeply touched by her transformed life.

During the next years my life was busy as a mother and a minister's wife. Then a variety of symptoms occurred which were to change my life. After several trips to South Bend a neurologist told my husband, "Your wife has very suspicious symptoms of multiple sclerosis." Although I was not able to do my own housework, my problems did not keep me from making some trips with the family and relocating in Boston, where my husband would attend the Boston School of Theology.

I knew that Massachusetts General Hospital specialized in care of persons with M.S., though I did not dream that I would go there on an emergency basis. But things were going from bad to worse for me, I was falling, and a few days after my admission to the hospital, I lost all use of my legs, all use of one hand, and partial use of the other hand.

It was during this time that I had a vivid dream. I dreamed that when I got home, I was able to type on the typewriter. I told a young doctor of my dream and he simply said, "Well, we wish we could make dreams come true."

During my hospitalization I received a lot of mail with words

of comfort. When I returned home and discovered that my dream had come true and that I could use the typewriter, I put together a book, using these encouragements and contrasting my comforters with Job's miserable comforters. I have received mail about the use of the book, *My Comforters*, with persons who were on their deathbeds. I heard of one Jewish man who accepted Christ after reading the book.

Seven of my nine books have been written since the diagnosis of multiple sclerosis. This is partly due to the fact that I have not been able to do my own work and therefore had time to write. Another reason is that my experience with illness has given me insights which I could pass on.

One problem which I have had since coming down with M.S. is explaining to well-meaning folk why I have not been miraculously cured. I do believe in supernatural healing, but God has not seen fit to heal me, in spite of anointing services and the laying on of hands. Instead, he has said to me, "My grace is sufficient for thee." And it has been.

Opportunities here also. For eight and a half years I have been a patient at Greencroft Nursing Home in Goshen, Indiana. There is a good spiritual atmosphere at this home and many helpful activities. I do not know what I would do without my good friends, who visit me regularly, writing letters for me, reading to me, and taking me for wheelchair rides to visit old friends. Not the least of their kindnesses is their prayers. The pastor of the Goshen College Church, of which I am a member, visits me regularly. And there are opportunities to serve God here, as well as any other place.

My supportive spouse

Not long ago my husband, Virgil, rode his bicycle fifty miles for M.S., bringing in more than \$699 for the foundation.

This action culminated many years of support for multiple sclerosis. Ever since a neurologist turned to him and said, "Your wife has very suspicious symptoms of multiple sclerosis," Virgil has been living with the realities of the disease.

The diagnosis placed heavy burdens on Virgil and the family and there were times when he had to be both father and mother to our growing family.

The year that I began using a wheelchair Virgil took me to Amsterdam, Holland, to Mennonite World Conference. This was exactly twenty years after we were married in Amsterdam.

About nine years ago Virgil designed and ordered ramps for taking me into our van in my chair. At that time he and our son John also built a ramp to make easy access into our home.

The day came when the doctor advised my transfer to the Greencroft Nursing Center in Goshen. Virgil and I both experienced deep depression at this turn of events. However, almost every single day since that move Virgil has either come over to have coffee with me in the morning or has taken me home for the evening. We also spend our Sundays together at home.

One day I said to Virgil, "When you promised 'for better or worse,' you didn't know how worse it would get."

He grinned, as he usually does at my attempts at humor. But I knew that he meant it when he promised "for better or worse" and "in sickness and in health." And I knew that his support would last until death would us part.—H.G.B.

'No one way of being Mennonite'

Mennonitism, someone has said, is like an ocean, with numerous streams flowing together. Yet the combined rivulets do not dissolve into a watery mass, for each tends to retain a separate identity. To others, Mennonitism is like a mosaic, with many jagged fragments fitting together to make a colorful picture.

Analyzing the common Mennonite body with its myriad strands and fragments was the task several Mennonite scholars set themselves when they met Oct. 21-23 in Fresno, Calif. Their topic was Mennonite "pluralism," a term suggesting many diverse groups, all with their own interests and emphases, combining together in a common enterprise.

The scholars themselves were a pluralistic group—historians, theologians, and sociologists from a variety of Mennonite colleges all over North America—British Columbia, Manitoba, and Ontario in the north, and from Pennsylvania, Virginia, Ohio, Indiana, Kansas, California, and Arizona in the south. They represented several Mennonite groupings—General Conference, Mennonite Church, Evangelical Mennonite Conference, and Mennonite Brethren. They and a number of local visitors, producing an audience of about 70, pondered the many different forms the Mennonite/Anabaptist faith has taken since its beginning in 1525. They wanted to examine the relationship of the different forms to each other and to discern the effect this pluralism has had on Mennonitism.

It was the latest in a series of scholarly meetings held over the past few years to probe the Mennonite experience in America on the eve of the 300th anniversary of the arrival of the first Mennonites in 1683. The meeting was sponsored by the Center for Mennonite Brethren Studies, the MB Biblical Seminary, Fresno Pacific College, and the Mennonite Experience in America Project.

Pluralism, said conference convenor Paul Toews, Fresno, was a somewhat new way of looking at Mennonites. Traditionally Mennonites had taken a sectarian stance, with each member group thinking its particular story was somehow the authentic Anabaptist expression. New ways of examining the meaning of Mennonitism were needed. The rise of some 70 inter-Mennonite agencies and associations in the past few decades had hastened the need for this reexamination, Toews said.

One participant described pluralism as "a

new grammar for speaking about modernity." The exploding pluralism of the world generally had not left Mennonites unaffected. Robert Kreider, N. Newton, Kan., observed in his address that Mennonites had "plunged into pluralism" through their involvement in professions, higher education, and business. Through such associations new methods of operation had come to replace older traditional (sometimes churchly) methods, and convenient boundaries between "insiders" and "outsiders" generally became blurred.

Kreider said the mission enterprise had further exposed Mennonites to pluralistic influences. The Mennonite World Conference, he pointed out, is comprised of Mennonites from over 40 countries, speaking more than 100 different languages.

A paper prepared for the conference by Jim Juhnke, North Newton, Kan., (but read in his absence) compared two 20th-century "symbols of pluralism"—Daniel Kauffman and C. H. Wedel. Both Mennonite leaders had very different conceptions of what it meant to be a faithful Mennonite, the former a more culturally restricting view, and the latter more open to wider participation in North American culture. neither man acknowledged the other's understanding of Mennonitism.

Leland Harder, Elkhart, Ind., observed that these "two actors on very different stages" represented "two streams produced from common roots." The question was quickly focused: How does one decide which Anabaptist vision is the correct one?

Peter Klassen, Fresno, painted a stark picture of the potential danger of pluralistic excess in his analysis of the 18th- and 19th-century Prussian Mennonites who had lost themselves in a world of competing ideologies. Pressure from their society left little room for Mennonite nonconformity and gradually they began to fully participate in the life around them, including military service. "The Mennonites at first resisted, then tolerated, then finally embraced the goals of the state," said Klassen. "They embraced militarism with a vengeance," all the while insisting they were faithful Anabaptists. That kind of pluralism can be very destructive, Klassen said. He wondered whether North American nationalism posed a similar threat today.

Considerable attention was paid to other religious influences, such as pietism and fundamentalism. European pietism, one of the major influences on the early Mennonites and later on the Mennonite Brethren of Russia, has often been regarded largely as a splintering force in Mennonitism. That view was modified by Theron Schlabach, Goshen, Ind. Rather than

eroding the faith, pietism "probably did more to keep alive a vital spark of Anabaptism," he said.

Pluralism was actually "a necessary consequence" of Mennonite theological understandings, said Rod Sawatsky, Waterloo, Ont. "Anabaptist theology breeds pluralism."

He called for passing the torch of Mennonite studies from historians to theologians. The task of creating unity among Mennonites lies in the realm of theological rather than historical studies. Studies of historical roots alone would not reveal a definitive definition of Mennonitism, he said.

Conservative religious forces have affected all Mennonite groups, not just a few, it was shown by several papers. Fundamentalism, for example, was a strong element in the life of the Mennonite Church, General Conference Mennonites, and Mennonite Brethren, said Paul Toews, who described the fundamentalistic influence in the history of three Mennonite colleges—Goshen, Bethel, and Tabor.

Much of the discussion, in fact, pointed to an underlying unity among the various groups rather than a sharply defined pluralism. "The other side of the pluralism coin is unity," said one participant.

Howard Loewen, a theologian from Fresno, spent considerable time analyzing the various confessions of faith used by the larger Mennonite groups in America. He found a "remarkable commonality." All of the confessional statements over the years were firmly rooted in a Dutch confessional family of which the 1632 Dordrecht Confession is mother. Moreover, said Loewen, the various Mennonite groups have, throughout the years, frequently referred to the confessions of other Mennonite groups for affirmation.

Loewen found three basic emphases running through all of the Mennonite confessions: a concern for the person of Christ (fed by pietism); a well-articulated theology of the church (a central contribution of Anabaptism); and a recurring emphasis on the world to come (accentuated by fundamentalism). These three strands formed the basis of his paper's title: "One Lord, One Church, One Hope."

This common confessional tradition, he said, provided "a fresh opportunity for deeper levels of dialogue" among Mennonites and could give impetus for a new Mennonite ecumenicity.

The location of the conference underlined the idea of pluralism. The central California valley is predominantly Mennonite Brethren, with few Mennonites from other traditions. It was the first time the Fresno area had hosted an inter-Mennonite conclave of this mag-



Victor Neumann, right, beside a young refugee whose father drowned while swimming from a boat to the shores of Thailand.

Refugees in Thailand wait, future bleak

Wearied people arrive on the shore in Thailand, survivors from a boatload of Vietnamese in search of a better life. They have experienced pirate attacks and rapings, seen members of their group abducted and watched others, perhaps even family members, die at sea. These refugees need immediate care.

Songkla Camp, a receiving center for Vietnamese boat people in Thailand, provides new arrivals with food and shelter. Mennonite Central Committee worker Victor Neumann of Abbotsford, B.C., spends two days a week at Songkla Camp caring for various refugee needs. He works with social welfare, food distribution, and camp sanitation and provides postal service. He also spends time counseling

and teaching Sunday school.

The remainder of his week is filled with other types of service work. He assists teachers at the local high school with their English classes, and helps the Swedish Baptist Mission with its prison program and visits to outlying villages.

Each day in August, Neumann visited a group of 27 refugees who sat on a small boat and were not allowed on shore. They had been sitting there for four months, waiting to be allowed into Thailand. Legal obstacles prevent them from leaving the boat, since they were aided to shore by a United Nations boat when found drifting at sea.

"According to Thai law it is illegal to assist

nitude. And for many Eastern Mennonites it was a first visit to MB territory. Several of them said the opportunity for a closer look at the West and at Mennonite Brethren was one of the chief benefits of the gathering.

For the Mennonite Brethren, who are sometimes regarded as only halfhearted Mennonites, it was an opportunity to assert their membership in the wider Mennonite family. J. B. Toews, Mennonite Brethren patriarch who was honored at the conference's banquet, sought to explain in his paper why Mennonite Brethren have sometimes felt out of step with some other Mennonites. The theological tensions that led to the 1860 split and formation of the MB Church have never been entirely re-

solved, he said. Nonetheless, Mennonite Brethren, for whom the theology of Menno Simons was basic, "consider themselves very much a part of the Anabaptist tradition."

"Mennonite pluralism," Toews concluded, "recognizes that there is a common core of commitment, but there are variations in perception and emphasis. We enrich each other as we bring to each member of the Mennonite family the distinctives that our histories have developed."

Added another participant later, "The conference showed us that no one tradition should be thought of as the normative Mennonite tradition. There are many ways of being Mennonite."—Wally Kroeker, for Meetinghouse

any refugee boat unless the refugees are in danger. If at all possible they are to make it on their own," reports Neumann.

Fewer refugees are arriving than previously, but they continue to come even now. In August, a boatload of 34 persons arrived south of Songkla, making their way to shore by bribing pirates for assistance.

"These 34 reported that there were many refugee boats out there, but that they were stranded. Many boats have no working motors, and since the winds are now in the wrong direction, they cannot come to shore. The only way this boat made it to shore was by paying a high price to the pirates. The rest, unless they get help soon, will either die of exposure or become victims of piracy," says Neumann.

There was a time when Neumann spent all of his time at Songkla. The Thai government no longer allows him a pass for more than two days a week. "The reason for this is that the officials wish to have Songkla camp closed or kept at a very low key," Neumann reported in July. "The Thai government is growing tired of harboring refugees and would like to discourage new arrivals."

Songkla Camp closed officially on August 15, 1981, but it is now used as a collecting center for the boat people. They are then sent on to Sikiu holding center.

Sikiu is a crowded, holding camp surrounded by barbed wire as a security measure. There are 8,000 Vietnamese housed there in an area originally planned to accommodate only 2,500 people. According to Neumann, the conditions are difficult and refugees are told that they will be kept there at least three to five years.

MCC worker here, Jake Buhler of Warmen, Sask., reports: "In keeping with Royal Thai policy to deter more boat people from reaching Thai shores, Sikiu has been made into an 'austerity camp.' All new arrivals are sent to Sikiu. Voluntary agencies are not allowed to work inside the camp. Things are much tougher now."

Although fewer Vietnamese are arriving in Southeast Asia, it is also more difficult to resettle them in third countries. As of May, the U.S. will no longer accept Indochinese immigrants unless they can prove that they have a relative already in the U.S., possess needed job skills, or have served with the American military or pre-communist regimes.

In 1981, Canada shifted the focus of its refugee policy. It now accepts more refugees from eastern Europe, Latin America, and Africa and only a few from Southeast Asia. This year Canada will accept only approximately 5,000 persons from southeast Asia.

News headlines no longer focus on Indochinese refugees.

The future is bleak for those in the camps here in Thailand. It appears that they have risked their lives at sea only to wait in camp and dream of the better life they will have, if they get out.—Marcia Heirman

Shovels to Laos will till soil; save lives

Gardening symbolizes hard work, rewarded by health and bounty. Yet in Laos in the Plain of Jars, gardening is dangerous.

People there, tilling the soil, are often killed or maimed by exploding "bombies" buried in the soil or hidden in the weeds. Hundreds of bombies, small antipersonnel bombs dropped

by the U.S. Air Force, have been lying in the ground for a decade or more waiting to explode.

"It is the traditional Lao hoe, wielded by an innocent farmer or gardener, that most frequently detonates these lethal weapons," explain Linda and Titus Peachey of

Philadelphia, Pa., Mennonite Central Committee workers in Laos. The Lao hoe with its long, heavy head, is used for turning the soil in preparation for planting.

"Farmers usually swing the hoe from over their heads which means that the hoe blade hits the ground with considerable force," the Peacheys continue. It is this force which causes

BETHLEHEM 83 PROGRAM

Here is a preview of the program for Bethlehem 83, which is a conjoint meeting of General Conference and Mennonite Church members in their regular assemblies. Aug. 1-7, 1983, in Bethlehem, Pa.

Every day, Tuesday - Saturday

- 8:30 - 9:30 Music, worship, Bible study on Ephesians
- 9:30 - 9:45 Announcements, singing, transition
- 9:45 - 12:30 Business
- 9:45 - 10:45 Seminars
- 11:00 - 12:00 Seminars
- 11:45 - 1:15 Lunch served. Interest groups
- 1:25 - 1:45 Music groups
- 1:45 - 2:00 Singing
- 2:00 - 5:00 Business
- 2:00 - 3:15 Seminars
- 3:30 - 4:45 Seminars
- 4:45 - 6:15 Supper served
- 6:30 - 7:00 Music groups
- 7:00 - 7:45 Music, stories, dramas, worship
- 7:45 - 8:45 Inspirational/information program
- 9:00 Late-night special meeting

Additional details for each day

Monday, August 1

- 8:30 - 5:30 Tour to Philadelphia
- 10:00 - 10:00 Registration
- 1:00 General Conference U.S. caucus—U.S. structures
- 7:00 MC/GC opening joint celebration—moderators speaking
- 9:00 Late-night activities

Tuesday, August 2

- 8:30 Music, worship, Bible study
- 9:45 - 12:30 MC business—roll call; minutes; agenda; General Board; Faith, Life and Strategy; historical committee
- 12:45 - 5:15 Meetinghouse tours
- 2:00 GC business—General Board, constitution changes, new congregations accepted
- 7:45 (joint) Youth/adult program on "Christian Disciple-

ship" presented by the youth

Wednesday, August 3

- 8:30 Music, worship, Bible study
- 8:30 - 5:30 Philadelphia tours
- 9:45 - 12:30 GC business—Division of Administration and Commission on Overseas Mission
- 11:00 - 12:15 WMSC business meeting
- 1:45 - 4:45 MC business—mission board; nominating committee; urban concerns; stewardship; inter-Mennonite cooperation
- 2:00 - 3:15 Women in Mission business meeting
- 5:45 - 6:45 WMSC/WM joint program
- 8:00 "Covenant Renewal"—Henry Schmidt speaking

Thursday, August 4

- 8:30 Music, worship, Bible study
- 9:45 - 12:30 MC/GC joint business—seminaries, student services, publishing, Mutual Aid, Health Association, World Conference
- 2:00 - 5:00 MC/GC joint business—justice and Christian witness, human sexuality committee report, inter-Mennonite cooperation
- 7:00 Historical music drama "The Plow and the Sword," written by Harold Moyer
- 7:30 Presentation by historical committees and dedication of volume one of *Mennonite Experience in North America*
- 8:05 Worship, singing, stories

Friday, August 5

- 8:30 - 12:30 Meetinghouse tours
- 8:30 Music, worship, Bible study
- 9:45 - 12:30 MC business—Board of Congregational Ministries, Women's Missionary and Service Committee, peace concerns
- 2:00 - 5:00 GC business—Commission on Education and resolutions
- 2:00 - 4:45 MC business on main campus—Board of Education, organizational update, human sexuality, justice statement, discussion
- 7:45 Charles Christano speaking on Anabaptist vision
- 9:00 Youth/adult hymn sing

Saturday, August 6

- 8:30 - Music, worship, Bible study
- 8:30 - 5:30 Philadelphia tours
- 9:45 - 12:30 GC business—Commission on Home Ministries, resolutions, unfinished business
- 2:00 - 5:00 MC business—Publication Board, women's task force, budgets and finances, discussion of concerns
- 7:45 MCC audiovisual presentation and MC/GC variety show on "Love as a Lifestyle"

Sunday, August 7

- 9:30 - 11:30 Closing celebration
- Charles Christano speaking
- Youth choir singing
- Oratorio on "Christ the Cornerstone"
- Communion service

the bomblet to explode, sending shrapnel in all directions, killing or injuring anyone who happens to be near.

According to the people of the area, farmers and gardeners who use shovels are safer than those who use traditional hoes. "I like to use shovels to dig up the soil. They dig up underneath the bombies and are safer than hoes," one resident of Houa Province told the Peachey's. But shovels are scarce in Laos and those that are available are expensive and poor in quality.

In response, MCC has spent over \$10,000 to purchase and ship about 1,200 shovels to Laos, and \$4,000 of that amount was allocated from MCC's "Taxes for Peace" fund. This "Taxes for Peace" fund was established in 1972 to receive contributions from church members who had voluntarily withheld portions of their taxes as a symbolic protest against the government's excessive spending for military purposes.

"Since people withheld this money so that it could be used for peace instead of war, we feel it especially appropriate that these dollars be used to help clear the land of Laos of bomblets made and dropped by Americans," explains John Stoner, executive secretary of MCC U.S. Peace Section.

The havoc of war continues in Laos, especially in the Xieng Khouang province Plain of Jars, one of the most heavily bombed areas in the history of aerial warfare. There farmers work in fields littered with bomblets dropped during the 1970 through 1973 bombing.

Bombs are no longer being dropped in Laos, but according to observers in the area, bombies remain an emotional issue. "During the war, when hostilities were running high, people expected injury and death," explains Titus. "After the war, however, death from bombies seems senseless" and people are angry.

Since 1967, over 3,000 Laotians have been killed by bomblets. Xieng Khouang province officials still report 30 deaths annually from bombies. Late in 1981, Linda visited a Xieng Khouang province village, where the day before a 43-year-old woman, the mother of 11 children, had been killed by a bombie that exploded while she was hoeing in her garden.

"I felt many things as I stood in the garden, looking at the depression which the bombie had made in the ground and observing the sorrowful, reddened eyes of the 10-year-old daughter carrying her sleeping brother on her back," says Linda. "[In America] we claim to stand for freedom, justice, and the value of human life. But what meaning can those words have for those who have lost their loved ones as the result of weapons and bombs?"

MCC has purchased shovels made in the U.S. to help farmers remove from their soil bomblets made in the U.S. But until farmers remove the last bomb, those bombs remain in the land, a silent, deadly reminder that the war that has been declared finished continues to kill people.



Effect of a bomblet, one man's foot and leg gives young a somber view

Greencroft board of directors adopts long-range plan

The Greencroft board of directors along with the executive staff met recently with LeRoy Troyer and Associates staff to develop a long-range plan for Greencroft, Inc., Goshen, Ind. The planning sessions took place at the International House of Friendship at Winona Lake, Ind.

The board, led by chairman Lloyd E. Hartzler of Elkhart and the executive director of Greencroft, Gene E. Yoder, have been working with LeRoy Troyer and Associates over the past year in the conceptualization of a long-range plan which has now been adopted as the direction and goal for Greencroft over the next two decades.

The first 15-year plan was completed in October 1981 with a 120-bed addition to the

existing 10-year-old, 60-bed nursing center. In addition Greencroft presently has over 800 residents and more than 750 requests for housing units on a waiting list. The board, in response to this need, took action to adopt a general long-range plan for the expansion of facilities and services.

Expansion plans include a health services center offering specialized services to Greencroft as well as the larger community, and a community village building visualized to house the office and a visitors' center.

Included in the long-range plan are walking and bike trails throughout the 120 acres; a development of a four-hole golf course around the pond area with space for landscaping, wildlife, and garden plots.

Camp Menno Haven hosts council on aging

The semiannual meeting of the Inter-Mennonite Council on Aging, sponsored by the Mennonite Health Association, was held Oct. 1-3 at Camp Menno Haven, Tiskilwa, Ill. Nine council members and the two staff personnel participated in the goal-setting and business meetings.

The biblical basis for the work of the council was given in a paper by Eldon W. Graber, codirector of the council, entitled "Toward a Theology of Aging." Shelly Weaverdyck, the council chairperson, gave a presentation on the psychology of aging. Bill Loewen, vice-chairperson, spoke on the sociology of aging and reviewed the demography of aging members of Mennonite churches together with Martha F. Graber, codirector of the council, and Tilman Smith, who has been directing studies and programs on aging for the Mennonite Board of Missions for the past decade. In the discussion that followed questions were raised as to how best to help persons in the aging process and the church's responsibility in this.

The major thrust of the retreat consisted in the formulation of action objectives to implement goals together with time frames for the council and staff. The number one priority for 1983 will be the procurement of resource materials for use in workshops and congregational programs. The staff was asked to seek materials and audiovisuals already produced by other denominations and to produce or write in areas where materials are lacking.

A second objective was in the area of communications, to the end that conferences, boards, and congregations would be advised of the services available through IMCA. A library of relevant materials is being set up in the council office at Newton, Kan., as well as a list of resource persons available in various parts of the United States. These could be utilized in workshops, forums, and other educational activities. The availability of council members was discussed and some sound films were previewed at the meetings.

Hesston to dedicate Yost Center

The Lyle and Erma Yost Physical Development Center will be dedicated on Nov. 27 at 2:00 p.m. Henry Weaver, deputy director of the education abroad program at the University of California in Santa Barbara, will give the major address.

The 23,700-square-foot facility houses a gymnasium, two racquetball courts, a running track, locker rooms, offices, and a weight training room. The Yost Center exterior is brick with a berm of earth around the sides. Forty-eight active solar collectors are mounted on the south roof to provide approximately two thirds

of the space and water heat.

Erma and Lyle Yost, Hesston alumni, contributed \$500,000 to initiate the project. The Mabee Foundation, of Tulsa, Oklahoma, contributed a \$350,000 matching grant, and alumni and friends picked up the remaining \$650,000 for the construction and endowment of the building. Howard Hershberger, former director of finance and development at Hesston, spearheaded the fund-raising drive for the center.

The dedication service will be part of the annual campus-wide Thanksgiving celebration. Weaver will address the gathering on "Wholistic Education."

Evan Oswald, former Hesston athletic director and physical education instructor (1951-1971), will be on hand to present the devotional meditation during the dedication service. Oswald now teaches at Navajo Community College, Tsaile, Ariz.

MBM begins 100th birthday celebrations at birthplace

Mennonite Board of Missions began its 100th birthday celebrations with a special Sunday morning worship service on Oct. 31 at its birthplace—Prairie Street Mennonite Church in Elkhart, Ind.

A one-act play, *The Shape of the Century Past*, depicted founder John F. Funk at the dinner table with his family on the night of the historic meeting which resulted in the first organized mission effort of the Mennonite Church in North America. John Bender, who wrote the play, and the four actors are all members of Prairie Street Church.

Funk was the founder of both Prairie Street Church and *Herald of Truth*, the forerunner of *Gospel Herald*. He tirelessly promoted missions, and called a meeting on Dec. 28, 1882, to discuss ways to help Mennonites who were migrating west and didn't have any pastors.

The result of the meeting was the establishment of Mennonite Evangelizing Committee, whose task was to pay the expenses of pastors who would visit scattered Mennonites. MBM, which was organized in 1906, grew out of this committee.

After looking back 100 years, the celebration at Prairie Street Church turned to the future. Wilbert Shenk, vice-president for overseas ministries, spoke on *The Shape of the Next Century in Missions*.

"Mission is the means by which God is creating a new history, a new people, and a new beginning," Wilbert said. "God does this by working with a committed minority of people—a remnant—which clings with all its might to God's purposes in the world."

Wilbert called on the Mennonite Church to be sensitive to the remnant, or "small voices," who are prodding the church to action. "I believe the next century will be shaped by the prophets—the John Funks—among us now,"

he said. "Major shifts in the church are usually brought about through the vision of a remnant, and periods of revival are always accompanied by renewed interest in missions."

MBM is currently planning a number of ways to celebrate its centennial year. Home Ministries will be the focus, since the Dec. 28, 1882, founding of Mennonite Evangelizing Committee was the beginning of Mennonite missions in North America. Mennonite missionaries were first sent overseas in 1899.

Printed centennial remembrances include bulletin inserts this month in all Mennonite congregations, Christmas cards, a special feature in the December issue of *Sent*, and a series of feature articles in *Gospel Herald*, beginning on the actual Dec. 28 birthday.

Available for showing at special occasions is *Sent—100 Years of Mennonite Mission*, a three-projector slide-sound presentation narrated by J. C. Wenger.

A compilation of historical data is available for researchers and others interested in Mennonite mission history. Put together this past summer by John Sharp, the material includes statistics, biographical sketches, and bibliographies.

Growth, essence of life, Showalter at EMC

The greatest crime against women has been neither social nor political, a Goshen College professor told an Eastern Mennonite College conference audience on Oct. 29.

The crime has been "encouragement not to change . . . to remain infantile . . . not to take the risks needed to grow," said Shirley Hershey Showalter.

Showalter, an assistant professor of English and history, was the keynote speaker at the second annual conference on women and men at EMC. "The essence of life is growth, and growth is another word for change," she said. Fortunately, she added, there always have been women who have "resisted the temptation to escape from responsibility," women who have taken risks.

The speaker told stories from the lives of abolitionist Sojourner Truth, novelist Willa Cather, and aviator Amelia Earhart to illustrate her topic, "The Moment of Change Is the Only Poem."

All three women had experiences which connected them "to a larger reality," Showalter said. And that connection is essential to growth and change.

She noted several characteristics of change. It often follows times of depression, disappointment, or grief, and it involves the senses and the emotions. Change "seldom comes in active striving," she continued. It comes instead in moments of relaxation or solitude. Change can be "understood in spiritual terms," she continued, citing the myth of the phoenix, a bird reborn from its ashes, and the resurrection

of Jesus Christ, which is central to the Christian faith.

The conference concluded on Oct. 30 with workshops on the conference theme, "Personhood in Community," and a dramatic presentation by June Alliman Yoder, adjunct professor at Associated Mennonite Biblical Seminaries.

In a workshop on biblical interpretation, Ronald D. Guengerich noted that questionable translating and traditional views of male and female roles have strongly colored the way such passages as Genesis 1 and 2 have been understood in the church.

Guengerich, an assistant professor of Old Testament at Eastern Mennonite Seminary, said the word "adam" in Genesis 1 can be translated "humanity" and in the original Hebrew does not have male overtones. All the commands in the chapter are in plural form, he said.

Thus, "the intention in creating humanity" is that males and females are to exercise dominion together over the earth.

According to Guengerich, the Genesis 2 account of the creation of woman emphasizes the unity and interdependence of males and females. Further, the same word used to describe woman as man's "help meet" is used in the Old Testament to refer to God—"God is our help meet."

The "last act of creation" is not the creation of either man or woman, but the creation of the two as "one flesh," Guengerich said. "The culmination of the story is relationship."

In the New Testament, the apostle Paul "has a much better understanding of the creation story than we give him credit for," Guengerich said. The speaker called the book of Ephesians "almost a commentary on creation" and said that Paul's statements about women in other epistles must be understood in historical and cultural context.

"How can a servant exercise a chain of command?" Guengerich asked, responding to one interpretation of Paul. "If anything, it's a chain of submission" in which all Christians exercise dominion by serving.

MBM newsgrams

Lebanese civilians wounded during the invasion of their country by Israel are being visited by Joe Haines. The Lebanese are patients at Tel Hashomer Hospital near Joe's home in Tel Aviv, Israel. "The tragedy of Lebanon has become personal tragedy in the lives of these people," Joe said. "One senses the despair that is in their hearts and yet there is a dogged clinging to life and hope for a better future."

Adriel School, a residential facility for behaviorally impaired slow learners in West Liberty, Ohio, has become an independent corporation. The school had functioned under the umbrella of MBM since its establishment in 1900. It was known in its earlier years as Mennonite Children's Home. The 25 mem-

Why Study Business At Goshen College?

1. Goshen College has an experienced and well-trained faculty. Three of the five faculty have extensive business experience — one as owner-manager of retail stores; one as an accountant with a Big Eight firm; and one in public accounting. All five have taken graduate studies at major universities: Columbia, Princeton, Illinois, Indiana and Chicago. Two hold doctoral degrees in economics.

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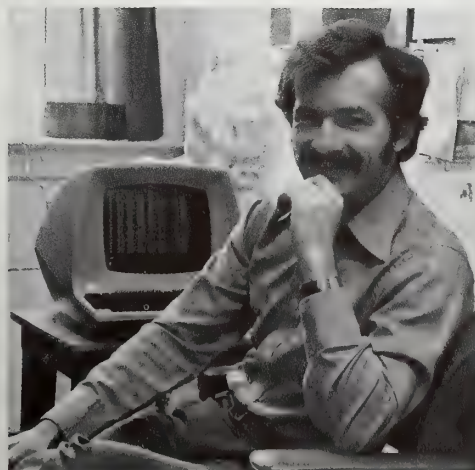
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Carl Kreider

Carl Kreider
Professor of Economics
Goshen College



Ed C. Epp

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Goshen
COLLEGE

bers of Adriel's new board of trustees are appointed by MBM, West Liberty area Mennonite congregations, Ohio Conference of the Mennonite Church, and incumbent board members. The school's incorporation is part of the move by MBM to encourage local management of Mennonite health and welfare institutions. Adriel currently has 45 youths, ages 10-18, from 21 counties in Ohio. James Burkett is the executive director.

The Freeport, Ill., voluntary service household of Mennonite Board of Missions closed on Oct. 4 with the departure of volunteers Eric and Peggy Baker of Brownsville, Ore. "This was a planned phase out," said VS director Dale Wentorf. "The congregation is working with Illinois Conference VS administrators Royce and Doris Engle on how to continue the ministry in the low-income Westview section of the city." The Freeport VS program started in 1978.

The office of Myrna Burkholder, director of student and young adult services, was moved from New York City to MBM headquarters in Elkhart, Ind., Nov. 1. Myrna's new address is Box 370, Elkhart, IN 46515.

A part-time field representative to work at sales promotion in the Midwest is needed by Choice Books. Interested persons may contact Wayne Hochstedler or Paul Yoder by Dec. 20 at MBM, 1251 Edom Rd., Harrisonburg, VA 22801; phone (703) 434-6701.

The Indianapolis, Ind., voluntary service household of Mennonite Board of Missions closed its doors at the end of October after ten years of ministry in that city. In 1972 MBM contacted First Mennonite Church of Indianapolis about the possibility of starting a VS unit. The purpose was to acquaint rural young people with the urban environment. Over the years the purpose was changed to that of serving a specific neighborhood in the Indiana state capital. First Mennonite Church held a celebration, Oct. 16-17, for current and former VSers. The Sunday morning worship service at First Mennonite focused on past VS experiences and on the accomplishments during the ten years of the household's existence. Several church members expressed great sadness at the loss of the household and its members.

mennoscope

The Stahl Mennonite Church, near Johnstown, Pa., celebrated its 100th anniversary on Oct. 17. Sanford Shetler, who is celebrating 50 years in the ministry, spoke on the history of the church. A. J. Metzler, a former minister in the Allegheny Conference, was guest speaker. "As we enjoyed looking back over these 100 years," writes Grace Cable of Hollsopple, Pa., "we are now looking for-

ward with renewed vision as we begin the second hundred."

Le Roy Bechler, Inglewood, Calif., has just completed a series of "church growth diagnostic clinics" in Ohio and Pennsylvania. Running from Oct. 25 through Nov. 3, the first three were held at the First Mennonite Church, Meadville, Pa., the Owl Creek Mennonite Church, Beaver, Ohio; and at the Farmington Center Chapel, West Farmington, Ohio. For these, he was sponsored by the commission on evangelism of the Ohio Conference. Bechler held a similar seminar at the Mount Joy Mennonite Church, Mt. Joy, Pa., Nov. 5-7.

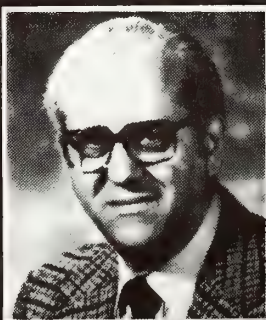
Goshen College has an opening for an assistant or associate professor of computer and information science to teach data processing courses and possibly to manage campus data processing beginning in September 1983. Write Victor Stoltzfus, Dean of the College, Goshen, IN 46526, for details. Applications need to be completed by Jan. 15.

The 10th triennial Greystone Park CPS reunion is being planned for July 16 and 17, 1983, at the Laurelville Mennonite Church Center, Mt. Pleasant, Pa. Further details will follow, says Irwin L. Witmer, secretary, of 1318 Mt. Gretna Rd., Elizabethtown, PA 17022.

A Christian school administrator and teachers for grades K-6 are needed at the

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newly formed Locust Grove Mennonite School, 26640 Banker St., Sturgis, MI 49091. Write or phone (616) 651-7587—Jim Gascho, board of education chairman.

The Rainham Mennonite Church, near Selkirk, Ont., will be celebrating its 190th anniversary May 21-22 next year. Contact person is Mrs. Lynne Swent, 87 Blenheim Dr., Stoney Creek, Ont., Canada, L8S 1W6.

Western Mennonite High School has an opening for the position of principal. Interested persons should write C. S. Eicher, R 1, Box 236K, Albany, OR 97321. Applications will be received through February.

All women interested in participating in the women's choir at Bethelhem 83 under the direction of Romaine Sala for the conjoint women's meeting on Wednesday, Aug. 3, should contact either Romaine Sala at 243 E. Main St., Leola, PA 17540, (717) 656-9422 or Barbara K. Reber, WMSC executive secretary, Box 1245, Elkhart, IN 46515, (219) 294-7536 by Dec. 1.

Congregations or other groups interested in sponsoring a conference or workshop on Christian mutual aid or Christian stewardship may contact Laban Peachey, mutual aid minister, and John Rudy, stewardship minister, at Mennonite Mutual Aid, Goshen, Ind. They still have openings in their spring 1983 schedule. Time and services are paid by MMA's Fraternal Activities Fund; inviting groups are asked to contribute toward travel expenses. Call toll-free (800) 348-7468; in Indiana call collect (219) 533-9511.

Sharon Wyse Miller of Wellman, Iowa, has been appointed to the Hesston College Board of Overseers by the Mennonite Board of Education. She attended her first board meeting on Oct. 11. Sharon and her husband are partners in a farming operation. She also is editor of the *Missionary Challenge* for the Iowa-Nebraska Mennonite Conference. She has written several articles for the WMSC *Voice* and authored the 1977 GMSA devotional guide, *Following Jesus*.

Arthur F. Holmes, chairman of the philosophy department at Wheaton (Ill.) College, will present a series of lectures on "Contemporary Contributions of Creation Theology" at Eastern Mennonite College and Seminary, Dec. 9-10. He will speak from 9:15 to 10:00 a.m. both days in EMC's chapel-auditorium. His Dec. 9 address will be "Creation: Basis for a World-View," and his Dec. 10 address is entitled "Creation: Basis for Values." He will also give a public lecture at 7:00 p.m. on Thursday in the chapel-auditorium on "Creation: the Historical Impact of an Idea" and will speak at a college and seminary colloquium from 3:30 to 5:30 p.m. on Thursday on "Creation and the Pursuit of Truth." The colloquium will be held in the Discipleship Center.

The Morris Mennonite Bible Fellowship, Morris, Pa., would like to obtain *Life Songs* Number Two song books, S. F. Coffman, edi-

tor, copyright 1938 by Mennonite Publishing House, fourth printing, 1958. We would be willing to purchase them or, if donated, would pay the postage to have them sent. Please write to Susan Hunsberger, R.D. 1, Box 45, Trout Run, PA 17771.

Eastern Mennonite College in Harrisonburg, Va., will be the location of the 1983 annual Transcultural Seminar, designed for college students and mission and service workers. The 1983 meetings will be from June 27 to July 8. The seminar is sponsored by Mennonite Central Committee, Bethel College of North Newton, Eastern Mennonite College, and Goshen (Ind.) College. The seminar features four areas of development: tropical agriculture, education, health and nutrition, as well as offering an interdisciplinary track for generalists, who wish to have input in two or more of the four areas. More details can be obtained from Norma Johnson, Personnel Services, MCC, 21 South 12th Street, Akron, PA 17501, or from Calvin Shenk, EMC, Harrisonburg, VA 22801.

The Indiana Slo-Pitch Softball Tourney sent Mennonite Central Committee \$578 as the amount earned over expenses, reported Roger R. Miller, pastor of the Anderson Mennonite Church. The tournament included teams from beyond the local area.

Linford D. King was licensed and installed as pastor of the Holly Grove Mennonite

Church, Westover, Md., Oct. 17. Officiating in the service were Herman Click, overseer, and Ross Goldfus, Atlantic Coast Conference minister.

A service team in Lancaster, Pa., sponsored by the discipleship ministries department of Eastern Mennonite Board of Missions, Salunga, will recruit youth to serve on Summer Training Action Teams (STAT). Based at 235 Howard Ave. in Lancaster, the six-person team will contact high school students and encourage them to enroll in summer teams which will serve in various parts of the world. STAT teams are made up of from eight to ten persons who spend several weeks in orientation to prepare them for service in the U.S. or abroad. Last summer one STAT team built a church in the Dominican Republic; another redecorated the interior of a church in Thionville, France. STAT volunteers are responsible for their own travel and living expenses.

Special meetings: Samuel O. Weaver, Harrisonburg, Va., at Durham, N.C., Dec. 10-12.

New members: Cyndi Detweiler, Dianne Gingerich, Michelle Lehman, Sheila McElmurry, Kenda Resler, Kristy Resler, Lisa Stauffer, and Regina Weaver at Waterford, Goshen, Ind.

Change of address: Laurence and Marian Horst, Goshen, Ind., to 205 East Sangamon St., Apt. B, Fisher, IL 61843. Phone (217) 897-6556. (Nov. 5 to Dec. 19).

readers say

I have taught music in the high schools and colleges of this land for many years but have retained membership in the Mennonite Church, because I love her. So when I say something critically, please don't feel I am easily disturbed.

I nearly always enjoy your editorials. However, "Giving the Hymn Its Due" (Oct. 12) is a definite exception. You don't say anything very worthwhile throughout most of the editorial, but near the end it gets a little "disgusting." I hope I'm not criticizing you personally, as I do think you must have had some poor advice.

Let me help you alleviate your situation by trying to explain first the meaning of the term "a cappella." It means "in the style of the church." It refers to a time when this music was in vogue, the 16th century and thereabouts. This music was sacred, of course, and it refers to the polyphonic style, which is that music that employs more than one melody, instead of homophonic (our type) which uses the one melody usually in the soprano part. Church music was often unaccompanied at that date, and that's why some people assume it means unaccompanied. Now an example of wrong thinking. Someone says, "At church today, our big choir sang Handel's 'Hallelujah Chorus,' a cappella." Well, that just can't be done by any choir. "Hallelujah Chorus" may be sung without instruments and that is all that should be said about it. It remains polyphonic and it really needs instruments with it.

I wish our Mennonites would give the hymns their due. I sometimes think they would sing better if they just "came forth" with lots of melody instead of trying to "run down" notes for the tenor or for any part. Is there anything wrong with singing soprano? Is it effeminate? Of course not. People would be singing unto God and with their hearts. If it's a sincere expression, I think God will give ear, even to a

monotone which is different from the last sentence in your editorial.—C. B. King, Phoenix, Ariz.

• • •

I wanted to point out a mistake on page 714 of *Gospel Herald* (Oct. 19, No. 42).

The photo at the top of the page, "Barbara Brubaker watches the distribution of food," was taken in Africa and was meant to accompany the article in October 1 news service, "East Africa Tour Group Returns with Positive Report on Corn Delivery."

The positioning of the photo with no further explanation on page 714 would lead people to think it illustrated the article, "India flood victims aided."

The photo and article do look as if they were meant to go together.—Kristina Mast Burnett, MCC information services, Akron, Pa.

• • •

Nov. 2 *Gospel Herald* had an interesting article titled "Alternatives: Seeing Yourself in the Old Testament."

Maybe I take a little different view at the reason that Esau did not receive the blessing, and at human freedom. Can we criticize Jacob and Rebecca when they had human freedom to take action and see to it that God's chosen one receives the blessing?

Genesis 26:34, 35 reveals that Esau did not observe the marriage customs of his parents to please God. Esau despised his birthright and took the way of human freedom to marry who he will.

His heathen wives were a grief or bitterness of spirit to his parents. I believe they (heathen wives) were the main problem in the house of Isaac and Rebecca.

God is a jealous God. God could say: Jacob have I loved but Esau have I hated.—Paul M. Nolt, New Holland, Pa.

births

Fath, Jim and Cindy (Bixler), Dalton, Ohio, first child, Anna Elizabeth, Oct. 29.

Gregory, Barrett and Celina (Cortez), Des Allemands, La., second son, Caleb Evan, Oct. 28.

Hange, Phillip and Gwen (Heaney), Sellersville, Pa., first child, Justin Phillip, Oct. 31.

Hartzler, Jay and Sheri (Greaser), Harrisonburg, Va., first child, Nathan John, Sept. 19.

Kreider, David and Mary Ann (Nicholas), Harrisonburg, Va., first child, Tara Beth, Oct. 11.

Kurtz, James and Karen (Hanselman), Mifflinburg, Pa., first child, Melissa Lynn, Oct. 3.

Martin, Nathan and Barbara (Lehman), Columbiana, Ohio, first child, Brian Nathaniel, Oct. 22.

Martin, Philip and Joyce (Musser), Charlottesville, Va., first child, Hanna Elizabeth, Oct. 15.

Miller, Joe E. and Gloria (Nussbaum), Apple Creek, Ohio, second child, first son, Daniel Dean, Nov. 4.

Millette, Lanny and Debbie (Rittenhouse), Harrisonburg, Va., first child, Andrew Stephan, Oct. 24.

O'Brien, Kevin and Chris (Schrock), Wauseon, Ohio, first child, Jessica Lee, Oct. 29.

Stoltzfus, Eric and Ruth (Horst), Goshen, Ind., second daughter, Gretchen Suzanne, Oct. 30.

Varner, Roger and Margaret (Gingrich), McAlister, Pa., third child, second son, Joseph Lloyd, Apr. 8.

marriages

Blank—Stoltzfus.—Ivan J. Blank, Honeybrook, Pa., and Jeanette L. Stoltzfus, Morgantown, Pa., both from Hopewell cong., by Harvey Z. Stoltzfus, Oct. 30.

Hochstedler—Yoder.—Leon Hochstedler, Columbus, Ohio, and Frances Yoder, Plain City, Ohio, by Francis Overholt and Willard Mayer, Aug. 21.

Klopfenstein—Frandina.—Jack Klopfenstein, Colorado Springs, Colo., Beth-El cong., and Dara Frandina, Colorado Springs, Colo., Catholic Church by Willard Conrad, Oct. 9.

Moyer—Mast.—Stephen Moyer, Killington, Vt., Bethany cong., and Naomi Mast, Phoenix, Ariz., Grace cong., by Nevin Bender, Jr., Aug. 14.

Roberts—Hoover.—Kenneth Roberts and Anna Hoover, Morning Hour Chapel, East Berlin, Pa., by Herbert J. Hoover, Sept. 25.

Rosier—Schmucker.—Thomas Edwin Rosier, Mt. Clemens, Mich., United Church of Christ, and Myrna Lois Schmucker, Mt. Clemens, Mich., Detroit Mennonite Fellowship, by George A. Ault, Aug. 21.

Stamm—Ferner.—Jan Stamm, Wauseon, Ohio, Tedrow cong., and Teresa Ferner, Metamora, Ohio, Corpus Christi University Parish, by Randall Nafziger and James Bacik, Sept. 25.

Youngs—Kandel.—Mark Youngs and Karen Kandel, both of Elmira cong., Elmira, N.Y., by Dennis Gingrich, Sept. 25.

obituaries

Bellar, Sarah, daughter of Christian L. and Elizabeth (Oesch) Erb, was born at Wellesley, Ont., Oct. 19, 1894; died at Petersburg, Ont., Oct. 21, 1982; aged 88 y. On Jan. 28, 1915, she was married to David Bellar, who died on May 16, 1960. Surviving are one daughter (Mary—Mrs. Earl Litwiller), 2 grandchildren, 5 great-grandchildren, and 2 sisters (Mary—Mrs. Alvin Steinman and Elizabeth—Mrs. Elkhannah Kennel). She was a member of Steinmann Mennonite Church, where funeral services were held on Oct. 24, in charge of Fred Lichti, Elmer Schwartzentruber, and Vernon Zehr; interment in Riverdale Cemetery.

Bittinger, Clara, daughter of Christian and Anna (Bietzel) Orndorf, was born at Garrett Co., Md., Nov. 1899; died on Oct. 27, 1982; aged 82 y. She was married to Lewis Bittinger, who survives. Also surviving are 4 sisters (Mrs. Lena Schwary, Mrs. Mary Miller, Mrs. Alta Broadwater, and Susie Orndorf). She was a member of Glade Mennonite Church, where funeral services were held on Oct. 30, in charge of Kenneth E. Zehr; interment in Glade Cemetery.

Blosser, Sadie E., daughter of David and Leah (Lapp) Spiker, was born in Lawrence Co., Pa., Nov. 12, 1895; died at the Extended Care Center, East Liverpool, Ohio, Oct. 25, 1982; aged 86. On Apr. 10, 1918, she was married to Samuel Blosser, who died on Apr. 30, 1956. Surviving are 4 daughters (Mrs. Adelia Nussbaum, Berdella—Mrs. Ray Miller, Christine—Mrs. Eugene Huffman, and Hermine Blosser), 4 sons (Arthur, Herman, Emerson, and Marcellus), 29 grandchildren, 13 great-grandchildren, one sister (Mrs. Mable Shank), and one half brother (John Bell). She was a member of the Midway Mennonite Church, where funeral services were held on Oct. 28, in charge of Ernest Martin and Paul Yoder; interment in the Midway Mennonite Cemetery.

Conrad Orie Martin, son of Amos and Mary Conrad, was born in Tangent, Ore., May 9, 1896; died at Albany, Ore., Oct. 29, 1982; aged 86 y. On Sept. 28, 1920, he was married to Eda Zehr, who died on July 10, 1976. Surviving are 4 sons (Clarence A., Amos B., Mark E., and James L.), 4 daughters (Verna M. Birky, Lucile Hochstetler, Mary Breneman, and Lois Kauffman), 32 grandchildren, and 11 great-grandchildren. He was preceded in death by one son (Reuben E.). He was a member of Plainview Mennonite Church, where funeral services were held on Nov. 1, in charge of Byron Gingrich and Ed Springer; interment in Riverside Cemetery.

Frymoyer, Elda Mae, daughter of Bennett and Elizabeth (Anstead) Kauffman, was born in Somerset Co., Pa., May 24, 1897; died at Evangelical Hospital on Oct. 11, 1982; aged 85 y. In 1922, she was married to Roscoe Frymoyer, who survives. Also surviving are 3 daughters (Mary—Mrs. John A. Hoffman, Norma—Mrs. Richard Maneval, and Lorene—Mrs. Ernest Gingrich), 4 sons (Gerald S., William H., Donald E., and John O.), 23 grandchildren, 11 great-grandchildren, one sister (Effie Auker), and one brother (Oscar Kauffman). She was a member of Lauver Mennonite Church where funeral services were held on Oct. 13, in charge of Allen Kauffman and Carl E. Graybill; interment in Lauver Cemetery.

Hackman, Ray, son of John and Nancy (Hurst) Hackman, was born near Orrville, Ohio, May 28, 1889; died at his home in Sterling, Ohio, Oct. 29, 1982; aged 93 y. In 1910 he was married to Clara Brubaker, who died on Apr. 3, 1981. Surviving are 2 daughters (Mrs. Erma Imhoff and Mrs. Velma Carter), 6 grandchildren, and 9 great-grandchildren. He was a member of Crown Hill Mennonite Church, where funeral services were held on Nov. 1, in charge of Lester L. Sutter, Richard Ross, and Noah Hilty; interment in Crown Hill Mennonite Cemetery.

Martin, Edna Mae, daughter of Herman and Emma (Wenger) Rafeld, was born in Stark Co., Ohio, May 26, 1909; died at N. Lawrence, Ohio, Oct. 31, 1982; aged 73 y. On Sept. 6, 1930, she was married to Elmer C. Martin, who died on Dec. 5, 1980. Surviving are 2 daughters (Eleanor—Mrs. Nathan Lehman and Sue—Mrs. Michael Turner), 2 sons (Ellis R. and E. Keith), 11 grandchildren, 2 great-grandchildren, and one sister (Mrs. Elva Steiner). She was preceded in death by one daughter (Annabelle), and one brother (Russel Rafeld). She was a member of Martins Mennonite Church, where funeral services were held on Nov. 3, in charge of Vincent Frey and Wayne King; interment in Martins Cemetery.

Peachey, Dorothy A., daughter of Ephraim and Bessie (Yoder) King, was born in Belleville, Pa., Dec. 11, 1912; died of heart failure at Geisinger Medical Center, Danville, Pa., Oct. 31, 1982; aged 69 y. On

Feb. 12, 1935, she was married to Jesse E. Peachey, who survives. Also surviving are 2 sons (Robert J. and Marvin), 3 daughters (Sara Jane Lind, Elaine Swartz, and June), 11 grandchildren, one sister (Ida Rinard), and one brother (Lloyd King). She was preceded in death by 3 brothers (Norman, Ivan, and Earl) and 2 infant sisters. She was a member of Allensville Mennonite Church, where funeral services were held on Nov. 3, in charge of Paul Bender, Raymond Peachey, and Timothy Peachey; interment in Locust Grove Cemetery.

Stoner, Stephen Earl, son of John and Alta (Hubbard) Stoner, was born at Berlin Center, Ill., May 31, 1914; died at his home of a heart Oct. 26, 1982; aged 68 y. On Feb. 8, 1939, he was married to Mildred Lindner, who survives. Also surviving are 2 sons (Ken and Don), one grandchild, one brother (Howard Stoner), and one sister (Dorothy Ewing). He was preceded in death by one sister and one brother. He was a member of Willow Springs Mennonite Church, where funeral services were held on Oct. 28, in charge of Don Heiser; interment in Oakland Cemetery, Princeton, Ill.

Thomas, Anna M., daughter of Jacob and Emma (Shenk) Harnish, was born in Lancaster, Pa., May 17, 1894; died at Lancaster General Hospital, Lancaster, Pa., Sept. 8, 1982; aged 88 y. On Feb. 10, 1916, she was married to Martin B. Thomas, who survives. Also surviving are 3 daughters (Esther—Mrs. George Eisenberger, Rheda—Mrs. Harry Martin, and Ruth—Mrs. George Taylor), one son (Paul), 12 grandchildren, 10 great-grandchildren, one sister (Mrs. Ada Keith), and one brother (Amos). She was a member of the New Danville Mennonite Church, where funeral services were held on Sept. 11, in charge of David Thomas, Elias Groff, and Jay Garber; interment in New Danville Cemetery.

Witmer, Enos W., son of Eli B. and Lillie (Wenger) Witmer, was born in West Earl Twp., Pa., Mar. 3, 1899; died of leukemia at his home in East Lampeter Twp., Pa., Aug. 18, 1982; aged 83 y. On Oct. 12, 1922, he was married to Miriam S. Weaver, who survives. Also surviving are 3 sons (J. Stanley, Earl W., and E. Ray), 15 grandchildren, 11 great-grandchildren, 2 brothers (Samuel W. Witmer and Caleb W.), and 5 sisters (Anna W. Brackbill, Ella W. Neff, Esther W. Landis, Eva Martin, and Ada—Mrs. Samuel A. Shank). He was preceded in death by one son (Clyde W.). He was a member of Mellinger Mennonite Church, where funeral services were held on Aug. 21, in charge of Paul G. Landis and Paul Zehr; interment in the adjoining cemetery.

Wyse, Daniel, infant son of Dan and Jhan (Yoder) Wyse, was born and died at London Hospital, London, Ohio, Oct. 3, 1982. Surviving are his parents, paternal grandparents (Mr. and Mrs. Dale Wyse), maternal grandparents (Mr. and Mrs. Joe D. Yoder), great-grandparents (Mr. and Mrs. Jesse Wyse and Mr. and Mrs. Lawrence Rupp and Mrs. Grace Greider). Memorial services were held at Fairview Cemetery, West Liberty, Ohio, in charge of Dale Wyse and Howard Schmitt.

The cover: The young man on the cover is not anyone we know. It just seemed appropriate to use a black model on the cover of an issue which reports developments among our black Mennonites. Cover by * Eugene Taylor; p. 798 (left) by John Bender, p. 809 by Jan Swartzendruber.

calendar

Southwest Conference annual meeting, Mt. View Men. Ch., Upland, Calif., Nov. 25-26
Mennonite Board of Education annual meetings on Mennonite education, Chicago, Ill., Nov. 30-Dec. 4
Mennonite Board of Education Board of Directors, Chicago, Ill., Dec. 2-4
Ministers' Week, Eastern Mennonite Seminary, Harrisonburg, Va., Jan. 17-20
Pastors' Workshop, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 24-28
Mennonite Central Committee U.S. annual meeting, Harrisonburg, Va., Jan. 27, 1983
Mennonite Central Committee annual meeting, Harrisonburg, Va., Jan. 28-29

French Catholic bishops ask people to quit unneeded jobs

France's Catholic bishops in a hard-hitting statement on the French economic crisis, have urged Christians for the sake of justice to give up jobs they don't need. France's struggles with inflation and unemployment could in part be solved, said the bishops, if the French adopted simpler lifestyles, spent less on consumer goods, and let others hold the extra jobs they keep in order to finance luxuries.

Addressing a nation hard hit by world recession—possibly facing its fourth currency devaluation in a year—the bishops declared that the crisis was aggravated by too many existing jobs being held by people who do not really need them but keep them because they have been conditioned by the consumer society to think that they do. Among those singled out by the bishops were two-income households where both husband and wife worked to achieve a higher standard of living, people who hold “off the books” jobs to avoid taxes on the income, retired people collecting a pension and also holding a job, and workers who fraudulently sign up for unemployment benefits.

The bishops urged all sectors of the economy and the mass media, as well as all Christian communities, to help the people acquire “a realistic” understanding of the dimensions of the economic crisis facing the nation. They added that they do not criticize any past or current French government but said also that present and future governments must reject facile short-term solutions.

Theologian George Eldon Ladd, shaper of evangelical Bible thought, is dead

Theologian George Eldon Ladd, a prolific author credited as a major shaper of current evangelical New Testament scholarship, has died at 71, officials at Fuller Theological Seminary announced. Dr. Ladd, an ordained American Baptist minister, joined the evangelical Protestant seminary in 1950. By the time of his retirement in 1980 as professor emeritus, he had written 13 books in a 22-year span, starting with “Crucial Questions About the Kingdom of God” in 1952 to “The Theology of the New Testament” in 1974. He also contributed to many journals and anthologies.

Protestant churches called important and growing influence in East Berlin

Although Berlin's historic St. Nicholas Church, damaged by American bombers and Russian artillery late in World War II, is currently being restored by East Germany as a museum, the Protestant church remains an important and growing influence in the com-

munist eastern core of Berlin. St. Nicholas will no longer be a neighborhood house of God in the heart of the communist capital, but two area Protestant churches do carry on active ministries, another will be reopened this fall, and the restoration of a fourth has just begun.

The growing visibility of the church is a reminder that the church still influences East German society. Church leaders say that about 10 percent of East Berlin population of one million are still active Protestant church members. A small percentage also belongs to the Roman Catholic and to free churches such as the Baptists and Methodists. Because of the many party members in the capital, church membership in East Berlin is smaller than in surrounding villages and smaller cities. There it often reaches 50 percent of the population, so that almost a third of metropolitan East Berlin is actively Christian.

Writer tells of East Germany's church-centered peace movement

East Germany's outspoken peace movements, largely sponsored by the churches, is an unprecedented development in a Warsaw Pact country, says a writer who spent a week there last spring. Adam Hochschild, a contributing editor of *Mother Jones* magazine, writes to its September-October issue that “it is no surprise that the East German peace movement is centered in the churches. In this tightly monitored little state, the church is the only institution that is not an arm of the government.”

The movement in East Germany has been remarkably bold but has received almost no coverage by the Western press, Mr. Hochschild says. As an example, he notes that in November 1981 “the Synod of the Protestant Churches in Saxony passed a resolution calling for unilateral disarmament moves by the Warsaw Pact: specifically, reduction in the number of Soviet tanks and SS-20 missiles. So far as I know, not one word about that resolution appeared in the American press.” Developments in the East German movement which were reported in the West were a petition called the Berlin Appeal issued in January, and a demonstration in Dresden in February.

Mr. Hochschild says the Berlin Appeal “calls for a nuclear-free zone in Germany and for the removal of both NATO and Soviet occupation forces from German soil.” The Dresden demonstration, held in that city's Protestant cathedral drew some 5,000 young people to call for disarmament on the 37th anniversary of the Allied bombing of the city during World War II. The writer notes that religious peace activists in East Germany have run afoul of the government for wearing patches with a depiction of a man beating a sword into a plowshare. The government has banned the patch, even

though the picture is of a statue the Soviet Union presented to the United Nations. Despite the government stand on the patch, however, the church's boldness is “forcing the government to back down from any crack-down,” Mr. Hochschild writes. He says that “on June 13, some 10,000 teenagers, some wearing the swords-into-plowshares badge, gathered for a religious festival at Eisenach.

Mormons emphasize their belief that Jesus Christ is a savior

Concerned that their church is often viewed as unchristian, Mormon leaders announced that a new subtitle is being added to the Book of Mormon proclaiming it to be “Another Testament of Jesus Christ.” The change, which will appear in all future printings of the book, was announced at the 152nd general conference of the Church of Jesus Christ of Latter-day Saints (Mormons).

Mormons share the Christian belief that Jesus Christ will return to earth to reign personally during the “millennium.” But they say Christians did not get the full message as later presented to Joseph Smith, who they believe was a prophet called to God to lay the foundation for the time when all things in heaven and earth are to be gathered together in Christ. While Mormons say they “believe in God, the eternal Father, and in his Son, Jesus Christ,” it is not a standard Trinitarian affirmation. They hold that God and Jesus Christ are separate entities who have progressed to a divine state, and that individual human beings may also become gods and goddesses and creators of worlds. Unlike Christians who believe there is one God, Mormons believe the masculine God has a feminine counterpart.

‘Escape to Wisconsin’ sticker hard to explain in Soviet Union

United Methodist Bishop Marjorie S. Matthews said customs officials who searched her luggage were suspicious about a tourism sticker in her suitcase that said, “Escape to Wisconsin.” The bishop had completed a church visit to Sweden, East Germany, and three cities in the USSR, ending with the port city of Tallin in Estonia. She arrived at the dock accompanied by a large group of well-wishers, carrying bouquets of flowers and other gifts. They attracted the attention of customs officials who decided to thoroughly search Bishop Matthews' luggage. The 66-year-old bishop said she became increasingly concerned by the delay, especially after customs officials found the promotional sticker. After keeping her until the last possible moment, the officials finally let her go, making her the last passenger to board the ship.

The army of the Lord

"... endure hardness, as a good soldier of Jesus Christ" (2 Tim. 2:3).

C. J. Dyck once observed that Mennonites have a strange counterdependent relationship to wars. We do not believe in war as a means of solving human problems, he said, but it seems to take a war to bring the best out of us.

He may have overstated his case, but those of us who remember something about World War II will recall a sudden flowering of concern as the church pulled itself together to support the Civilian Public Service program and then moved on out into the relief of war suffering. The forces generated by these experiences are with us yet, but they moderate and dissipate as the world changes and as generations emerge who did not have these experiences.

I do not mean to imply that there have been no new initiatives in church strategy in the last 40 years. There have been a host of new developments—small and great—throughout North America and the world. If one thinks nothing is being done, he has only to review the annual reports of any congregation, district conference, or churchwide board. But I detect signs of decline in the following symptoms.

1. **Disagreement over peace strategy.** Occasionally in the last six months a *Gospel Herald* reader-counselor wishing to be helpful, says something like this: "I would suggest less peace news." Why should there be less peace news in the *Gospel Herald*? Ours is a peace church and we are a peace magazine. One would think the more peace news the better.

Perhaps the problem is with the nature of the peace news we have reported recently. There is no alternate service program now as in World War II and the wars following. Peace news today tends toward stories of tax resisters, nuclear protesters or draft refusers. These show up as negative activities, directed against a government which many perceive as not perfect, but better than many.

The next time I hear this suggestion I want to test this hunch and find out whether we as Mennonites really do not care about peace anymore or whether the news stories have become too much of the same negative thing.

2. **Distraction from the pressures of ordinary life.** "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." This verse follows the one quoted at the beginning and it suggests that following Christ is like being in an army and thus calls for more rigorous discipline than for civilians.

What did Paul mean by using this wide ranging figure? Was he implying that only Christian leaders are in the army and that the body is made up of civilians? This does not seem likely since the New Testament generally seems to expect all to be serious in following Christ. Does he mean then that all of us all of our

lives must live as if in an army—austere noninvolved lives dedicated to winning the war. Since the war against evil never ends, there can never be a conclusion to our service. We are in for life.

The image must not be pressed too hard, for the biblical tradition assumes that people of God may generally marry and support families. It is a part of being human to support life and pass it on. But this very maintenance function may easily become distracting so that most of our energies during most of our lives goes into maintenance and nothing is left to use in service for the Lord.

3. **The overwhelming presence of governments.** In modern times the structures of society are designated as political units. These are convenient ways of segmenting and organizing the world although some of the national borders are neither rational nor just.

We have come to have great expectations of the governments of these units. Indeed, for some oppressed people of the southern U.S., the law has brought about needed social changes which the churches were unable or unwilling to initiate. But the function of government, as described by Paul in Romans 13, is essentially conservative, even negative, mainly to keep order and to protect the weak. Characteristically, governments are inclined to promote disorder and protect the rich and this problem needs to be addressed as there is opportunity.

But there are limitations to what can be expected of governments. In fact it is doubtful whether the governments of the world today are able to address the issues troubling mankind. The trouble with governments is that they tend to represent the organized self-interest (read selfishness) of their citizens and selfishness has never been a creative way to solve problems.

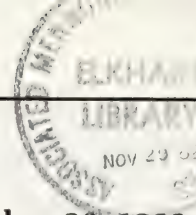
The trouble with peace protests, whether they take the form of vigils at military installations, or the unwillingness to pay war taxes, or serve in the army is that they are essentially negative. This is not to say that they have no impact, but their limitations are at least twofold. For one, a comparatively few persons refuse the activity, so it goes on essentially undisturbed. For another, if no alternative is offered, the government's conservative violent solution becomes the norm.

If a creative minority is to have an effect on the troubles of the world, it will need to express its view in alternative action as well as creative protest. This alternative is implied in the military imagery used in 2 Timothy 3.

One of the more difficult tasks for an army is to get mobilized and to focus on its task. The same is true of the army of the Lord. What we need today are some bold new initiatives which will bypass loyalty to governments and unite Christians as one body of Christ all over the world. Until this is done the principalities and powers will continue to dominate and in spite of all their talk, peace is not really high on their list of priorities.—Daniel Hertzler

Gospel Herald

November 30, 1982



Reproduction of the Ishtar Gate in Babylon, from the time of Nebuchadnezzar. It was a sign of Babylon's glory and dominance.

Comfort ye my people

by Stanley Shenk

The Jewish exiles from Jerusalem and Judah had been in Babylonian captivity for nearly two generations. Jerusalem itself was in ruins. Its last king, Zedekiah, had been overtaken as he fled and had been blinded and carried to Babylon. The temple had been destroyed. In a series of deportations the priests, nobles, artisans, the wealthy, the literate, and the large landowners had been driven into exile. These Hebrews had been a hill people; they had been highlanders. But now they had come to a land of flat fields and empty horizons, to a land of interlacing canals and the brown Euphrates River.

The new Jewish communities were set up not far from Babylon, a short distance off to the southeast toward the

Persian Gulf. And the city of Babylon itself—what were the Hebrew exiles to make of pagan Babylon? It was then at the beginning of its greatest splendor—with walls within walls, immense palaces, sculptured bulls, and lions in relief made of glazed brick. Here was the blue, arching Ishtar Gate. Here were the Hanging Gardens. Here were terraces and temples and pyramids and towers. Here was the concentrated political and military power of the Middle East. And here too was the worship of Marduk, the triumphant Babylonian god.

We feel the intense emotion of the exiles as we read Psalm 137. "By the waters of Babylon, there we sat down and wept, when we remembered Zion . . ." Zion, temple, king,

So God wasn't dead after all, nor even remote or forgetful. Indeed for some the captivity became a time for deeper study of the law and the prophets, a time for repentance and hope.

land, and freedom—all had been lost. And perhaps the first exiles feared that even God had been lost. Had not the Sinai covenant been broken? Had not God deserted them?

As time passed the exiles gained a degree of perspective. Jeremiah wrote them from Jerusalem and said: Dig in; put down your roots. This is going to be for a long time—for 70 years—but then God will return you to your land. Soon afterward the word of the Lord came to Ezekiel in a many-splendored vision. Ezekiel saw fire, and four living creatures, and wheels, and a throne—and upon the throne was “the likeness of the glory of the Lord” (Ezek. 1:28). God had appeared to his people in exile. He was not just a local Palestinian deity, a mere god of the hills of Canaan. He was here in Babylon; he was universal in presence and power. And God said through his new prophet, “I myself will search for my sheep . . . and will bring them into their own land” (Ezek. 34:11, 13).

For some of the exiles, the captivity became a time for deeper study of the ancient Torah (law) and for a new study of the prophets who had so vividly and accurately predicted the national judgment and exile. For some the captivity became a time for repentance and renewed hope. Some of the good figs of Jeremiah 24 were bearing fruit.

After two generations, questions. But after nearly two generations many must have said, “How long, O Lord? Seventy years? Yes, but seventy years from when? The first deportation, or the last one?” And others probably said, “Let’s forget Jerusalem. Babylon is here. It’s an exciting place. It has new freedoms. The farm back home was never like this.” Some few may have said, “Let’s forget God. For all we know, he’s forgotten us. Are we sure he even exists?”

At this crucial point in history God spoke through the great language of Isaiah 40-66, and especially the first eleven verses of chapter 40. “Comfort ye my people, saith your God,” cried God’s spokesman. “Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished [is ended], that her iniquity is pardoned” (KJV). The end of the exile was at hand! God’s people had suffered; now they were being pardoned. A new thing was about to happen. God was about to lead his people back to Jerusalem! “Prepare ye the way of the Lord,” said the prophet. “Make straight in the desert a highway for our God.”

The language of Isaiah 40:3, 4 is that of an ancient royal progress, with the highways being cleared of obstacles. But this was a divine bulldozer at work. And the wording of 40:11 is that of a mighty deliverer who is also compassionate. “He shall gather the lambs with his arm . . . and shall gently lead those that are with young.” “Good tidings” (40:9) indeed had come. Truly, in his restoration of his people to their ancient homeland, “the glory of the Lord” (40:5) was about to “be revealed.” (Isaiah 40 quotations from KJV.)

So God wasn’t dead after all! Nor even remote or forgetful, but active again in history! And powerful and redemptive as in the days of old! His chosen vessel, Cyrus (Isa. 45:1-6), was about to bring down the Babylonian Empire and replace it with a new, more benevolent rule, that of the Persian Empire.

Babylon fell in 539 BC. Soon afterward, Cyrus reversed the cruel former imperial policy of carrying conquered populations into captivity. And so the Jewish people, along with others, were allowed to return home. Most of the Jewish exiles remained in Babylon, but the initial joy of those who did return is seen in the exuberant language of Psalm 126. “When the Lord restored the fortunes of Zion, we were like those who dream. Then our mouth was filled with laughter, and our tongue with shouts of joy.”

Let us now see how the language and themes of Isaiah 40:1-11 are fulfilled in the New Testament in the Advent and person of Jesus.

In introducing John the Baptist, Mark uses briefly the phrasing of Malachi 3:1, but especially that of Isaiah 40:3-4. Matthew also uses Isaiah 40 language in introducing John. And in the fourth Gospel John the Baptist identifies himself by using Isaiah terminology. But the fullest use of Isaiah 40 to introduce John the Baptist is made by Luke. “The voice of one crying in the wilderness, Prepare the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God” (3:4-6).

The prophet had written of making “straight in the desert a highway for our God” (Isa. 40:3)—an implication that God was about to lead his people in triumph through the desert to Palestine. With a minor modification of the Greek translation of the Hebrew, the first three evangelists all use Isaiah 40:3, as they introduce John the Baptist, to point to Jesus of Nazareth who is coming. He is the one for whom the obstacles are being cleared! He is the one for whom a way is being bulldozed through desert-like hearts by the Baptist!

“And the glory of the Lord shall be revealed,” the prophet had declared, “and all flesh shall see it together: for the mouth of the Lord hath spoken it” (Isa. 40:5). The third-century BC Greek translation of the Hebrew Old Testament does not handle the central clause of this verse literally. It interprets; it paraphrases. “And all flesh shall see the salvation of God,” is its wording. Thus, “the glory of the Lord” in the first clause is paraphrased as “the salvation of God.” And Luke was led (in

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3:6) to follow the Greek paraphrase. And what a marvelous paraphrase it is! How evocative of the salvation granted to us by God through Christ Jesus! And it was to be seen by all the world (by "all flesh," apparently a reference to the Gentiles).

And what shall we say of the poignant words, "The glory of the Lord shall be revealed" (Isa. 40:5a). Apart from the paraphrase just referred to, this is not quoted directly in the New Testament. But the theme of the glory of God being manifest in the Son is powerfully present in the New Testament treatment of the Advent. To the Bethlehem shepherds "an angel of the Lord appeared . . . and the glory of the Lord shone around them" (Lk. 2:9). And John declares, "The Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father" (Jn. 1:14).

The gospel from Isaiah. Nor are Isaiah 40:9 ("good tidings") and 40:11 ("he shall feed his flock like a shepherd") directly quoted by the New Testament in regard to Jesus' advent and person. But again both themes are marvelously present. In fact, it is virtually certain that the very word "gospel" (good news!)

comes directly from four Isaiah passages, of which the first is 40:11. And where, apart from the good shepherd language of Jesus himself in John 10:11-14, do we have imagery that so beautifully depicts our great shepherd as does Isaiah 40:11? The Christian church has long and rightfully regarded it as expressive of Christ.

There is a glory in the words of Isaiah 40:1-11. I feel it as I read the passage. And I love to read it in the King James, partly, I suppose, because many of these phrases have been caught up in the King James text of Handel's *Messiah*. In that master-work they carry a special power. "Comfort ye my people . . . speak ye comfortably to Jerusalem . . . the voice of him that crieth in the wilderness . . . And the glory of the Lord shall be revealed."

I have a vivid memory of one Christmas Eve when I was home from seminary and had just gone to bed. Dad (or my brother Charles) put the *Messiah* chorus, "The Glory of the Lord," on the record player downstairs, and the house was filled with the splendor of the music and its great theme. "And the glory of the Lord shall be revealed." It has been—in the coming of God's Son. 

The gift of beginning

by Karen Graber

We have all received it. Sometimes we asked for it, and sometimes it was thrust upon us. But, whenever and however it came to us, we the recipients had a choice to make: what to do with this gift of beginning.

There are as many different gifts of beginning as there are people. Each of us has received. Each of us can reflect and say, yes, I remember when. When I was ill and became well to begin again. When I was injured and never fully recovered but began again. When someone I loved died, and I somehow reconstructed my being to begin again.

These are times from which we must begin again. Times that are thrust upon us and that we really would rather not receive. And we cannot honestly say we accepted them in a truly joyful way. But, yet, with the help of God and our comfort of knowing that these events are part of God's plan for change and beginnings, we have begun again. Sometimes these events have made tremendous differences in our perceptions of the world and our knowledge of the Lord, his love, and his workings.

There are other gifts of beginning, too. For students, sometimes it is the ending of one semester and the start of the next. At times, just the dawning of a new day offers us a sense of renewal. The start of a new job, marriage, a person you meet who becomes a loved and cherished friend, the birth of a baby, all offer that present of a new beginning.


A gift of beginning can be subtly presented so that it isn't until sometime later we realize its importance and how it has affected our lives. But other beginnings force us to make a choice, to make a decision one way or the other. We know that to

receive this gift will mean change, for beginnings imply endings. To change our behavior, our habits, and our relationships requires courage, faith, and trust beyond ourselves.

The Christ event, the birth of the Son of God, to be the Son of Man, to become our Savior through his death and resurrection is the ultimate gift of beginnings. A gift offered in love to each of us. A gift that we have a choice to receive and make our own. A gift that the Scriptures tell us comes with a warning on the package: Beware! Accepting this gift will change your life. The Lord will lead you!

The wonder of this is that, in accepting the message, our lives become the medium. We become Christ to others. One of our greatest desires is not to keep this gift only for ourselves; but to share it, to give it to others. Someone shared it with you and me, for which we are eternally grateful, and it has made all the difference in the world.

Such a gift of beginning was delivered one morning in a hospital corridor when the doctor told me that the tumors removed from my dear friend were benign. What a wonderful message to hear! But the doctor's next words were not expected. "It was one of those times when we didn't know what we would find. We prayed a lot over this."

Little did I realize what significance this time held. But that moment struck a note deep within me that was to reverberate for weeks and months. Gently and surely the Lord was leading and turning my life around spiritually. My days as an anonymous Christian were gone as I now sought and needed the fellowship of the church. I rejoice this Christmas season that gifts of beginning can be given and received for they can and do change lives. 

Karen Graber is from Des Moines, Iowa.

It is a good thing to visit people in hospitals, but it is possible to negate the good by clumsy methods.

A Job's comforter or a ministering angel?

by Nancy Witmer

Each year thousands of people spend time in a hospital. They are there for a variety of reasons but most of them look forward to one time of the day—visiting hours. A visitor is a link with the patient's everyday world. A visitor is a familiar face in a situation filled with unusual procedures, unpleasant tests, and foreign-sounding words. In some situations, a good visitor can be as important to the patient's total recovery as the medical treatments and pills he receives. In contrast, a tactless visitor can cause unnecessary suffering and even prolong a patient's convalescence.

Recently I observed a pastor and his wife as they visited a friend of mine. They walked into Carol's hospital room and greeted her with warm smiles. After a short discussion about her progress, the pastor said, "Carol, we just want to share with you a brief word from the Lord."

He opened his Bible and read, "Don't worry about anything; instead, pray about everything; tell God your needs and don't forget to thank him for his answers. If you do this you will experience God's peace, which is far more wonderful than the human mind can understand. His peace will keep your thoughts and your hearts quiet and at rest as you trust in Christ Jesus" (Phil. 4:6-7, *The Living Bible*). After a short prayer, the pastor and his wife clasped Carol's hand and left with these words. "God bless you, Carol. We'll be praying for you."

After they had gone, Carol looked at me and said, "I feel as if I've been visited by ministering angels." I knew what she meant. I too, had appreciated the couple's gentle, compassionate manner. They knew the art of visiting the sick.

Not all sickroom visitors are so tactful. Consider the ones who visited Job while he suffered the agonies of a dreadful skin disease. His three friends were so shocked by his appearance that they watched him in silence for seven days. When they finally did speak, they tried to relate his illness to sin in his life. Job listened for awhile, but finally he could take no more of their accusations and pleaded with them to go away and leave him alone.

They meant well. I'm sure that Job's friends meant well, but their visit added to his misery instead of relieving it. What makes the difference between a visitor who brings comfort and the one who causes discomfort? Visiting sick people requires sensitivity to their needs and feelings. By following a few simple guidelines, you can become a welcome visitor and not the kind the sick person wants to tell, "Go away and leave me alone."

Perhaps the most important guideline is to make your visit brief. Remember how worn out you felt after a bout with the

flu? Your sick friend probably feels like that now. Don't force him to carry on a long conversation.

Try to keep your conversation on cheerful subjects. Take your cue from the patient. If he wants to talk about his illness allow him to, but don't pry for details that he doesn't willingly share with you. If the person seems interested, tell him about the good things happening in your family, or in your community, or in the world. This probably is not the time to discuss your town's worsening crime problem; nor is it the time to recount the tragic details of your great uncle's last years while he suffered from the same illness that your sick friend has.

Be warm and compassionate. Clasp or pat the sick person's hand occasionally, but be cautious about sitting on his bed or bumping against it. Healing incisions and queasy stomachs don't like to be jarred.

In a serious illness or after extensive surgery, progress is measured slowly. Rejoice with the patient over small triumphs, such as his being able to walk to the bathroom for the first time, or his having an egg and toast for breakfast instead of just liquids.

Be optimistic. Never assume that a person is going to die just because he has cancer or some other serious illness.

Even though the hospital rules allow children to visit, don't take your small ones with you unless you know the patient wants to see them. Children are blessed with an abundance of energy and curiosity. These qualities are not always assets in a sickroom.

Be sensitive when you select a gift for the sick person. Flowers and plants may be good choices if you know the patient enjoys them, but remember, some people are allergic to flowers. Also, there isn't space in a hospital room for very many flower arrangements and planters. If the patient likes to read, a book or booklet could help him pass the long hours. Other useful gifts include a bar of mild soap, a box of tissues, a comb, or a small notebook and pen. However, don't feel obligated to take a gift every time. Your visit is a gift of your self and your time.

Don't criticize the patient's doctors or the medical care he's receiving. This only destroys his confidence in those he's dependent on to help him. If you have a concern about his treatment, discuss it with a member of his health care team.

Also for the family. Many of these same guidelines apply to visits and conversations with a sick person's family also. One of my friends related this devastating experience. Jon was sitting in the intensive care waiting room passing time until his next ten-minute visit with his wife. He was still trying to adjust to the fact that Grace had cancer. The surgeon had been optimistic about her prognosis, but only time would tell if she would recover fully. Wearily, Jon looked up as someone came


Nancy Witmer is from Manheim, Pa.

into the waiting room. It was Jean, a member of his church.

"I'm sorry to hear about Grace," Jean said. "I know just what you're going through. Several years ago my aunt had an operation like Grace's. She recovered nicely for about six months, but then the cancer returned and she had to have X-ray treatments and chemotherapy. She died nine months later. As I said before, I know what you're experiencing. I'll be praying for you." Jon managed to control his emotions until the sound of Jean's high heels faded away. Then he buried his face in his hands and wept.

Like Job's friends, Jean meant well, but she was not being

tactful. Illness affects the whole family; therefore, be sensitive to the needs of family members. The emotional trauma of watching a loved one suffer can be just as painful as the patient's suffering.

The caring way to visit the sick can be summed up in several sentences. First, make your visit brief. Then, be alert and sensitive to the sick person's needs. Assure him of your prayer support. And finally, be gentle and compassionate in your speech and actions. If you follow these guidelines when you visit your sick friends, you will not be like Job's comforters; you will be like a ministering angel. 

Wait in wonderment

Part 1 of an Advent series

by Del Glick

I am not a fisherman. The only fishing success I can remember while growing up on a farm in Pennsylvania happened at about age 10. I had waited one day for what seemed an eternity on the bank of the creek that flowed through our meadow. I was ready to call it quits. All of a sudden I felt a tug on the line and before I knew what was happening, beside me was a real live 7-inch trout.

So feeling very proud, I put another worm on the hook and threw my line back into the water, assuming that more fish would bite. After all, I was now an expert at catching fish! In several minutes I could run up to the house and show my parents all eight fish I had caught. But I waited. And waited. And waited. Not one bite the rest of the day. I went back the next day and waited. And waited. And waited. Nothing.

Several times in the next few months and years I went fishing again. And waited. And waited. Nothing.

I concluded I was not a fisherman!

Persons who fish must be constantly on guard. They are always watchful, always mindful, always alert for the slightest tug on the line. Concentration and attention are keenly focused or chances are they miss what they have been waiting for.

Fishing and the experience of waiting is what the spirit of Advent is all about. The very act of fishing, like the celebration of Advent, is a ritual of hope. Both are filled with expectation. Both mean we are waiting for something.

Advent as described by Bertha Fast Harder in her book *Celebrate!* is a celebration for Christians during the period of time beginning with the fourth Sunday before Christmas and ending with Christmas Eve. The Advent season reminds us of the coming of Jesus Christ. The term "advent" comes from the Latin word "adventus" which means "a coming." Advent is observed as a time of waiting, of preparation, of hoping for the coming of Jesus Christ, the Savior of the world. Traditionally, the more liturgical churches observed Advent. Recently, many Mennonite congregations have begun to observe these weeks of

Advent as a way of preparing for and enriching the true meaning of Christmas.

Advent, however, is not to remind us just of the first coming (Christmas), nor only of the glorious second coming (Parousia), but it insists that we see the coming of Christ as something that also happens in every moment in between! Advent reminds us that now and always and at any time Christ comes in and we must be ready for him.

So the purpose of Advent is to alert us to the inescapable fact that Christ does come in! He invaded this world of ours 2,000 years ago as a child and he refuses to be kept out of it. His will ultimately is to come into everything, until he is all in all.

Perhaps it was not a tragedy for me to catch only one fish in my childhood. Or to miss all the other trout that passed by the bait. But to think that impatience, weariness, and hopelessness might have allowed the Messiah to slip by unnoticed is quite another story.

The Scriptures from beginning to end are filled with stories of waiting. And preparing. And waiting some more. Just two snapshots of waiting from the Old Testament are:

1. **The Creation** (Genesis 1, 2). The first two chapters of the Bible outline how the world was made by God. Step by step, layer by layer, the picture of creation builds before our very eyes. When everything was nearly finished, God spoke these electrifying words in 1:26: "Let us make humanity in our image and after our likeness."

Everything was now ready for the final act. Complete preparation had been made. Only the crown of God's creation, the ones for whom it had all been called into being, was not yet on the scene. The waiting and preparation reaches its climax in 1:27: "So God created humanity in God's own image, in the image of God male and female were created." How carefully God had prepared everything. How patiently the Almighty waited for the coming, for the Advent, of male and female, of you and me.

2. **Isaiah 40**. Isaiah 40 begins a major section of this book (40-55) which is written against the background of hopelessness

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and despair. The Jews were in bondage and exile once again, this time in Babylon. Hope was fast fading if not extinct; the waiting for return from captivity seemed futile. Yahweh was not only considered to be far, far away but incapable of deliverance.

Yet in many respects, Isaiah 40 represents the heart of the Old Testament. In the prelude (vv. 1-11) a series of proclamations announces Jerusalem's approaching deliverance from her warfare. Her guilt is forgiven.

Orders are then given to prepare the way of the Lord (v. 3) and to get up to a high mountain (v. 9). Yahweh is coming in person and all humanity is to witness his glory. Behold, your God is coming to bring about deliverance and hope, tending his flock with a strong and tender arm.

Even when the waiting seems hopeless, the preparation worthless, the promise and reward is clear in verse 27-31: Those who *wait* shall be given strength, power, and new life. Prepare. Wait. Hope. The Messiah *will* come in the fullness of time.

Waiting. Preparation. Certainly these are not the easiest and most comfortable things for us humans to do. It takes hard work. Careful planning. Watchful minds. Alert hearts. Wonderment and perplexity.


Wayne Saffen puts it this way in excerpts from his poem entitled "Waiting"

Waiting is the hardest part . . .
Waiting wasn't what we had in mind . . .
But it's not the waiting
That gets us.
It's the indefiniteness

Of the time we're waiting for . . .
We can't spend our whole lives
Waiting.

We know his tricks . . .
He waits till we grow
Weary of waiting,
Then slips into history . . .
He waits for a pregnant virgin
To deliver what we've been waiting for
While we were busy taking census,
Counting noses as if statistics
Were what really counted.

He slipped one over on us
That time. When we looked
To what was happening,
He disappeared
Into an ocean of infants
And took time to grow up.*

No, perhaps it was not a tragedy for me to catch only one fish in my childhood. Or to miss all the other trout that passed by the bait. But to think that giving up hope, becoming weary, and losing our patience might have allowed the Messiah to pass us by unawares is to miss the impact of Advent. 

*Wayne Saffen, "Waiting," from *The First Season*. Philadelphia: Fortress Press, 1973. Used by permission.

Hear, hear!

Do we really care about singing?

I had to stop singing. That deep bass voice behind me only reinforced my thinking. My heart and my eyes were full and about to overflow.

My concern is the music program in our churches. We at Salem Mennonite Church no longer have the teaching that was once part of winter Bible school. The weekly singing practice of years gone by has given place to other meetings.

In all fairness I hasten to say that Easter and Christmas choruses are open to volunteers. However attending these is something like running in a marathon when one can only run a quarter of a kilometer.

Some people like to sing, but for different reasons have not had the opportunity to learn. Not all people are gifted enough to teach music in the home, nor does every school provide this kind of a program. So if the church fails some people will forever be left out. Some of us do not want to wait to sing until we get to heaven. I am also naive enough to believe that 99.9 percent of the people could learn to sing parts with a little help. Some can do it naturally while others need to be taught.

The following suggestion has been shared with a few people, but received with negative responses only.

I would be the last to suggest another meeting, but if we were again to become old-fashioned enough to sit in non-family

pews during Sunday services, more learning would automatically take place. Our music teachers used to separate the altos from the sopranos and the tenors from the basses.

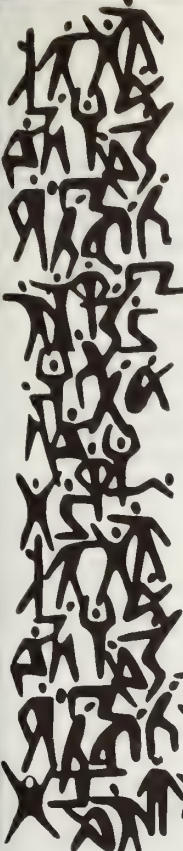
Why do I like this arrangement? Because sitting with others who know where they are going is like wearing a life jacket. You get carried along and may eventually be able to do it on your own.

Someone told me that you have to be able to stand on your own two feet to sing parts in a (mixed) audience and that is exactly what I am saying.

Sometimes I feel desperate enough to train and become a music teacher myself. Those who know me probably think, now that is desperation. When babies are learning to walk we remove every obstacle that will harm them in any way. Why can't we do the same in the church?

While musical instruments can be an aid, they will never take the place of a kind, patient teacher. We have many song leaders, but few teachers. Most leaders like to work with groups that can already sing. Few are willing to start at the kindergarten level with adults. To those of you who have, "thank you."

I feel alone like I think Elijah must have felt. But maybe there are 7,000 of you "out there"? It would be comforting to know.—**Florence Voegtlin**, Tofield, Alta.



Ministers Week: School for Leadership Training

January 17-20, 1983
Eastern Mennonite Seminary



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Workshops

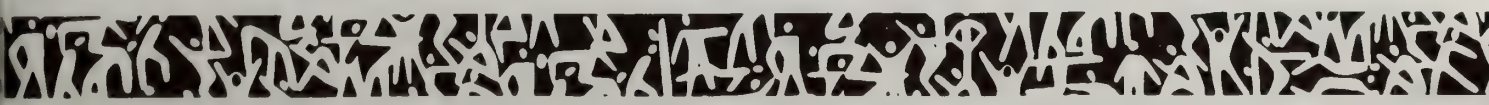
Communicating Hope in a Nuclear Age
Conflict Management
Congregational Use of Media
Cross-Cultural Communication
Developing Women's Gifts for Ministry
Interpersonal Communication Skills
Music and Worship
Priorities for Personal Growth
Stress Management
Drama: Its Practical Uses for Church Leaders

Other Participants

Richard C. Halverson
Chaplain of the U.S. Senate

Stanley C. Shenk
Professor of Bible, Goshen College

Workshops: Kenneth J. Weaver, Margaret M. Foth, J. Ronald Byler, Ruth Brunk Stoltzfus, Ellen Petre Martin, Alice Parker, Dorothy J. Shank, James G. Fairfield, Barbra R. Graber



Unity, identity, accountability— issues at inter-Mennonite consultation

Questions of unity and a common identity topped the agenda of an Oct. 21-23 consultation on inter-Mennonite relationships and a review of inter-Mennonite agencies. Meeting in Techny, Ill. (north of Chicago), the consultation was sponsored by the Council of Moderators and Secretaries.

More than a dozen inter-Mennonite agencies were represented, ranging in size from the Mennonite Camping Association to Mennonite Central Committee. Also among the 32 persons present were representatives from the four conferences currently comprising the Council: Mennonite Church, General Conference Mennonite Church, Mennonite Brethren, and Brethren in Christ.

Much of the consultation focused on the nature of Mennonite unity and what structures might foster continued growth in a common identity. Relatively less time was spent on reviewing present inter-Mennonite agencies, which appeared to be a disappointment to some representatives who came prepared to discuss problems their agencies were experiencing.

Conferees agreed that a broadening sense of "Mennonite peoplehood" is a growing reality, developing primarily on a local or regional basis. A decreasing emphasis on traditional conference or denominational loyalties was perceived. Even national and cultural differences are becoming less important, it was suggested, with the 1978 Mennonite World Conference in Wichita repeatedly cited as a major event signaling this new sense of Mennonite identity.

The continued proliferation of inter-Mennonite programming was also interpreted as an indicator of a growing willingness to cooperate across conference lines. At a similar consultation in 1974, more than 70 inter-Mennonite agencies and programs were identified. On the first evening of this consultation, more than 25 additional ones were quickly listed. And only a handful of programs could be identified as having been discontinued or merged with others.

C. J. Dyck, who had been part of the 1974 consultation, was one of three resource persons who shared in focusing issues at this meeting. He reviewed the past 25 years of inter-Mennonite relationships, highlighting several current issues facing the church. He noted that inter-Mennonite relationships tend to be functional, pragmatic, congregational and regional, service-oriented rather than theological, and at times competitive. "It is my conviction that we do not worship enough together nor pray enough together," he said, quoting from his presentation in 1974. "We often misunder-

stand each other's motives because we do not read each other's history and contemporary experience."

Delbert Wiens, faculty member of Fresno Pacific College, drew on his interest in the study of cultures for his presentation to the group. First he developed an abstract model of the changes which take place in movement from village life to cities and then to the metropolis. From that model he then listed several implications for the church in such areas as leadership style, corporate vision, and the nature of community.

James Waltner, pastor of a dual-conference congregation in Illinois, brought a pastoral and congregational perspective to the discussion of inter-Mennonite agencies. He also spoke to the larger question of interconference relationships. He suggested that from the standpoint of dually aligned congregations, merger between Mennonite conferences is a viable option.

"It's not that merger or union is the most important thing," Waltner said. "Rather, when we get that done, we can then move on to the more important work of ministry. But," he added, "we have a bigger agenda than coordinating agencies and rearranging structures. We have the vision of greater unity. That vision we should not shy away from, even though we don't see the structures to accomplish it."

Although actual merger was not a major topic of discussion, ecumenical structures of other varieties received attention by consultation participants. Ross Bender, who chaired the

consultation, reported that in 1980 the Council of Moderators and Secretaries had discussed the concept of a federation of North American Mennonites. "The word 'federation' has fallen away," he said, "but some of the basic ideas have survived."

As a result, two alternatives were then discussed by the Council, with a draft of one of them—a North American chapter of Mennonite World Conference—circulated to the consultation participants for initial reaction. The proposed chapter roughly paralleled the Council of Moderators and Secretaries in such areas as composition and duties. Rather than encouraging development of a separate but similar organization, the consultation encouraged the Council to expand its role in fostering the vision for inter-Mennonite cooperation. And picking up on the earlier concern for shared theological reflection, affirmation was given to sponsorship of inter-conference biblical and theological studies or consultations.

Frank Epp sought to carry the logic of simplification one step further. Arguing that the greatest amount of current inter-Mennonite cooperation is currently found in various aspects of the Mennonite Central Committee, he suggested that MCC "be upgraded to its full potential." His proposal garnered no visible support, however, with several participants raising objections to his analysis.

A block of time was given to the review of agency reports, outlining programs and projections as well as problem areas. Wilbert Shenk, who represented the Council of International Ministries, commented that some inter-Men-

Moderators and secretaries meet prior to consultation

The Council of Moderators and Secretaries held their annual meeting on Oct. 21, immediately preceding the Consultation on Inter-Mennonite Relationships which they were sponsoring.

Vern Preheim, Council secretary, reported that he had contacted ten Mennonite and Amish groups with an invitation to attend the Council and Consultation meetings, but none had accepted the offer.

Ross Bender (who chaired the Council session) and David Climenhaga reported on the just-completed Great Lakes Bible Conference held in Goshen, Indiana. They noted that while not all expectations were met, planning has begun for another conference in the region. Vern Preheim outlined the completed plans for an upcoming Bible conference in the Midwest.

A proposal for a North American Mennonite conference on evangelism, on the order of Probe 72, was discussed with

Stanley Bohn, representing the Inter-Mennonite Home Ministries Council. No decision was made, but it was agreed to continue the discussion in the next Council meeting.

A written proposal outlining a possible North American chapter of the Mennonite World Conference was reviewed prior to circulating it to the following consultation for input. An alternate proposal, which would have suggested an association of Anabaptist churches, was not available for discussion.

The Council set its next meeting to coincide with Bethlehem 83, the joint conferences of the Mennonite Church and the General Conference Mennonite Church scheduled for August in eastern Pennsylvania. Elected to chair the Council was Arthur M. Climenhaga, general secretary of the Brethren in Christ Church.—Glen A. Pierce for Meetinghouse.

nonite agencies are becoming highly professionalized and technically sophisticated, and asked if this may intensify the dynamic toward fragmentation. He also noted that in the past decade, proportionately more agencies were formed to serve the church than to do mission in the world.

Herbert Brandt, representing the Mennonite Brethren, said he was impressed with the broad, meaningful purpose statements of various agencies. But, he continued, he is still looking for the overall statement of purpose which links these agencies with the conferences. "Where," he asked, "do we speak to the one big idea that unifies all?"

The recurring debate on questions of accountability and control between the inter-conference agencies and the conferences surfaced again at this meeting. As often happens, MCC became the principal case in point, although Ken Weaver, representing the Inter-Mennonite Media Group, outlined some similar problems which that group experiences. It was suggested that with the recent changes in MCC organization, the level of control is shifting toward the grassroots. Ties with conference headquarters are being maintained, but lines of accountability to regions are being strengthened.

Paul Kraybill asked for counsel concerning the Mennonite World Conference. He noted the impact Wichita 78 had, and spoke of the unprecedented expectations of the 1984 World Conference in Strasbourg. At the same time, he said, there seems to be uneasiness about the size and role of MWC, symbolized by the problem of funding. "It seems incongruous that we can't support what is roughly equivalent to one congregational office to serve the entire worldwide Mennonite fellowship."

Some conferees felt that since Mennonite World Conference does not operate a program in the same sense other agencies do, perhaps it is on the margin of awareness for many North American Mennonites. But, they noted, the MWC plays a much larger role for the church in the Third World. The consultation went on record affirming the need for Mennonite World Conference.

The findings committee report, adopted without dissent, also affirmed inter-Mennonite cooperation as biblically and theologically sound, and often financially prudent. Another similar consultation was called for in three to five years.

The dilemma between the vision of unity and how best to design structures to foster that unity was summed up by Ross Bender, who said, "A number of us are feeling there is a need for a larger sense of mission, identity, and vision. But how to bring this about in terms of organizational structures is less clear."

The consultation encouraged the Council of Moderators and Secretaries to take leadership in keeping the vision alive.—Glen A. Pierce for Meetinghouse.



Why always the children?

Two children play happily, running throwing, giggling;

Ten boys swim, splashing, jumping, shouting;

Three girls carry water home, staring, whispering, and pointing at me.

This might be anywhere, at any time . . .

But I see it in Ein el Hilweh, Sidon.

Children play in the rubble, making slides of the roofs of smashed homes, running here and there amongst twisted metal, blackened cement, and unexploded shells;

Boys go swimming, in the dark, murky water that fills a hole an American bomb

made. They run and dive and play on burned-out cars and the rusted remains of PLO artillery.

Girls carry water home, the next generation of mothers, walking through muddy and pitted streets back to their crowded houses surrounded by ruins of those not so lucky.

Once a city of 60,000, bustling and full, now flattened and desperate, Ein el Hilweh awaits its fate. Will its people be forced to stay in tents as they were 34 years ago or will the world hear their cry . . . ?—Dan Friesen

Mennonitische Rundschau microfilmed

The oldest Mennonite periodical published continuously under one name (105 years) is now available on microfilm. Coordinating the microfilming of this periodical was Ken Reddig, archivist at the Center for Mennonite Brethren (MB) Studies in Winnipeg, Man.

Some one and a half years of effort went into the project, initially to locate and collate all existing copies. Principally the copies came from the Mennonite Historical Library, Goshen, Ind.; Mennonite Library and Archives, Newton, Kan.; and the Center for MB Studies in Winnipeg, Man.

After negotiating with several companies to take on the task of microfilming the almost 70,000 pages, University Microfilms of Ann Arbor, Mich., was selected to complete the project.

The *Rundschau*, as it was more popularly known, was first published on June 5, 1880. Several years earlier, however, June 1878, John F. Funk of the Mennonite Publishing Company, Elkhart, Ind., began a small paper known as the *Nebraska Ansiedler* to serve the newly established Russian Mennonite communities in the prairie states and Manitoba. The *Rundschau* was the direct successor to this

initial effort, and soon became the most popular paper of the Russian Mennonites.

Over its hundred-year history, the periodical has been published in several different places. Until 1908 it remained in Elkhart, Ind. When, in that same year, the Mennonite Publishing Company was moved to Scottdale, Pennsylvania, the *Rundschau* was brought with it. On Oct. 17, 1923, it was purchased by Herman H. Neufeld and moved to Winnipeg from where it has been published ever since.

In 1945 the *Rundschau* was purchased by a group of Mennonite Brethren businessmen and slowly it began to become a periodical with more of an MB character. In 1960 the Canadian Conference of Mennonite Brethren Churches purchased the paper and it has been published by the Conference since that time.

The microfilming of this periodical now makes available the first 22 years of the periodical, which before this were only available in the Goshen College and Bethel College historical libraries. The periodical, however, is not as yet complete. Some 27 separate issues, and the entire year of 1897, as yet have not been located.

Long-range planning for board of missions

The 12-member board of directors of Mennonite Board of Missions sent a strong message to staff during its quarterly meeting on Nov. 5 and 6 in Elkhart, Ind.: "We want to spend more time on long-range planning, and we don't need to work with a lot of administrative detail."

The board asked staff to prepare agendas which will allow half of the meeting time for concentrating on "the big picture"—or "God's-eye view," as one director put it—of Mennonite missions. The board hopes to use

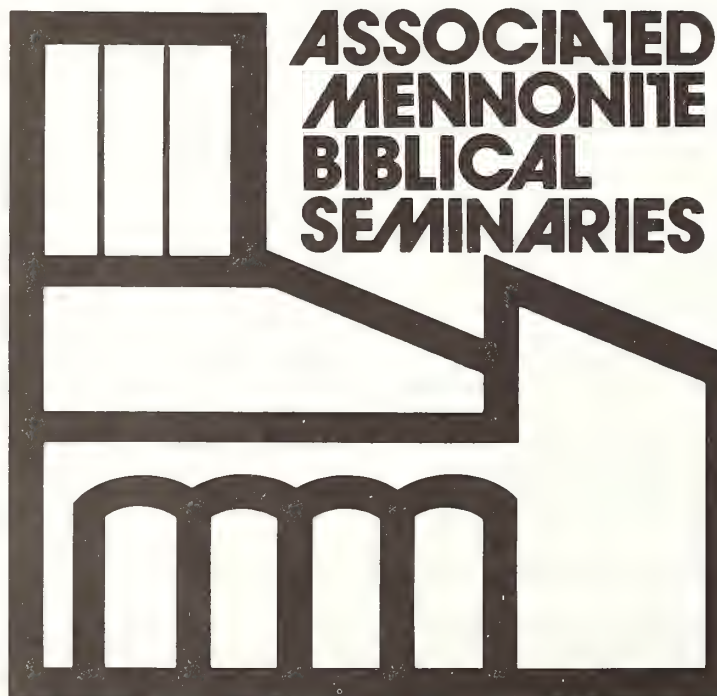
that time to discuss missiology, basic assumptions, goals, values, philosophy of management, trends, priorities, and general feelings about the state of missions in the Mennonite Church.

The directors also plan to continue their educational sessions with resource persons such as Chester Raber, a Mennonite management consultant who specializes on the role of boards.

The three divisional committees—each composed of three or four directors and six to

eight other representatives of the Mennonite Church—met prior to the board of directors meeting to review the work of MBM's overseas ministries, home ministries, and administration and resources divisions.

"The home ministries committee wrestled long and hard with a \$250,000 dilemma," acting chairman James Metzler reported to the board. Rick Stiffney, MBM vice-president for home ministries, said that amount had to be trimmed from the proposed budget for 1983 to bring program in line with resources. "We



The January Interterm provides pastors and congregational leaders an opportunity for continuing education. It also provides an occasion for prospective students to explore seminary training.

Students select one course which meets daily for three weeks. The courses may be taken for three hours of credit or audit.

Programs offered by AMBS include Master of Divinity, Master of Arts in Peace Studies, One-Year Theology, and a Certificate in Theology for mature students without college.

For information and application write Jim Metzler, AMBS, 3003 Benham Avenue, Elkhart, IN 46517. Or call (219) 295-3726.

INTERTERM

January 3-21, 1983

The Old Testament and Liberation Theology
Anabaptist History and Theology
Pastoral Epistles
The Rural and Urban Church
Evangelistic Strategies in the Believers' Church

LaVerne Rutschman
C. J. Dyck
Erland Waltner
Leland Harder
Kenneth Bauman/John Driver/
Arthur McPhee

can't afford to do everything we would like to do every year," Rick explained.

In the end, the committee and then the board agreed to lower the budgets for voluntary service, media ministries, and student and young adult services in order to give higher priority next year to some areas of evangelism and church development. MBM plans to have more resources available to assist conferences in their church planting ministries.

VS, which generates 83 percent of its own funds through the earnings of volunteers at schools, hospitals, and social service agencies, has been hit hard this year by cutbacks in federal funds for human services.

The board voted to set up a special task force to evaluate VS and recommend direction for the future. Seven persons, representing a variety of interests and led by home ministries committee member Ike Glick, were appointed to the task force. A former volunteer, Ike is a consultant in community organization and management in Edmonton, Alta.

The task force will answer four questions: Where have we been? Where are we now? What does this mean? Where do we go?

Board members got to congratulate themselves after an item brought to them from the home ministries committee confirmed the wisdom of a decision they made a year ago.

The decision was to turn MBM-related health and welfare institutions over to local management groups, and the item was a glowing report from Bill Zuercher, executive director of Mennonite Health Resources—a management group for six formerly MBM-sponsored hospitals in Kansas and Colorado. "MHR is a good model," said board of directors chairman Roy Kiser. "It is a good way to keep the hospitals church-related."

In his quarterly report to the board, MBM president Paul Gingrich said his recent visits in the west impressed him with the enthusiasm in that region for missions. "I am impressed with a vigorous, upbeat, can-do spirit in the west."

But Paul noted that Mennonites in the west sometimes feel cut off from the churchwide agencies and that he and his wife, Ann, plan to spend five weeks next summer in Pacific Coast and Northwest conferences.

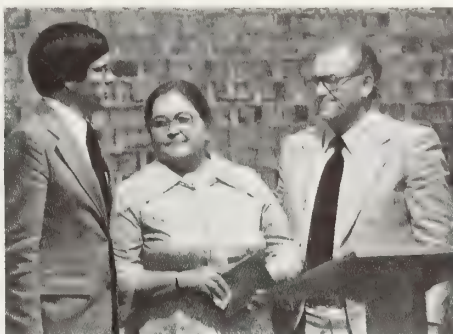
In other matters, the board of directors:

- Revived a small minority economic development program to provide limited low-cost loans to Mennonite businesses which are not able to secure loans through other sources.

- Reviewed issues related to young men who refuse to register for the military draft in a joint one-hour meeting with the board of directors of Mennonite Board of Congregational Ministries.

- Discussed tension areas between the Mennonite Church and Mennonite Central Committee in a brief session with MCC executive secretary Reg Toews.

- Appointed Hector Vazquez of Chicago, Ill., to succeed Samuel Hernandez on the Home Ministries Committee.



Stan Shirk (left), chairman of the Virginia Mennonite Board of Missions, commissions Carolyn and Fred Augsburg for service in Jamaica.

Virginia churches continue support for Jamaica and Trinidad

"I really enjoyed the conference," and "Thanks for bringing the conference to our area," were comments echoing in the Huntington Mennonite Church, Newport News, Va., following the close of the 17th annual Virginia Mission Board Fall Missions Conference on Nov. 7. Almost capacity crowds attended the weekend meetings which were enhanced by crisp, clear fall weather.

Although over 75 persons from out of the area needed lodging and meal lines were larger than expected, the Huntington congregation, with assistance from other Warwick District

churches, came through with everything needed.

A special feature of this conference was a missionary reunion on Sunday afternoon. About 50 present and past missionaries who served with the Virginia Mission Board enjoyed an afternoon reminiscing and telling stories. Presently there are 10 families serving with the board, both overseas and stateside.

Gerald Martin, pastor of the Trissels Mennonite Church near Broadway, Va., brought three messages which emphasized the ideas that time is running out, God is on the move, and Christians must be renewed and disciplined if they are to share God's message while there is still time. Martin said, "The Word is our message. We must settle the issue of its authority. We must bring our experiences up to God's Word and not God's Word down to our experience.... Many of our decisions are based on our biases or prejudices, rather than God's Word."

At the close of the Saturday evening service, Fred and Carolyn Augsburg who served about 25 years in Youngstown, Ohio, were commissioned for a one-year term in Jamaica where they will serve as a resource to national pastors and congregations.

The mission board wrestled with how to help emerging congregations finance facilities. Several locations in the states are needing, or soon will need, buildings of their own. In addition, the church in Trinidad needs a facility soon if it is to continue growing.

The Handicap Awareness Program, what is its future?

Provincial representatives of the Handicap Awareness Project (HAP) of MCC (Canada) met on Oct. 15 and 16 at Erb Street Mennonite Church in Waterloo, Ont., to consider the project's future and issues affecting those with disabilities.

On Friday evening, an integrated group of about 50 persons enjoyed a meditation by E. Clare Schantz, who became disabled in an industrial accident. Chris Allemang, choir director of First Mennonite (Kitchener), and a wheelchair user, presented two musical selections. Wendy Shantz of the Ontario HAP committee sang a solo. The puppet show, Kids on the Block, made its debut, and the powerful film, *The Disability Myth*, was shown.

Frank Epp of Conrad Grebel College spoke on Saturday morning at a public forum, presenting a thought-provoking framework for a "theology of lobbying." He noted that, historically, lobbying (or "witnessing," as he sometimes called it) was not a theological question when thousands of Mennonites were stranded in Russia in 1929. Mennonites elsewhere, including in Canada, the U.S., and Germany, actively approached their governments, resulting in Mennonites being allowed to emigrate from Russia. He said that when two basic concepts of love and brotherhood are

considered, many problems surrounding the idea of lobbying simply cease to exist.

John Strome, a counselor with the Canada Employment and Immigration Commission who is disabled, talked about attitudinal and structural barriers to employment. Jake Schmidt, vice-chairman of the Handicap Awareness Project Committee of Manitoba, spoke on how a person with a disability should seek employment.

Representatives of eight provinces, MCC (Canada) staff persons, voluntary service workers with assignments affecting the disabled, and invited observers met on Friday and Saturday afternoons to consider the future direction of the Handicap Awareness Program and the role of MCC (Canada) in it.

Since its inception two and a half years ago, the Handicap Awareness Program has shifted its focus from increasing general awareness to modeling alternative services. An Independent Living Centre (ILC) is now operating in Kitchener-Waterloo, and a volunteer is researching the feasibility of establishing an independent living center in Winnipeg.

The representatives stressed that MCC (Canada) should continue to have a leading role in the project, and it recommended that a HAP staff position be approved.

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON

Mennonite Marriage Encounter weekends will be held Jan. 14-16 at Bird-in-Hand, Pa., and Jan. 28-30 at Montpelier, Ohio. For more information contact: (Pa.) Family Life Commission, Salunga, PA 17538, (717) 898-6067 or 393-5425; (Ohio) Dave and Aldine Holsopple, 5-17673-D, Wauseon, OH 43567, (419) 445-7271.

Laban Peachey, stewardship minister, and John Rudy, mutual aid minister, are available for conferences or workshops on **Christian mutual aid** or **Christian stewardship**. Time and services are paid by Mennonite Mutual Aid; inviting group is asked to contribute toward travel expenses. For more information, call toll-free 800-348-7468; inside Indiana call collect (219) 533-9511.

PRINT

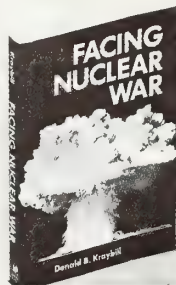
Vision and Character: A Christian Educator's Alternative to Kohlberg by Craig Dykstra is an important book on Christian education. Dykstra critiques developmental theories as inadequate to explain moral development from a Christian perspective. His alternative sees the process of moral growth as visional ethics: the transformation of the imagination and an ensuing life of discipline through repentance, prayer, and service. The last chapter applies this alternative to moral education in the church and looks at the roles of the teacher and community as educators for moral living. \$5.95 (U.S.)/\$8.40 (Canada) from Provident and other bookstores.

The addresses from the **New Call to Peacemaking Third National Conference** (June 17-20, 1982) are now available in printed form. The speakers were Myron Augsburger, Mary Cosby, Jim Wallis, and Daniel Berrigan, with John H. Yoder's three Bible lectures. The set is \$4 (includes postage) from New Call to Peacemaking, Box 1245, Elkhart, IN 46515-1245.

Facing Nuclear

War: A Plea for Christian Witness,

by Donald B. Kraybill, has been called "the best introduction to the problem of nuclear war" for Christians giving serious consideration to how their faith relates to this issue. It is highly recommended as a resource for personal study and group discussion. Kraybill helpfully weaves facts and faith, technical issues and Christian perspective. He writes words of admonition and warning, terror and consolation, and hope and promise. Each chapter concludes with discussion questions, eight appendices provide additional information and resources, and the book includes diagrams, charts, and photographs. \$8.95 (U.S.)/\$10.75 (Canada) from Provident and other bookstores.



New brochures available in Mennonite Mutual Aid's **Wellness Series** are *Stress*, *Eating for Health*, and *Exercise*. Also available on request are the first two in the series: *Wellness* and *Fitness*. Order the series or individual titles from MMA, Health Services, Box 483, Goshen, IN 46526.

AUDIOVISUALS

Kampuchea examines the past and present of Kampuchea. It also explores the current needs for material aid and how MCC is responding. It is an excellent follow-up resource for MCC's 1982 school kit drive for Kampuchea. The 19-min. slide set was produced by MCC in 1982 and a 4-min. children's version is also available, both for free loan from all MCC offices, or for a \$3 (children's \$2) rental fee from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515-1245, (219) 294-7536.

A vision for ministry in Holmes County

The 1982 Holmes County (Ohio) Christian Workers Conference, meeting Oct. 29-Nov. 1 at the Berlin Mennonite meetinghouse, considered the theme, "Vision for Ministry."

Eldon King, minister of evangelism for the Ohio Conference, spoke on Friday evening, on the main theme. He reminded the assembled that Jesus is the head of the church, he is Lord. But he is also the good shepherd and the bread of life. Discipleship means changing priorities.

Saturday was given over to a study of different ministries: house fellowships, offender ministries, relief and service, ministry to the handicapped and disabled, and the deaf. The point was made that such should be addressed with sensitivity and as other people—that is, in a normal voice. And a deaf person needs to see the lips of others as they talk since he or she can get about 40 percent of what is being said. Participants were advised to talk in simple adult language to retarded persons.

A deaf group from Orrville Mennonite Church gave a short program of song by singing accompanied by audio music on record for the hearing.

On Sunday morning, King challenged the Martin's Creek congregation to a ministry of prayer, basing his comments on the book of Acts. Nothing of significance happened in churches without prayer.

Lawrence Brunk, Aurora Mennonite Church, concluded the conference on Sunday evening with an address on "Congregational Evangelism."—Delilah Gingerich

Festival of missions gets children involved

The annual Fall Festival of Missions, sponsored by the evangelism commission of the Atlantic Coast Conference, was held on Saturday, Nov. 6, at Forest Hills Church, Leola, Pa.

Most of the forty churches of the conference were represented. "The Congregation and Church Growth" was expanded in two messages by Don Jacobs, Salunga, Pa.; a film—*For the Love of Pete*, and through workshops led by conference leaders, local leaders, and foreign missionary Delbert Erb, Argentina. Love in action was demonstrated by liberal offerings of food—canned, dried, and fresh—soap, dry goods, bedding, towels, socks, shirts, to be divided among Hope Christian Center, NYC (drug rehabilitation); Freedom Gate, Reading, Pa. (prisoner halfway home); or any congregational needs made known by persons present.

The joy of the evening was heightened by the children's mission project—Nickels for Neighbors. Over a six-month period children were encouraged to earn and save money for

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515-1245.

giving to Camp Deepark, N.Y.; van for Spanish church, Bronx, NYC; and/or food for refugee children, MCC sponsored.

Children carried their saved monies in specially labeled buckets, cans, or jars. Designated project and total was given by the child representing the Sunday school or vacation Bible school. Nearby, a hand-operated adding machine was heard "clicking" the totals. Anxiously, the evening audience waited for the final calculation of \$4,095.16 given by the children of the Atlantic Coast Conference.

Members of the evangelism commission are: Edwin Bontrager, chairman; Henry Swartley, Wilmer Kraybill, Sue Eby, Betty Stoltzfus, John Hostetter, and Ross Goldfus.—Esther K. Martin, editor of the Atlantic Coast Conference *Currents*

mennoscope

A wandering team of six actors crisscrossing Canada this fall intends to polish up the tarnished amateur image of church drama in Mennonite churches and schools. In drama, reader's theater, and song, the players convey the news and views of the Mennonite Central Committee to Mennonite and Brethren in Christ churches wherever they perform. Utilizing a traveling troupe of players to inform people about overseas development work and the Mennonite concern for peacemaking is a new departure for MCC, but the positive response from audiences to date has already convinced the troupe members that they have an important contribution to make.

Each year The People's Place, Main Street, Intercourse, Pa., offers the general public evenings of varied cultural events. The attempt is to bring into this area accomplished persons related to Mennonite peoples in different fields. Steve Scott and Marjorie Waybill will be telling about "Stories That Have Shaped Our Lives" on Dec. 13 and 14. Scott, who grew up Baptist, but has since joined the Old Order River Brethren Church, will be alternating stories with Waybill of Scottdale, Pa. Waybill edits *Story Friends* magazine. Esther Augsburg, sculptor and painter from Washington, D.C., will discuss "How I Created 'Jesus Washing Peter's Feet'" on Jan. 24 and 25. Augsburg will exhibit several of her works telling the stories behind the pieces: what statements she is attempting to make; why and how she has done her art. The Feb. 21 and 22 event focuses on "How Have Mennonites Related to Conversations Between Christians and Marxists." Harley Wagler, who has worked in Yugoslavia and Bulgaria, will speak to this subject.

New members: Felicia Rohrer, Rita Miller, Christopher Kalina, Eric Ramseyer, and Lauri Stark at Smithville, Ohio. Harold Nussbaum by baptism and Gloria Yoder by confession of faith at Koinonia Fellowship, Chandler, Ariz.

Nine-month contributions report—giving is up 1.2 percent

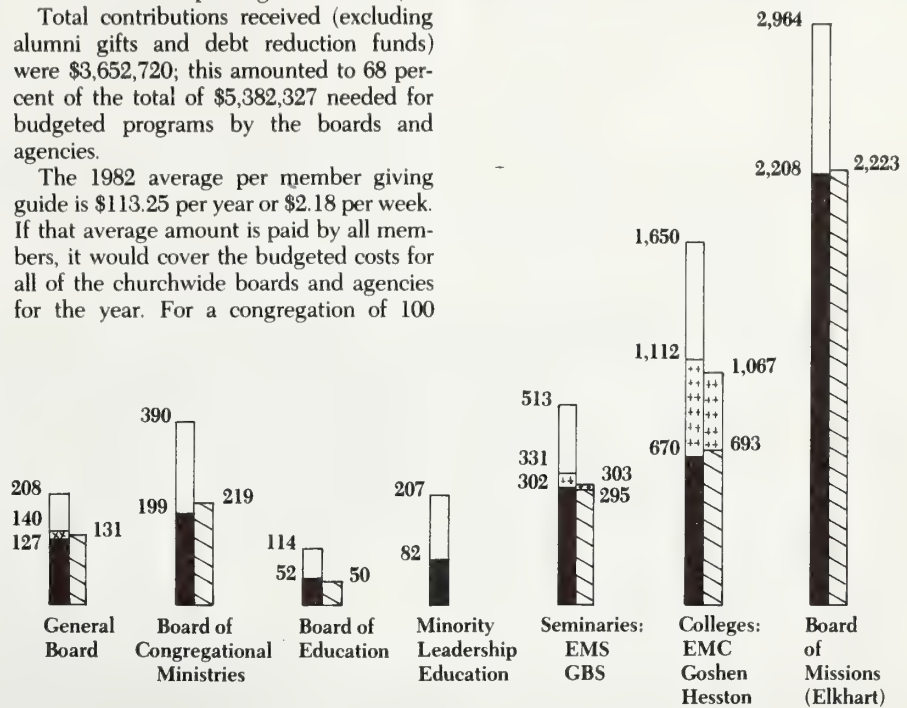
During the first nine months of the 1982 fiscal year contributions from the congregations to the churchwide boards and agencies increased 1.2% over that of the same period for 1981 (3 percent increase when alumni and special gifts are added).

Total contributions received (excluding alumni gifts and debt reduction funds) were \$3,652,720; this amounted to 68 percent of the total of \$5,382,327 needed for budgeted programs by the boards and agencies.

The 1982 average per member giving guide is \$113.25 per year or \$2.18 per week. If that average amount is paid by all members, it would cover the budgeted costs for all of the churchwide boards and agencies for the year. For a congregation of 100

members this amounts to \$218 per week or \$11,325 total for the year.

For 1982 the amount needed per member for Mennonite World Conference is 25 cents. For Mennonite Central Committee in the U.S. the amount needed is \$11.10.



NINE-MONTH REPORT OF CONTRIBUTIONS TO THE CHURCHWIDE BOARDS AND AGENCIES OF THE MENNONITE CHURCH—OCTOBER 31, 1982

open columns: budgets for 9 months
 shaded columns: contributions received for nine months
 lined columns: contributions received for same period in 1981
 +++: total with alumni contributions added
 xx: total with debt reduction funds added
 add three zeroes -000- to all figures given in chart

readers say

It seemed incredible that in the letters regarding women preachers, neither those *for* nor those *against*, though ostensibly eager to pursue his will, mentioned what God has revealed as his will on the matter. The sentiments expressed in those letters left me feeling that I had been asleep a long time. Where have I been that I missed out on the action when God's commands against women assuming a leadership role in the body of Christ were relegated to the Not-for-our-day bin? Or was it the Doesn't-mean-what-it-says file?

Thousands of women and children in the church need guidance and counseling by godly women. Why do we assume that a gift of leadership means being a pastor? Furthermore, every woman who is an obedient, Spirit-filled example of the believers is in a real sense a leader—leading others to holy living just as surely as the man in the pulpit. Women who are not living according to what God teaches in his Word are leaders too—leading others away from the truth. Do we have any Scriptures to suggest that the desire to be a good steward of a leadership gift is

synonymous with a call to stand up and preach?—
 Ruth K. Hobbs, Harrisonburg, Va.

Thank you for the item "Kenya's President Asks Christians to Make Global Anti-Poverty Effort" (Nov. 2, p. 759). Amen! (In the forty years I have been a subscriber to *Gospel Herald* I have regarded the "Items and Comments" section as one of the best features).

Yes, why not mount a global effort? I think I am in touch in some way with about 20 relief agencies. All say they could do much more. One "peace church" leader said that 10,000,000 people could donate enough to move the grain. *Mennonite Weekly Review* editorially stated that Mennonites can give \$100,000,000 more than we are now giving. The figure is conservative—even during a time of recession!

At least 300 times the Bible speaks of helping the poor. Hunger is a tragedy and the worst part of it is not those who die, as terrible as that is. But many who

live are hampered by food deficiency.

Certainly the government must do some things. During my recent trip it was announced that our government granted an emergency shipment of wheat. But a professor in the recipient country told me that probably the government would sell it because money is so badly needed. Why does not the church of Jesus Christ take hold of the issue and, as logistics can be worked out, get our surplus food to the needy people? Actually to reduce the surplus would have a healthy effect on our own economy. I am not suggesting the farmers should donate all this grain. They should be paid and then they could also contribute.

Churches in North America must be much more

careful in how we spend money. Do we really need all we are doing? With dozens of development offices and financial promotion, might we neglect the most urgent?

Could we as Mennonites not do much more (acknowledging that we are doing better than some groups)? But cannot we also challenge other groups? We ought to change priorities simply because it is right and biblical. But, also it is impossible to think of peace coming to our world with the disastrous effects of so very many nations suffering from acute hunger.

Here is a newspaper headline: "Full elevators cause havoc." What a tragedy! Problems caused here because of a great harvest—and multitudes who would be glad to help reduce the problem by the op-

portunity to eat the food. The place to begin is with myself. Local churches need to be stirred. We need leadership from Mennonite Central Committee. Cut back? No! Increase? Yes! And we will realize the corporate truth of Luke 6:38 as well as personal blessing.—**Andrew R. Shelly**, Newton, Kan.

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I want to take the opportunity to express a brief but sincere word of real appreciation for your editorial in the November 2, 1982, issue of the *Gospel Herald*, "The Freedom Granted by the 7th Commandment." Your words are crisp and understandable and pertinent. And, I believe, correct. Thank you!—**Bill Detweiler**, Kidron, Ohio.

marriages

Brenneman—Smoker.—Charles Brenneman, Newport News, Va., Huntington cong., and Norma Smoker, Newport News, Va., Providence cong., by Gerald Showalter, Oct. 16.

Christophel—Goshorn.—Tom Christophel, Elkhart, Ind., Olive cong., and Judy Goshorn, Ossian, Ind., United Methodist Church, by Bob Davis, Sept. 4.

Gerber—Yoder.—Jim Gerber, Mishawaka, Ind., Missionary Church, and Bonnie Yoder, Elkhart, Ind., Olive cong., by Wayne Gerber, father of the groom, July 10.

Johnston—Matthews.—John Johnston and Teresa Jo Matthews, both of Leonard, Mo., Mt. Pisgah cong., by Tim E. Horst and Dan Kauffman, Oct. 9.

Miller—Baker.—Gregory Miller, Union City, Pa., and Joan Baker, Corry, Pa., both of Valley View cong., by Arland Miller and Lee Miller, father of the groom, July 24.

births

Akradi, Parvez and Rosie (Barge), Colorado Springs, Colo., first child, Abram Joseph, Sept. 23.

Alderfer, Joe and Barbara (Adams), Sarasota, Fla., first child, Nathan Earle, Sept. 20.

Brenneman, Robert and Denise (Weldy), Hesston, Kan., first child, Jason Robert, Oct. 26.

Bulich, Mark and Charlene (Thomas), Atlantic, Pa., first child, Joshua, Oct. 28.

Engel, Jason and Robin (Borg), Tiskilwa, Ill., first child, Heidi Frances, Oct. 4.

Fisher, Darrell and Stephanie (Schmidt), Albany, Ore., second son, Matthew Jeremy, Nov. 4.

Headings, Kenneth and Deena (Bazzle), Bellefontaine, Ohio, third child, second daughter, Kendra Dawn, Nov. 5.

Heatwole, Steven and Ruth (Martin), Gap, Pa., first child, Kiersten Joan, Nov. 9.

Kauffman, Dwaine D. and Sherry H. (Hochstetler), Minot, N.D., fifth child, third daughter, Marilyn Sue, July 22.

Miller, Gary and Dina (Yoder), Elkhart, Ind., first child, Joshua Lynn, Oct. 13.

Mishler, David and Becky (Birky), Elkhart, Ind., third child, first daughter, Nov. 5.

Mullett, Eugene and Cathy (Gaskill), Nappanee, Ind., second child, first son, Matthew John, Oct. 22.

Ratzlaff, Roy and Patty (Primasing), Salem, Ore., first child, Fraser Phillip, Oct. 15.

Reinford, Steven and Regina (Detweiler), Lederach, Pa., first child, Chad Nicholas, Aug. 19.

Rosado, Fernando and Sharon (Landis), Goshen, Ind., first child, Emilia Marta, Nov. 6.

Schrock, Tim and Doretta (Robbins), Bozeman, Mont., first child, Sarah Robbins, Oct. 29.

Villemaire, Darrell and Kristine (Maznyk), Kitchener, Ont., first child, Allison Michelle, Oct. 6.

Warkentin, Dale and Marjorie (Nussbaum), Winkler, Man., first child, Michael Lynh, Sept. 29.

Wulliman, Herman and Phyllis (Imhoff), Goshen, Ind., first child, Jed Austin Imhoff, Oct. 29.

obituaries

Hertzler, Greg Alan, son of Gene R. and Patricia H. Hertzler, was born on Mar. 27, 1982; died of Werdnig-Hoffman disease at his home at Powhatan, Va., Oct. 24, 1982; aged 7 mo. He is survived by one brother (Keith Ryan), one sister (Jill Jeanette), grandparents (Dwight and Fannie Heatwole and Oliver and Anna Mae Hertzler). He was preceded in death by one sister (Karla Annette). Funeral services were held at Powhatan Mennonite Church on Oct. 26; interment in adjoining cemetery.

Holst, Catherine Annie, daughter of John and Lydia (Ringer) Holtzworth, was born in Logan Twp., Ont., Aug. 29, 1891; died at St. Mary's Hospital, Kitchener, Ont., Sept. 25, 1982; aged 91 y. On Sept. 2, 1914, she was married to Jacob Holst, who preceded her in death. Surviving are 6 sons (Albert, Harvey, Delton, George, Clarence, and John), 3 daughters (Irene, Viola, and Luella Souder), 42 grandchildren, and 34 great-grandchildren. She was preceded in death by one son (Walter) and one daughter (Margaret). She was a member of Mannheim Mennonite Church, where funeral services were held on Sept. 28, in charge of James Reusser and Gordon Bauman; interment in Blenheim Mennonite Cemetery.

Leichty, Noah, son of John and Sarra (Neuhouser) Leichty, was born in Allen Co., Ind., June 12, 1903; died of cancer at Ft. Wayne, Ind., Oct. 4, 1982; aged 79 y. On Dec. 30, 1933, he was married to Ruby Troyer, who survives. Also surviving are one son (Donald) and 2 daughters (Sarrah Witherow and Jannet Brindle). He was a member of North Leo Mennonite Church, where funeral services were held in charge of Ray Erb; interment in Leo Cemetery.

Rich, Joe W., son of John and Magdelene (Wenger) Rich, was born near Crawfordville, Iowa, June 25, 1892; died at his home in Kalona, Iowa, Nov. 4, 1982; aged 90 y. On Jan. 24, 1916, he was married to Anna Graber, who died on Aug. 21, 1977. Surviving are one son (Herbert J.), 3 daughters

(Edna—Mrs. Stanley Swartzendruber, Ruth—Mrs. Gene Eash, and Beulah—Mrs. Harry Witmer), 24 grandchildren, and 37 great-grandchildren. He was a member of Kalona Mennonite Church. Funeral services were held at Eicher Mennonite Church, in charge of Elton Nussbaum and Paul Goossen; interment in Eicher Cemetery.

Solace, John C., son of Victor and Elizabeth (Cole) Solace, was born in Waddams Twp., Ill., May 9, 1885; died at Lena, Ill., Nov. 1, 1982; aged 97 y. On Dec. 4, 1907, he was married to Hazel Shippy, who died on Aug. 25, 1945. On June 12, 1949, he was married to Mae Adams, who survives. Also surviving are 2 sons (Kenneth and Ralph), 2 daughters (Uva Mays and Opal—Mrs. Robert Altenbern), one stepson (John Adams), 2 stepdaughters (Naomi—Mrs. Ronald Krueger), and Florence—Mrs. LaVerne Meinert), 19 grandchildren, 40 great-grandchildren, 6 great-great-grandchildren, 16 step-great-grandchildren, and 14 step-great-great-grandchildren. He was preceded in death by 2 sons (Virgil and Elwyn). Funeral services were held at the Leamon Funeral Home on Nov. 4, in charge of Robert E. Nolt; interment in Silent Hill Cemetery.

Stoltzfus, Elmer, son of Mast and Mary (Beiler) Stoltzfus, was born in Lancaster Co., Pa., Oct. 20, 1900; died of a stroke at Reading (Pa.) Hospital on Nov. 4, 1982; aged 82 y. On Nov. 27, 1923, he was married to Sarah Glick, who survives. Also surviving are 7 sons (Paul, Roy, Luke, Jason, Noah, Ira, and Leonard), 4 daughters (Myrtle, Rhoda, Hazel, and Verna), 32 grandchildren, 21 great-grandchildren, 3 sisters, and 3 brothers. He was preceded in death by a daughter (Marie) and a son (Alvin). He was a member of Ark Bible Chapel (Mennonite). Funeral services were held at Oley Mennonite Church on Nov. 7, in charge of Omar Kurtz and Herman Glick; interment in Oley Mennonite Cemetery.

Yoder, Chris E., son of Edward J. and Annie (Gingerich) Yoder, was born at Arthur, Ill., Oct. 6,

1915; died of heart failure at St. Mary's Hospital, Decatur, Ill., Oct. 8, 1982; aged 67 y. On Jan. 27, 1952, he was married to Katie Ann Kuhns, who survives. Also surviving are one daughter (Joyce—Mrs. Charles Bisbee), 3 sons (Clifford, Dwight, and Edward), his stepmother (Ida Yoder), 8 sisters (Alta—Mrs. Jerry Yoder, Irma—Mrs. Reuben Yoder, Fannie Stutzman, Martha—Mrs. Daniel Yutzy, Katie—Mrs. John Showalter, Cora—Mrs. Ray Schrock, Susan—Mrs. Linus Eash, and Mary—Mrs. Raymond Kauffman), 2 stepbrothers (Eldon and Elroy Miller), and one stepsister (Laura Ellen—Mrs. Harley Mast). One brother preceded him in death. He was a member of Arthur Mennonite Church, where funeral services were held on Oct. 12, in charge of Wayne Hochstetler and Daniel Yutzy; interment in Arthur Cemetery.

Credits: Cover picture from *Interpreter's Dictionary of the Bible* by Oriental Institute, Chicago, Illinois.

calendar

Mennonite Board of Education annual meetings on Mennonite Education, Chicago, Ill., Nov. 30-Dec. 4.
Mennonite Board of Education Board of Directors, Chicago, Ill., Dec. 2-4.
Indiana-Michigan Conference ministers' meeting, Topeka, Indiana, Dec. 6-7.
Eastern Mennonite College and Seminary Constituent Conference Committee, Jan. 6-7.
New York State Fellowship delegate assembly, Syracuse, N.Y., Jan. 8.
Ministers' Week, Eastern Mennonite Seminary, Harrisonburg, Va., Jan. 17-20.
Pastors' Workshop, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 24-28.
Mennonite Central Committee U.S. annual meeting, Harrisonburg, Va., Jan. 27, 1983.
Mennonite Central Committee annual meeting, Harrisonburg, Va., Jan. 28-29.

Southern Baptists give church agencies 14.27 percent more than they budgeted

The Southern Baptist Convention has oversubscribed its Cooperative Program budget by \$344,356, representing a 14.27 percent increase over the 1980-81 fiscal year. "This is the biggest percentage increase for the convention since 1950," said Tim Hedquist, director of financial planning for the denomination's executive committee. He said the surplus will be divided among the 20 denominational agencies on the same percentage as their budget allocations are given. The 13.6-million-member denomination received \$93,344,356 for its unified giving program from Oct. 1, 1981, through Sept. 30, 1982, in contributions sent by its 36,000 congregations and 34 state conventions.

Church World Service announces first major Viet aid since war

Church World Service of the National Council of Churches will launch a major aid program for Vietnam in 1983, with a projected budget of \$300,000 for each of the first two years. Funds, to be raised from member churches, will be channeled through Aid-Receipt, a Vietnam government agency organized to receive international aid. The proposed program, subject to license approvals from the U.S. government, will provide drugs and pharmaceutical components, veterinary materials, and agricultural supplies. The project was approved at an October meeting of denominational representatives who direct CWS work.

The program would be CWS's first large-scale aid program for Vietnam since the war, although the agency provided \$400,000 for Indochina aid in 1979-80 through a consortium. "CWS was involved in Vietnam before and during the war," said Lonnie Turnipseed, director of CWS's Southern Asia office. "Out of our basic Christian faith, we are called to love our neighbors. If people think of the

Vietnamese as enemies, Christians are also called to love their enemies." In addition to relieving human suffering, the program is a step toward reconciliation between the two countries, said Mr. Turnipseed.

Baptist activists join forces to promote peace and justice

An informal group of Southern Baptist social activists from around the country met in Charlotte, N.C., to try to promote greater concern for such issues as economic justice, peacemaking, and women's rights among their coreligionists. Among other things, the group plans to publicize the upcoming statement on nuclear disarmament from the U.S. Catholic bishops. Carmen Sharp of Deer Park Baptist Church in Louisville, which sponsors a peacemakers group, said that when the bishops issue their statement the Baptist social activists plan to ask Baptists "to affirm what parts of the statement they can." More than 100 persons from as far away as Texas and New York gathered at St. John's Baptist Church in Charlotte for the three-day meeting, called the "Theology Is a Verb" conference.

Official East German welcome wins Graham a bad church press

Billy Graham has drawn sharp criticism in the West German press over his visit to communist East Germany, where the evangelist was reported to be traveling in a government limousine with police protection, staying in expensive hotels, and appearing on television with government officials. The press criticism began during the synod of the Lutheran Church of Saxony, which Mr. Graham at-Press Service, news service of the Protestant churches of West Germany, said Dietrich Mendt, an official of the Lutheran Church of Saxony, urged Mr. Graham to meet East

German Christians on their terms rather than the government's.

The church official noted critically that Mr. Graham was traveling through the country in a big limousine, staying in expensive international hotels in which one can pay only with Western currency, and appearing on television talking to government representatives and not to ministers. "Try, when you come to us, to come as one of us," Mr. Mendt said. Mr. Graham did not reply to the criticism, it was reported.

Student of church growth urges emphasis on singles over teens

If a church has a choice between hiring a "youth minister" to work with teens or a "singles minister" to work with adults 20 to 40, Edward Rauff suggests taking on the latter. The teens are most likely going to move away, whereas the adults are living and working in the church's area, Mr. Rauff said. Many times, however, churches will opt for the youth worker on their staffs, he said, and hamper their chances for growth. Mr. Rauff, executive director of the new Southeast Lutheran High School in Los Angeles, has participated in the national studies, "Churches and Church Membership in the United States," contributing to both the 1971 report and the just-published 1980 edition. Author of "Why People Join the Church" (Pilgrim Press), Mr. Rauff studied the churches in eight counties in 1979, including Orange County, Calif., as a part of his research. Mr. Rauff said one reason main-line Protestant churches are down in membership since the mid-1960s is because "they have big holes in the membership roster in the young adult years."

Presenting itself as a warm, friendly congregation is a widely acknowledged must for a church, but Mr. Rauff said one Orange County example points up other factors attracting many young adults to church.

guest editorial

(continued from page 832)

could make an irreplaceable contribution to churches of all brands, if we could do something about this crying need.

2. A whole range of mission agencies, schools and colleges, and parachurch organizations require staffing; if seminaries can adapt programs to their special needs, our ministries will enlarge, not shrink, in the next two decades.

3. Many denominations, segments of denominations, and congregations are still growing; schools need both to study this growth to share its patterns with their students and to prepare the types of leaders that are needed on these frontiers of growth.

For these opportunities to be enjoyed fully, congregations have to care about theological education. They have to invest substantially in the church's future by supporting with prayer, labor, and dollars the training of the next generation.

No Christian endeavor can picture a thriving future without God's blessing. How and whom God will bless are up to him. But it seems safe to say that those schools whose futures are marked for blessing will be those who hold the truth of Christ without arrogance, who engage in the mission of the church without gimmickry, and who answer the call to full discipleship without compromise.—David Allan Hubbard, president of Fuller Theological Seminary, Pasadena, Calif.

Seminary: what's ahead?

In January our seminaries will be offering classes in Bible study, interpretation, sermon preparation, practical work, and the like. These seminars have become a popular and useful means of continuing education for our harried ministers. What follows is a stimulating article condensed from the Evangelical Newsletter published in Philadelphia, Pa. Our seminaries rate fairly high on creative services. The question is: Are our churches taking full advantage of what they have to offer?—David E. Hostetler

Problems that face our seminaries are both numerous and obvious: a dwindling population of teenagers and older adolescents; rising costs of quality education; churches that give higher priority to other activities; faculties that can alienate their constituencies either by programs that seem outmoded or by pronouncements that seem radical; students whose allegiance to their denominations has worn thin; age-old tasks of teaching the arts of preaching, counseling, and administration in the artificial setting of the classroom; denominations shrinking in membership and needing fewer ordained clergy.

New programs

A number of schools have already moved to counter these challenges by designing *programs that have increased enrollment*:

1. Various two-year master's degrees geared to non-ordained (lay) ministries like Christian education, youth work, and marriage and family counseling have been one response. The number of these degrees awarded annually by accredited seminaries on our continent nearly tripled in the years between 1969 and 1981. This trend recognizes that theological education is beneficial for persons who have other vocations but who wish to serve their churches more effectively as lay workers.

2. Institutes, workshops, seminars, and other non-degree programs must be part of the future for most seminaries. The resources of every department—biblical, theological, historical, and practical—are valuable to a much larger audience than the relatively small group of persons who officially attend our schools. The possibilities are virtually unlimited: seminars in counseling for medical doctors, ethics for business leaders, biblical approaches to law for attorneys, pedagogy for Sunday school teachers, adolescent psychology for persons engaged in work with youth agencies.

3. The future of a seminary need not be limited to its own campus. Extension programs of various types can bring mature, settled, eager students into a school's orbit. Programs designed for them and transported to them enable them to stay at home, earn their livings, and work in their churches while pursuing theological study. Extension education helps us implement the biblical pattern of finding those with proven gifts of leadership and training them rather than training the untested.

4. Continuing education for seminary graduates must assume a larger proportion of faculty and administrative attention in the future.

Seminaries have jumped with both feet into the task of meeting this need. And the results have been marvelous. The students are highly motivated, they know what they need, and they put it all to work immediately.

New ingredients for old programs

While these newer programs are developing, we must also look to the *ingredients that will enhance our basic programs*.

1. The quality of our theological thinking and writing needs sharp improvements. We are still too dependent on the works of earlier scholars. Our precious evangelical heritage needs a clear and powerful statement in the language and thought-forms of today.

2. Devout use of biblical scholarship is another prime requirement. We have to supply the best tools for research into the background, setting, intent, and message of the biblical books. And we have to do this in a way that sparks discipleship and does not quench it. Our scholarship must be unto obedience. But it must be scholarship—tough, inquisitive, honest.

3. Careful attention must be paid to the role of the social sciences. Psychotherapy, as presently practiced, is both aid and threat to Christian love. Anthropology has been both enemy and ally to world missions. Communications theory can be used to clarify gospel presentations or to manipulate audiences. The extremes of boycotting or deifying these disciplines must be shunned. The human sciences are with us to stay—perhaps the most dominant contributors to our contemporary Western value system.

4. Cooperative programs with churches and other agencies must be set up to coach skills of ministry like teaching, preaching, counseling, leadership of groups, and administration. Seminaries must lay hold of resources beyond their own to prepare men and women in these areas, which call for expensive, personal tutoring and are no easier to teach in a classroom than swimming or knitting.

5. Preparation for leadership must be a central component in the curriculum of the future. Pastors and lay leaders need tremendous amounts of help to learn how to get a congregation to move forward in applying to its own neighborhood the practice of evangelization and social action to which it is committed.

Extraordinary opportunities

I see the future as a time of extraordinary opportunities for evangelical institutions:

1. There is no over-supply of great preachers; our places
(continued on page 831)

Gospel Herald

December 7, 1982



A tale of two houses

by Lauren King

All day the weather showed its teeth: gusting, increasingly strong wind; whirling "dust devils" across the wadi floor; the sun a disk in a copper sky; oppressive heat. Now a line of heavy clouds climbing toward the zenith. Now, too, the first far lightning and distant rumbling. Birds twittered; the animals lowed and bleated plaintively. Ebenijah, from the door of his house, studied the sky anxiously.

The clouds were tumbling rapidly closer, the lightning increasing, the thunder quick claps almost on the heels of the flashes. Never in all his life had Ebenijah seen such a storm, nor heard of one either. He had seen small showers or gentle rains, and had built an elaborate irrigation system to catch and hold the little water which fell. He glanced down across the wadi to Elibaal's house, that great sprawling structure down on the

Some biblical interpretations are like a house built on sand. When adversity comes, they will fall.

sandy floor, and he could see Elibaal also surveying the sky. He even waved jauntily up at Ebenijah.

Now the first spurts of dust under great drops of rain. The wind was howling, the lightning and thunder coming together, earsplitting cracks crowding blinding flashes. Sheets of rain swept upon and over and past the houses.

One hour, two, three the storm raged. Then, in the distance, above the noise of the storm, a new, steady rumbling forced itself upon the ear. A great wall of water was rolling over and over down the wadi floor out of the bare hills above. This was a flash flood roaring out of all the branch wadis—all of them barren of vegetation, and mere rock and sand—and into that main wadi where the two houses stood. And here it came, tawny and tossing like the mane of a charging lion, sweeping aside the painfully built irrigation levees and ditches, uprooting orchards, and churning everything together into a juggernaut of sand and rocks and debris and water.

And then it struck with the force of a great hammer. Ebenijah's house shuddered under the blow. He lifted his eyes in silent prayer, and waited. But it held, that house, built as it was on a spur of rock at the side of the wadi. A bit strange in shape from following so carefully the lines of the rock, as Elibaal had often laughingly pointed out. His own house, now, down on the sand of the wadi floor, spread out freely and spaciouly—a thing of beauty, symmetrical and lordly. But it held in the storm, that queerly shaped house up on the rock.

Down on the wadi floor, though, the great wall of water, racing fiercely around the corners of Elibaal's house, ate rapidly away at the sand—down, down to the footing. And below. In a moment a crack snaked up the wall, and widened, and became a gaping hole as the sand foundation swirled away in the water. A corner collapsed into the raging torrent, and the mansion lay open to the flood. There were screams and shouts. The great wall swept on, tossing its mane, and only the water's sound could be heard. The great mansion and everything with it had vanished.

This is what Jesus wished his listeners to imagine as he told the parable of the two houses, the one at the end of the Sermon on the Mount: "The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. But . . . [the] house on sand . . . fell with a great crash" (NIV).

Two kinds of life. The two houses, he explained, represented two kinds of life, one built upon the rock of his teaching, the other built upon the sand of anything other than his teaching. The storm he did not explain, but its symbolism is obvious: some test of strength of a life, perhaps something here and now—some long, fierce temptation; some crisis—but more likely that great test at the end of life, the facing God in judgment. He was saying that a life built upon any basis but his teaching would fail in the test.

Lauren King taught formerly at Malone College, Canton, Ohio. He is a member of the Society of Friends.

Now all this sounds simple and clear enough, and familiar, too. We think, "Yes, yes," to it and pass on. But it might be profitable to think about that parable a bit more, especially the sand.

First, *we* are those men. Day by day, choice by choice we are building our life-house on some sort of foundation, according to some set of principles, however foggy and even unrealized. The story is about us. "Thou art the man" once startled a complacent listener. We *are* building. Living is building.

Second, *we* will meet that storm, and our building will be tested. Perhaps by some enticement to shade our commitment a bit. But this kind of thing tends to go on, till a whole wing of life is built upon sand. And then will come that testing storm, and disaster. Or, perhaps the test will be a sudden fierce crisis that threatens to crush us and our devotion to Christ's demands. Will our house stand in that storm? But certainly there will come the time when all secrets are revealed, all building tested and inspected stone by stone. Yes, we are those two men, and the storm is coming, inescapably.

And now the foundations. Jesus spoke of but two kinds, but it is likely that most Christians are building on both, in varying proportion. Through negligence, or complacency, or reservation we arch our structure perilously over sand from point to point of rock. Of course as we mature, we dig out some of that sand and find bedrock. But whatever the mixture, there are but two kinds of foundation: the rock of Jesus' teaching and the sand of all else.

Since we may have given the sand less thought, it might be profitable to consider it. Sand comes in many varieties, and so do the false foundations that tempt us Christians. One, almost unbelievably, is the Bible itself. Or, rather, our interpretations of it. The man declares, "The churches have their notions. But here is what the Bible says." Then he proceeds to give *his* interpretation. Not the Bible actually, not Jesus' teachings. For there can be no naked Bible; always there is our understanding of the Bible. As human beings we cannot escape that. And being human, we can be mistaken. Building upon that misinterpretation, we build upon sand, like the woman who took the statement "All things are yours" as foundation for a life of petty theft.

This snatching of verse or even a piece of a verse out of its context and insisting upon some—perhaps a literal—understanding of the fragment is a common variety of sandy foundation. Church history is full of sects built upon such foundation, and always with the stout proclamation, "The Holy Spirit showed me" or perhaps "This is how I like to think of it." But

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**It is easy to build upon sand; there is so much of it.
Our own inclinations urge it upon us.**

what we would like to think may be sand. We must use every possible means and tool, along with the understandings of others, to discern together under the Spirit's illumination what is sand and what is rock.

Some take it secondhand. Another sandy foundation may be Bible teachers and preachers: "Dr. X says thus and so. Rev. John D says this." Many a sect has been built upon the interpretations of attractive and impressive teachers—Mormonism, Christian Science, Jehovah's Witnesses. Many Christians, unlike the Bereans who tested even the words of Paul himself, are willing to take Jesus' teaching secondhand. They forget that even great Bible teachers are human, and hence subject to error. Thus they build upon a sort of secondhand foundation of sand.

Now to turn to even more dangerous sands. Our "feelings," how close they are, how precious, how seemingly trustworthy. To follow them is to be true to our very selves: "I don't care what you say. I just feel it's all right to . . ." whatever the speaker has in mind. But these feelings can rise from all kinds of sources, even a badly digesting waffle. But they are not Jesus' teachings. To follow them is to build upon sand. Shifting sand at that, for feelings change.

Much like the previous sand is the kind that goes, "Well, my friends do it, and they feel it's all right. So I think it's all right for me." But friends, however pious, are not Jesus. Their feelings are not his teachings. Often these feelings or convictions are not based upon a careful study of Jesus' teachings, and we are tempted to depend simply on others' feelings instead of our own. Or, likely, upon our own also, for we are prone to seek advice that will approve what we want to do. But all this is a dangerous variety of sandy foundation, shifty too and secondhand.


Another variety: "But this is 1982. Times have changed. We don't think like that anymore. Everybody is doing it now (or, nobody is). You don't want to be old-fashioned, do you?" And that "old-fashioned" is supposed to be the death blow to any

conviction, even if it is clearly and soundly based upon Jesus' words. It is *old-fashioned*. What can possibly be worse? Well, if Jesus is to be trusted, it will be far, far worse to follow "everybody" and turn our backs on his teaching. How can "everybody," the world sinful and fallen, possibly be a safe foundation for a life that is to meet the testing storm of God's judgment?

Now into true quicksand: our wants, our "needs," our rights, our self-fulfillment. Now we are ready to disregard Jesus' teaching, great Bible teachers, our reason (for these are beyond reason, though of course rationalized), friends. "I want, I must have, I can't do without": nothing stands against this cry. But here the ground trembles beneath our feet. No stability here: "I want this" changes to "I want that." And none of it is the solid rock of Jesus' teaching, nor likely to be. For his teachings are not likely to fit with our shifting desires and passions. Rather, they stand in judgment over all thoughts, against all desires that rise in rebellion against his lordship.

I don't care. Finally, we may say in open rebellion (the previous kinds are usually not chosen in conscious rebellion; they are justified in some way, even by quoting Scripture): "I don't care what the Bible says. It just doesn't apply to my case." And thus we are freed from building upon Jesus' teachings. Freed? Ah, yes, and built upon sand—and waiting the storm. A professing Christian would hardly take such an attitude? It has been done: "I don't care. He/she hurt me terribly, and I'll never forget it." This is bottomless quicksand; whole lives have been lost here and never found.

More and different kinds of sand could be cited—whole philosophies and religions—but these are the kinds of sand that prove tempting to ordinary Christians. It is easy to build upon sand; there is so much of it. We can find it everywhere. Our own inclinations urge it upon us. Our friends and acquaintances perhaps. Certainly the world. Besides, to build upon the rock is costly; it demands search, study, reflection, illumination of the Spirit sought—and accepted.

It is costly in self-sacrifice, in taking the cross daily, maybe in pain. It means demanding, unmixed, lifelong devotion. Patiently we shall have to mortar up stone after stone of choice and act until at last the life is built. Then, let the storm come, the flood toss its angry mane. Our house will not fall. For it is built upon the rock. 

Conceived in the wind

What came was cold,
a gruff gust rushing
forth from the North Hills
that knocked the roses flat
and tripped me quivering
like a crying child.

Unknown wind comes as it will,
goes as it goes,
and I know without knowing.

What I know is what I find
when I have found my place
again, and the place has changed.
The small flame now burning
lights the curtained maze
of richly faded rooms;
I reach to the flame
and am sealed by the searing tongue,
to be made in the mind of the wind.
—by Barbara Esch Shisler

Many institutions have left their former Christian moorings. Here are some suggested mooring lines given on the 60th anniversary of Maple Lawn Homes.

Keeping a Christian institution Christian

by Clifford E. King

Today we are celebrating the 60th anniversary of Maple Lawn Homes. One of the central threads of concern in the beginning of this place was the desire to minister to older persons "in the name of Christ" in the spirit of the story of the Good Samaritan. So an institution was born with high Christian ideals, principles, and character with the hope that it would remain that way.

But the American scene is cluttered with all kinds of institutions which started with a similar Christian motivation for service. In the educational realm such great American universities as Harvard and Princeton began with highly motivated Christians wanting a *Christian* educational institution. Many large hospitals throughout the country were similarly founded.

So the problem for Christians isn't how to start an institution, whether it be a school, a hospital, or a retirement complex, difficult as that may be. Rather, the real problem is, once an institution or organization is started, "How do you keep it tuned to Christian values, Christian motivation, and Christian service?" How do we retain the command of Christ to "go and do thou likewise!" as he told the lawyer in the story of the Good Samaritan, without taking on the attitudes of the priest and the Levite over a period of years. In short, how do we help our Christian institutions, such as hospitals, church schools, or any other Christian organization to continue to be Christian? The following are proposed as aids to this.

1. **There should be a special program to help those without funds.** We cannot—we dare not—turn our backs on people—on any person just because they have run out of funds. The story of the Good Samaritan tells us this. Compassion for people in need characterizes a sincere Christian. The reasons why people are in need is not the question. The real question is "Am I going to help?" Remember the final judgment in which Jesus says, "For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me." When did this happen? "As you did it to one of the least of these my brethren, you did it to me." A sensitivity to people in need is the criteria, regardless of the reasons.

Most of our church institutions do in fact make special efforts to help those who have no funds. Ultimately it means coming back to our supporters for help. It should not be otherwise. Peter says it in another way. He calls compassion "love" and he says love covers a multitude of sins. (1 Pet. 4:8). One man said, "It is astonishing how little one feels poverty when one loves"

and "It is one of the most beautiful compensations of this life that no man can sincerely help another without helping himself."

2. **Emphasize spiritual and religious programs for the residents, students, patients, employees, and the community.** Jesus himself said, "And I, if I be lifted up from the earth, will draw all men unto me." The surrounding community should know without any question that Jesus is honored in any Christian institution. One of the most complimentary things I have heard about Maple Lawn in the community is the awareness that it is a Christian institution. It has been developed by spiritual and religious programs for the residents, the employees, and the community.

I would like to mention three specific ways to build spiritual and religious programming.

(1) *It is helpful to have an active chaplaincy program that takes the leadership, but that cooperates with all faiths.* When an organization is small this kind of spiritual leadership can come from the chief executive officer. But as an organization grows that spiritual leadership task becomes increasingly more difficult although he should strongly support a spiritual ministry. We have learned this in our church schools. It hasn't been too many years ago when we expected the college president to be an ordained minister. Being a native Kansan and having attended Hesston, I can well remember when Tilman Smith became the first president of Hesston College who was a *layman*. All of our colleges now have a chaplaincy office to help those organizations realize a spiritual ministry to all faiths.

(2) *There should be staff training in religious matters.* How can one maintain a Christian institution unless the staff are given some religious training themselves? For instance, how can a hospital or a nursing home expect to deal with the spiritual needs of patients—unless that staff person has a firm belief in immortality and in Christ's resurrection from the dead as Paul so eloquently describes in 1 Corinthians 15? It is not enough to be highly skilled medically—important as that may be. We need to pay attention to giving staff skills to deal with the spiritual needs of persons. Nothing is appreciated more by people of all ages than to feel that the *total* institution, not just a few, is ministering to their spiritual needs.

(3) *There should be an annual evaluation of the operations of the institution in the light of Christ's teachings.* This evaluation should be done systematically both by persons within and without the organization. One of the terms we hear often used today is a direct result of our computer technology—*feedback*. We need feedback from the churches, and the community—from those who love and are concerned about the organization,

Clifford E. King is executive director of Maple Lawn Homes, Eureka, Ill.

as well as those within: the staff, the residents, students, or whatever. Is Jesus being lifted up?

3. Make our Christian values explicit. What are the values upon which an institution's services are based? In recent years the religious hospitals, schools, and long-term care facilities have been challenged by the secular emphasis on social goals. While these social goals, under government prodding, have provided us with better hospitals and nursing homes, there has been a decrease in the religious aspect of the hospital and nursing home and its original commitment to Christian values. Rules and regulations have emphasized certain secular values.

This is the time for a Christian institution to make its Christian values more explicit and to create a consciousness in the community that this institution, for instance, believes in treating all persons on an equal basis, that it recognizes each person as being created in the image of God and therefore lovable—and one who is a brother or sister in Christ. In the story of the Good Samaritan, making a Christian value *explicit* meant doing something concrete like caring for the one robbed—of dressing up the wounds and taking him to shelter.


We saw this early in Maple Lawn's history when an old people's home burned down near Orrville, Ohio, and the people of this community accepted the challenge to provide a place for the eight residents who needed care. A large crowd gathered at the train depot to welcome them on July 12, 1922. None regretted the work which had been undertaken. That is *being explicit about what you believe*. Until our belief is put into action it is sounding brass and a tinkling cymbal.

We are a people who have a reverence for life. We don't allow inefficiencies or incompetence to run rampant in the name of Jesus Christ. As responsible church people we should have a concern about the distribution of health care or education. Is it equitable? Is it as inexpensive as it possibly could be and is it compassionate? Even in this era of change the head of the organization has the right to expect employees to be sym-

pathetic to the religious aspect of the institution. How can one keep a Christian institution Christian if that institution's staff do not have a vital faith in Jesus? That is the very essence of what the organization is all about.

Prospective employees, when they are interviewed, should know what the head of the organization expects as it concerns Christian values. The time to test that expectation is *before* a person is hired into the organization. It is difficult to imagine a Christian college, for instance, adding an agnostic to the faculty if they want to perpetuate Christian values and beliefs. That is inviting trouble.

Finally, a word should be said about the chief executive officer. In any institution—a college, a hospital, a retirement complex, or any other—the chief executive officer is to implement the philosophy and policies of the governing board. Therefore, he wants to determine what the board's philosophy and policies are with respect to carrying out a Christian program. What visibility do they want concerning Christian values and beliefs? He should furnish spiritual leadership and support the Christian values of the supporting churches. People look to him for leadership, just as a local congregation looks to a pastor for leadership. The apostle Paul recognized this basic point and expected the early leaders of the church to be explicit in their faith. In Titus 1, Paul said the leader should "hold fast the faithful word as he has been taught that he may be able by sound doctrine both to exhort and to refute those who oppose it."

Coming back to the story of the Good Samaritan, when Jesus finished telling the story, he made his point by asking a question and then by answering it. Which of the three individuals who encountered a stricken man showed himself to be a neighbor? We have heard the response many times, "He who showed mercy." Jesus said, "Go and do likewise." In other words, you go and show mercy to people in need and don't get hung up on asking questions as to why they are in need. That is making our Christian values explicit. 

Hear, hear!

Why the silence?

In the last few months the reality of the Israeli-Lebanon war has opened my eyes to the plight of the Palestinians. In addition to the awareness via the media the tragedy of the conflict has personally affected a family in our congregation—a relative in Lebanon lost his life.

As I shared with the family regarding the situation in the Middle East I dug into resources related to the history of this war-torn area of the world. It is amazing how little I know as an American about these atrocities across racial/ethnic lines. I am only beginning to learn. It is also becoming apparent that we are not able to totally understand the feelings and culture of other Palestinians or the Jews; we only understand as "outsiders" of their respective cultures and family ties.

Through this learning experience I have been amazed how quiet the church has been (although it is heartening to see the response of Mennonite Central Committee to the Beirut victims). Perhaps part of the silence is theological. We as Mennonites have been influenced by dispensationalism which states

the priority of the nation of Israel. Radical forms of this, such as the preaching of Jerry Falwell and Pat Robertson, indicate that America must support Israel. A lack of compassion for the Arab world is implicit. It is not my purpose to decipher our eschatology necessarily; however, it appears obvious that the biblical record points to love for all nations and peoples—not merely to selective peoples.

I'm wrestling with that question and the answers are not simple. While the answers are not easy and solutions most ambiguous I am aware of one thing: God is repulsed by the injustices present in the Middle East. The dependence upon Middle East oil in the West has had countries jockeying for position so as to find the most valuable support from prolific oil-producing nations. The present crisis in the Middle East may cause us as Christians to reexamine the lifestyle dilemmas. Are we willing to speak out for peace and justice in the midst of our grabbing for oil?

While risking the obvious that I might appear "anti-Semitic," I have been prodded by the tremendous oppression and injustice inflicted upon the Palestinians. I am pained to see

a people seemingly without hope. We can be sources of hope and reconciliation to both the Palestinians and Jews. Would it not be beautiful to hear the words of the ancient prophets ring with reality in our present day!—Phil Ebersole, Toledo, Ohio.

How do you say thanks in the midst of need?

At a meeting recently, I reported that contributions to Mennonite Board of Missions have increased 5 percent from a year ago. The news was met with many favorable responses. But I had just come from a budget planning session where we discussed cutbacks in program and staff to balance the budget for 1983—a budget that will not handle the many new needs and opportunities. My feelings began getting all mixed up.

First, I want to thank the Mennonite Church for giving support to missions. Contributions this year to MBM are up 2.8 percent from congregations and up 13 percent from individuals, for an average increase of 5.5 percent. This year we Mennonites will place about \$4 million with our churchwide mission board (MBM), plus many more thousands of dollars with mission efforts undertaken by conferences and congregations. We have, as a church, a lot to celebrate and be thankful for. But we are slipping.

As I began planning the budget for 1983, I was aware that this year's budgeting process would be painful for the board of directors, staff, and the thousands of people around the world who are affected by MBM's budget. We will have to keep our increase in the 3-5 percent range.

I was aware that general inflation will be running 6 to 7 percent. Transportation costs are increasing at the rate of 15 percent and insurance costs are up 10-12 percent. These cost increases are out of the control of MBM and have cut heavily into dollars that were once used at the cutting edge of mission. But we *will* have a balanced budget for 1983.

This year we will receive about 85 percent of the average giving guide that Mennonite Church General Board set for MBM. Recently I asked Wilbert Shenk and Rick Stiffney what we could undertake if we had the additional 15 percent—about \$1.5 million. Wilbert, who is responsible for Overseas Ministries, said:

"We could send four more missionaries to Tokyo, Japan, for church planting. I have said repeatedly that we need to think of the Tokyo challenge in much the same terms as we approached Hokkaido in 1950 when we assumed it took 20 people to get the effort launched and a viable church founded.

"We could send ten more church planters to Brazil. The country is so vast and the churches scattered over such long distances that the clusters of small churches in the four regions are still not viable. Looking ahead 20-25 years, Brazil Mennonite Church needs to think in terms of doubling its membership."

Rick, who is responsible for Home Ministries, said:

"We could send more Voluntary Service workers to communities where Mennonite congregations are trying to meet human needs. Social service agencies are able to do less and less because of cutbacks in funds.

"We could produce *Choice IX*—radio spots which offer a penetrating word of witness in the secular marketplace. We could also do more to help pastors use radio and television for outreach in their communities."

Needs, opportunities, and vision will always exceed the resources available. Some may ask, in light of the present eco-

nomic situation, how dare we lay these additional needs before the church.

Mennonite Church General Secretary Ivan Kauffmann shared recently in *Gospel Herald* that Mennonites give about 5 percent of their income to the Mennonite Church through offering plates in their congregations. I am convinced we can do even better than that.

Can each of us as members of the Mennonite Church increase our giving from 5 percent to 7 percent—or even 10 percent—for the work of our agencies, conferences, and congregations? Are we ready to give out of commitment instead of out of abundance?—John Sauder, Mennonite Board of Missions, Elkhart, Ind.

An outrageous proposal

Faced with the continual reminders, and sometimes hysteria, from otherwise rational people that we are about to be blown up by either accidental or intentional nuclear war, or, that we and the whole world are about to be swallowed up by the Red Hordes of atheistic communists, we are only able to make loud statements about the rightness and wrongness of each position and our unwillingness to be a part of the machinery that is driving us to these ends.

I fear that these statements of total disarmament, or total armament, ring very empty and false when made from the protection, unwitting as it might be, of the armed camp we live in. And I fear that the strength of our "peace position" seems to depend upon the relative chances of it being us who will die in the next conflict, since it was this realization that awoke most of us to the dangers of nuclear war. If not, where was our fervor when it was only the Germans and Russians who were going to die in a "limited" European nuclear war? It is because of this hollowness of our protest that I make the following outrageous proposal.

I propose that if we really believe that we are willing to live without the protection of the military forces, or that the communists are our enemies, and godless, then the most concrete way to follow Jesus in light of either position is to go and live among the enemy as servants and neighbors. If our claim is that the communists are godless and atheist, how can we berate them for not knowing God when we are unwilling to go among them to bring the good news?

Ah, you say, but we'll never be allowed behind the Iron Curtain. Tell that to the thousands of Americans who have retired in Poland. Maybe there, but the Russians will never allow us into their own homeland, you reply. For how many of us is the Soviet Union our homeland, at least secondhand, and show me your letter of refusal from the Russian office of immigration. Of all Christians on earth, Mennonites have the best chance of establishing missions in the Soviet Union because of our history.

Perhaps it is time to reverse the migrations of the past, with the best interest of our enemies, instead of ourselves, in the front this time. Perhaps it is time to begin doing something concrete about what we are so fond of talking about: making disciples, being neighbors, and loving enemies. Consider this. If the U.S. government refuses to allow us to emigrate, they put the lie to our "free society." If the Russians refuse to allow us to immigrate, they put the lie to their open society. If we refuse to go because of the danger, then we put the lie to our theology of peace and suffering servanthood.—Lynn A. Miller, Elkhart, Ind.

Wake up in wonderment

Part 2 of an Advent series

by Del Glick

The snooze button on my alarm clock should never have been invented! Invariably, several 10-minute sleep segments are guiltily enjoyed before the alarm is finally shut off. Its first ring wakes me, but only with partial success as I know grace moments of snooze will follow.

But no more 10-minute periods of rest are possible . . . Advent is here. Wake up! Advent reminds us to wait, to prepare for the Christ child. So we wait in expectation. In wonderment. With alertness. And anticipation.

But the waiting cannot go on forever. Wake up, the prophecies are being fulfilled. The kingdom of heaven is here. The Lord is at hand. Jesus Christ has come. Advent is not a time for spiritual slumber. Or snooze alarms. It is the season of divine invasion. Wake up!

In John 1:19-28, we discover John the Baptist with religious leaders asking him if he was the Christ, or Elijah, or the prophet. "No," insisted John, I am only "the voice of one crying in the wilderness" preparing the way of the Lord.

In verse 25, John is asked why he is baptizing if he claims not to be any of these persons. John baffles his listeners with this response (v. 26): "Among you stands one whom you do not know." Wake up Jews, priests, Levites, and Pharisees. Wake up, Christ has come and he stands among you!

The shepherds in the Christmas story provide another vignette of alertness. In the black of night, these shepherders were abiding in the field *watching* their flocks. It is impossible to determine by the text if the shepherds themselves were expecting something unusual and exciting like this to happen. But the fact remains: they were awake and that made all the difference in their experience of Advent.

"Among you stands one whom you do not know" certainly would not describe these lowly caretakers of sheep.

The poet Wayne Saffen puts it this way:

A Son He gives.
In flesh He gives.
Spirit He gives.
Salvation He gives.

While men sleep on,
While the earth turns,
While only watchers wake,
And only wakers watch.*

The imagery of waking up and alertness continues with post-Advent Scriptures. For example, in Luke 12:35-40, Jesus gives a series of warnings to the disciples to be on the alert for the coming of the Son of man. They are to keep their long robes tucked up into their leather belts in readiness for immediate and energetic action. Like loyal servants keeping an all-night vigil they must be sure that the decisive moment does not catch them napping or take them unawares.

In Romans 13:11-14, Paul encourages his listeners to "wake from sleep. For salvation is nearer to us now than when we first believed . . . the day is at hand." Christ was born. He grew up as a child into a mature adult. After dying a cruel death on the cross, Christ came back to life again, left his disciples here on earth, but promised he would return. Now after 30 years of waiting, the early church was getting restless, for they, like Paul, apparently believed that Christ's return was imminent. Paul's plea, resembling that of Jesus three decades earlier, was to "wake up" and be alert.

Advent is about the first coming, the birth of Jesus. It was an event that was prophesied in the Old Testament and the religious leaders thought they had figured out how it was to happen. But God "threw them a curve" for "among them stood one whom they did not know" or recognize. The predicted Immanuel came as a baby, not an instant Messiah or King. Christ took time to grow up. And even then, their hopes were dashed when they saw Jesus riding into Jerusalem on a donkey. And then he died.

Advent is also about Christ's final return. And many persons today seem to be making the very same mistake that took place several thousand years earlier. Numerous Christians think they have it all figured out with their charts and books about the how and when of Christ's return. But Christ's final Advent, like the first, will be far different than anyone expected or predicted. Our foolish predictions, unfounded speculations, and endless arguments pale when we remember that Christ encouraged us only to watch and be prepared.

Even the phrase, "second coming," can be an unfortunate and misleading term. Christ keeps coming at any moment between the two Advents. He comes the 3rd time, the 5th, and the 105th. The believer knows Christ as one who is constantly standing in our midst, who is always at hand seeking to come into everything. After all, Christ enters into situations when we least expect him. Jesus comes in not only at the end of the world to complete history, but he comes into the ordinary situations of ongoing life.

Advent thus guards us against the danger of separating the first and second coming so completely that in-between we fail to see Christ. Advent does not allow us to prepare for one without keeping in mind all of his other comings! It is pious humbug to say that we are watching for Christ's final return, if when Christ comes in everyday life we are unable to recognize him.

The words of John continue to haunt us 20 centuries later: "among you stands one whom you do not know."

Advent is the time to wait. Advent is the time to wake up.

Wake up, lest the Messiah passes us by unnoticed.

Wake up, lest one stands among us whom we do not recognize.



Del Glick is copastor of the Waterford Mennonite Church, Goshen, Indiana

*Wayne Saffen, "While Men Sleep." From *The First Season*. Philadelphia: Fortress Press, 1973. Used by permission.

Self-sustaining projects promoted in Zaire—a story of service and hope

Just like the proverbial carrot dangling before the donkey, great promise and spectacular possibilities urge on relief and development workers in vast, beautiful Zaire. Kikwit is no exception—rolling green hills, a scenic river, and paved roads leading to the capital city of Kinshasa can trick a person into believing the path to successful projects might be strewn with roses.

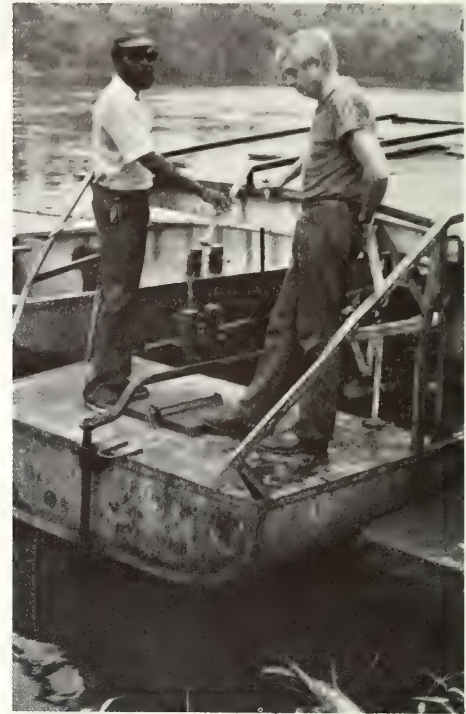
Dale and Lucille Hochstetler, sponsored by Mennonite Central Committee and U.S./Canada Mennonite Economic Development Associates (MEDA), seem to have found more thorns than roses during the first part of their pilgrimage in Zaire. A successful agribusiness couple from Hesston, Kan., the frustration for "things that should work but don't" has proven to be one of the most tedious. Thievery, graft, selfishness, and plain neglect are the most frequent causes of breakdown. Dale hopes that at least the mentality in some of their projects will change.

One area Dale especially hopes to revitalize is loan repayment. Past records show a meager 4 percent repayment rate. When the local office makes a loan to help someone start a small business, current mentality translates the word "loan" to mean "free money from rich Americans." MEDA funds will soon cease if repayment does not dramatically increase. Ideally, when a person receives a loan, he is supposed to return some of the first profits to the office which will then enable the next hopeful

entrepreneur to receive a loan. Instead, the taste of success causes the person to expand his efforts. It is an understandable dilemma, especially when extended family members appear from everywhere to reap the benefits of the new project. Dale is trying to design repayment incentives and penalties for defaulting. This type of project has worked in other localities but seemed to get off on the wrong foot here, Dale noted.

A good example of a hard worker who has multiplied MEDA's investment in him is Tschulume. A delightful person, Tschulume spends his days working as a "househelper" and cook for several missionary households. But on his own time, mostly the pre-dawn hours, Tschulume and his wife bake over a hundred loaves of bread nearly every day. The wood-fueled cement-cast stove they use was built years before by Ernest Dyck as a MEDA project. The slightly built man touches the stove fondly, almost reverently, as he explains how he buys the flour and carries the heavy sacks via footpath to his home. Then he and his wife mix up and knead the dough, shaping 24 loaves at a time to bake in the oven. They have some regular customers, but also sell bread along the streets. Tschulume is known as a clean, honest man and his bread sells easily.

People like Tschulume are the people who kindle sparks of hope on days when Dale and his co-workers have been pressed to their limits.—Gretchen Hostetter Maust



Canadian Mennos take hard look at nuclear questions

There are Mennonites working in the Canadian nuclear industry and there are Mennonites in Canada who strongly condemn nuclear power and nuclear weapons alike. In late October, Mennonite Central Committee (Canada) called a conference here to give all these people a chance to talk to each other.

Many came expecting a clash between "pro" and "anti" nuclear views, but it did not materialize. Instead, the 75 participants at the "Mennonite Voices on Nuclear Energy" conference kept the discussion frank but polite and concentrated on understanding each other.

The Oct. 29-31 weekend event was held in Ontario because that province has a large nuclear industry in place (supplying over 30 percent of its electricity). The goal was to get all Mennonite views out in the open. About one-half of the 15 speakers were Mennonites directly involved in the nuclear industry or related research. Several admitted they had come expecting a rough time from fellow Mennonites whom they thought would not approve of their vocational choices.

Ray Hamm, director of the sponsoring peace and social concerns committee, took some of the sting out of discussions by explaining that the gathering was to be a "working conference." No final decisions were expected.

Above right: Dale Hochstetler conversing with a friend on a barge. Below, members of a co-op pose after a board meeting.



church news

"We also hope we can avoid the usual polarization on this subject."

As the conference unfolded, the problem of polarization took care of itself as the sheer complexity of the issue unraveled. "Friends continually ask if we are for or against nuclear power," commented nuclear physicist Willie Falk from the University of Manitoba. "The apparent simplicity of the choice mobilizes us (as scientists) ... the question of nuclear power is too complex to be addressed in black and white terms."

At the same time the church cannot be silent about it, concluded Winnipeg theologian David Schroeder. "There is being put into place a whole infrastructure of nuclear energy that will not go away. To put in place a system that is not totally safe is immoral." Willie Falk later gave a talk on how scientists assess risk and concluded that no energy system is totally safe. All entail certain measurable and undetermined risks. His approach upset several respondents who rejected decision-making based on statistics that flow from mathematical calculations.

The requirement to squeeze large, complex topics into a 20-minute time slot was a frustration for many of the speakers and some succeeded better than others. Nonscientists in attendance sometimes felt swamped with technical information while the scientists

present felt hampered by what they saw as a simplification of the issues that require a lot of background to understand.

"Let's face it," commented Erwin Hiebert, a physicist and science historian from Harvard University. "You can't make moral decisions in some of these areas without hard intellectual work in understanding some of the technical aspects."

Other speakers included Abe Petkau from the Whiteshell nuclear laboratories in Pinawa, Man.; Peter Janzen, a nuclear researcher from Chalk River, Ont.; and Dick Dueck, an engineer from the Pickering nuclear power facility near Toronto.

Petkau reported on his pioneering research into the effects of low level radiation. Peter Janzen explained the Canadian approach to reactor waste management in underground caverns. It offered the view that most scientists feel it is an "acceptably safe" way to go. Now it only requires a political decision to implement it. Dueck sketched in the safety systems in place at Ontario nuclear plants.

Another speaker, Ken Dick, of York University, Toronto, pointed out that radiation leaking from huge piles of uranium mine tailings in Ontario and Saskatchewan is a far greater problem than the management of reactor wastes.

Speaking strongly against nuclear power

were Len Sawatsky, of Winnipeg, who outlined the social effects of a nuclear technocracy; environmental activist, Ralph Torrie, who argued that nuclear power is economically unacceptable; and Cal Redekop, a sociologist at Conrad Grebel College where the sessions were held. Redekop claimed that conservation and alternative energy possibilities made "the nuclear debacle" unnecessary.

Ernie Regehr, director of Project Ploughshares in Waterloo, argued that while nuclear power plants do not lead directly to nuclear weapons, the spread of nuclear power means the scattering of "nuclear building blocks" into a tense world environment where many are anxious to use them for military purposes. His statements ran counter to the views of many scientists present; they argued that nuclear power, nuclear weapons, pure research in physics, and medical applications are all separate subjects that require different approaches that are not necessarily linked.

There was an informal consensus on two points. First, all agreed that conservation of energy is a crucial mandate for North American society. Second, there was a united condemnation of the proliferation of nuclear weapons.—Allan J. Siebert, for Meetinghouse

Socialist and Third World countries preoccupy Peace Section

An inner-city setting influenced the tone of Mennonite Central Committee Peace Section Annual Meeting in Chicago on Nov. 5 and 6.

Paint peeling from old buildings, multistory public housing buildings, and abandoned factories gave witness to the fact that a "third world" exists in the middle of large U.S. cities.

LeRoy Friesen, professor at Associated Mennonite Biblical Seminaries in Elkhart, Ind., opened the meeting with a devotional emphasizing the hope of the kingdom of God.

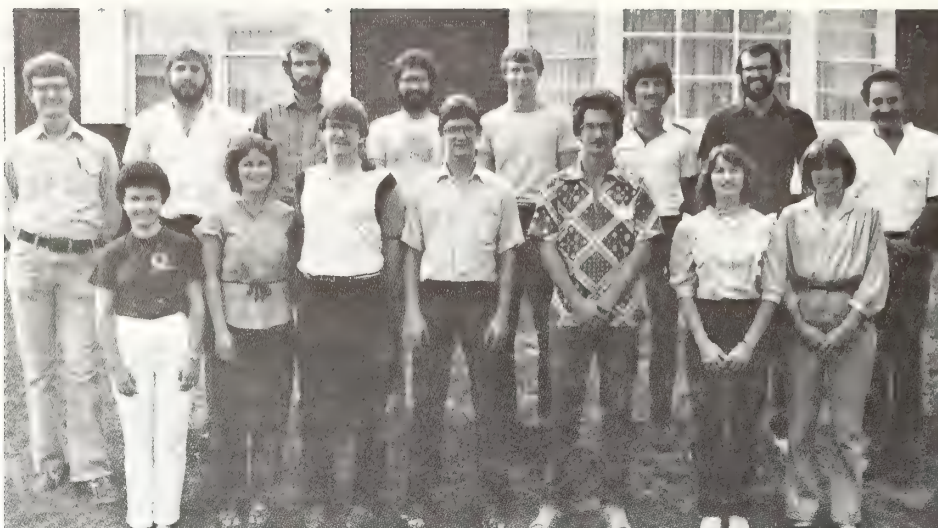
In his annual report, Urbane Peachey, executive secretary, highlighted the importance of international peace efforts in the current climate of tragedy. Throughout the meeting the section struggled with the implications of the gospel for North Americans involved in overseas crisis ministries. In what way is it appropriate to address the social order and what is the message?

In order to provide a basis for discussion, Peachey presented a paper that dealt with Mennonite views of social change. Member Edward Stoltzfus noted that there has been a shift in the Mennonite world experience from a nonresistance limited to not retaliating and not participating in war to "a discovery of root causes of human need coming out of social structures—oppressive systemic structures that keep people in continuous poverty and sub-living conditions." Stoltzfus understands this shift as "a return to Anabaptism and the biblical vision."

(continued on next page)



First row (l-r): Ralph Torrie, environmental activist; Ray Hamm, director of MCC (Canada) peace and social concerns committee; Dick Dueck, engineer at Pickering Nuclear Generating Station, Toronto; Cal Redekop, sociologist, Waterloo, Ont. Second row: Peter Janzen, physicist, Chalk River, Ont.; Erwin Hiebert, science historian and physicist, Boston; Len Sawatsky, energy researcher, Winnipeg; Abe Petkau, medical researcher, Pinawa, Manitoba; Bill Janzen, director of the MCC Ottawa Office; Ernie Hildebrand, Swift Current (Sask.) Bible Institute; David Schroeder, theologian from Canadian Mennonite Bible College, Winnipeg. Third row: Willie Falk, experimental physics, University of Manitoba, Winnipeg; Ken Dick, York University, Toronto; Paul Paetkau, biologist, Edmonton.



Thirty-one overseas and twenty-six North American Mennonite Central Committee workers were oriented from Sept. 7 to 17 at MCC headquarters here. Three of the orientees are serving under SALT (Serve and Learn Together) International Program, a short-term program for young people ages 18 to 22. Row 1: Mildred Freeman, Wallenstein, Ont., to Zaire; Shirley and Fred Redekop, Niagara-on-the-Lake, Ont., to Thailand; Neil Miller, Goshen, Ind., to Haiti; Luke Hurst, Harrisonburg, Va., to Honduras; Connie Zehr, Shakespeare, Ont., to MCC, Akron, Pa.; and Gail Neuschwander, Sunnyvale, Calif., to Washington, D.C. Row 2: John Lapp, Goshen, Ind., to Washington, D.C.; Jon Nofziger, Archbold, Ohio, to Haiti; Keith Moyer, New Dundee, Ont., to Winnipeg, Man.; Larry Good, Souderton, Pa., to Whitesburg, Ky.; Tim Martin, Bowmansville, Pa., to Warburg, Alta.; Roy Hange, Sellersville, Pa., to Egypt; and Carlos Neuschwander, Sunnyvale, Calif., to Washington, D.C.

Socialist and Third World countries (continued from page 841)

The section expressed concern over the difficulty of dealing with the differing understandings of peace that exist within the Mennonite and Brethren in Christ churches. The question was raised whether the section should initiate theological discussions for church leaders, in order to familiarize leaders with issues confronted by Christians who live in crisis situations.

A report by Evelyn Rudy, a Peace Section intern at the Quaker office at the United Nations, pointed to the pessimism that presently pervades the U.N. She felt that this pessimism is partly based on the failure of the special session on disarmament to make progress.

Rudy reported that in this environment she sees a larger role for nongovernmental organizations and the importance that they can play in U.N. opinion and action. Rudy emphasized the importance of the U.N. since "it is the only body where the voice of the Third World is heard."

Witold Benedyktowicz, visiting professor from the Christian Theological Academy in Poland, addressed the group. He emphasized the need for practical cooperation between Christians and Marxists in Eastern Europe. The results of officially sponsored dialogues are often limited, but can provide a basis for interpersonal discussions between Marxists and Christians.

Jim Dekker, Reformed Church missionary from Guatemala, talked about his recent experiences in Guatemala. He warned against U.S. religious support of the Rios Montt regime which, according to reports in the *New York Times*, has continued wide-scale massacres of Indians and severe abuse of human rights.

Hershey Leaman, secretary for Peace Section, presented a report on Ethiopia. He stated that church leaders are still being held in detention centers as a result of that government's persecution of the church. The government, however, has recently allowed wives and families to visit the leaders. The church members in Ethiopia are ready to talk about the persecution the church is facing.

Wieke Van der Velden of the Netherlands spoke on the work of the European Peace Committees. She observed that the deterioration in East/West relations has resulted in a much more visible militarization in Europe.

Sylvie Gudin reported on the peace movement in her home country of France. The need for identification with and open communication with the Mennonite churches in Europe is a major necessity, she said. Whereas many Mennonites in Europe are ready to support nuclear disarmament or the nuclear freeze, support for biblical pacifism is not universally accepted in Mennonite churches.

Other section business included approval of annual plans and budget, and approval of a special Eastern European peace assignment for

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Marlin Miller, president of Goshen Biblical Seminary. Plans for an MCC goodwill visit to the Middle East and for a fall 1983 symposium of Central America were also approved.

Ohio Conference approves possibility of calling women to the ministry

A statement on women in ministry allowing congregations to call women as pastors was approved by delegates at a special session of the Ohio Conference held at Orrville, Ohio, on Saturday, Nov. 13.

The special session, held at Orrville Mennonite Church, was called when it was determined at the annual conference in March that more congregational discussion on the issue was needed. Congregations were urged to work through the statement prior to the special session. The vote of approval culminated three years of work, study, and discussion in the conference about the role of women in the ministry.

The vote came at the end of the seven-hour, all-day special session. Herman Myers, president of the Ohio Conference, opened the session with a brief summary of the history of the issue for the 160 delegates.

An input session on the meaning of ordination was led by Leonard Garber, chairperson of the leadership commission of the conference. Garber said that the early Anabaptists considered ordination a sign of a commitment to preach. "However," he added, "we have moved from a functional difference to an essential difference between those in authority and the lay people." Garber asserted that in the Ohio Conference women have served in every leadership role except pastor.

The delegates were divided into small groups. Each group discussed Garber's input and then reported back to the delegate body for clarifications, questions, affirmation, and feedback.

A time of fasting separated the morning and afternoon sessions.

Dave Garber, pastor of Sonnenberg Mennonite Church near Kidron, Ohio, led the assembly through what he termed "difficult passages" concerning women in the ministry.

He said that in the Bible God speaks through writers who were motivated by God's redemptive actions and who were influenced or conditioned by the culture and history they knew. "Interpreting the New Testament is not simply reduplicating the early church, growing pains and all," he stated. "We have our own culture and history within which to be faithful to our Lord."

David Garber shared several Scriptures in Eph. 5, 1 Cor., and 1 Tim. relating Paul's struggle with leadership and subordination concerning women. He listed a number of historical limitations in the early church, and asserted that "Paul did not push the issue as far

mennoscope

Sara Kreider Hartzler, 39, associate professor of English at Goshen College since 1969, died on Monday evening, Nov. 8, in her home. She had been ill with cancer for approximately six weeks. Funeral services were held on Friday morning at Eighth Street Mennonite Church.



Sara Kreider Hartzler

Friends of Hartzler, including Sara Faye Blickenstaff, Laura Funk, Mary Eleanor Bender, June Yoder, Shirley Showalter, Judith Davis, and Mary K. Oyer, planned and led the funeral service. It included organ music, hymns, and reflections on what Davis called "the three great loves of Sara's life—her faith, family, and teaching." A college memorial service was also planned for Monday morning, Nov. 15, during the Goshen College chapel session.

The Fellowship of Mennonite Prison Workers will hold their semiannual meeting at

as he might have" in a rabbinical sense.

The delegates followed the same procedure as in the morning session, processing the information.

Following a short break, delegates met in a total group and heard speakers share pros and cons of both the working of the statement in women in ministry and on whether the conference should allow women pastors.

One delegate said, "To deny women as pastors is to deny my faith, and I can't do that."

In explaining to the group why he had changed his mind and decided to support the statement, another delegate related, "My opinion was based on tradition and my teaching rather than what the Scriptures said to me."

Another delegate urged the conference not to do whatever would hinder the spread of the gospel, and then asked, "Will the calling of women as pastors do that?"

Peter Wiebe, pastor of Oak Grove Mennonite Church near Smithville, Ohio, moved the delegates with a stirring challenge. "We stand in the stream of movement of the Spirit in the Mennonite Church," he said. "Let us recognize that the Spirit of God moves us at different times and places as he wills. We should not stand in judgment of his moving," he concluded.

The statement on women in ministry was amended for clarity, and then presented for a vote. It passed by about a 70 percent margin.—Bruce Stambaugh

Below is a statement on women in ministry as approved at a special session of the Ohio Conference held on Nov. 13 at Orrville Mennonite Church, Orrville, Ohio:

The following statements regarding sexism, women in ministry, and the recognizing and calling of gifts in ministry and leadership have been considered and affirmed by the conference council and are offered to the delegate body of the Ohio Conference for possible action:

1. That we recognize differing understandings and convictions among us regarding women in ministry and affirm our respect for those with whom we differ as we all seek to be true to Christ and the Bible.
2. That we increasingly recognize and call forth gifts of women in all our congregations.
3. That we affirm the calling under the Spirit of women as well as men to pastoral leadership of this conference in view of a common desire to be, and permit others to be, faithful to the Word and the Spirit in recognizing and freeing the gifts of both men and women for ministry and leadership in the church, we support the following guiding policy with respect to

the choosing and certifying of ministering persons in our congregations: All persons to be charged with pastoral ministry/leadership should be chosen on the basis of their God-given gifts and the needs of the congregation to be served. Each congregation and overseer should use the resources of the conference minister and leadership commission in the discernment process. For all persons considered for a given ministry the following questions should be answered:

- a. Does the person testify to the call of God to serve in this ministry?
- b. Has the congregation discerned the person's gifts and is this ministry the appropriate one for the exercise of those gifts?
- c. Will the person's entrance into this ministry help the mission of the congregation in the community?
- d. What effect will the person's entrance into a given ministry have on the relationship of that congregation with other congregations of the conference?

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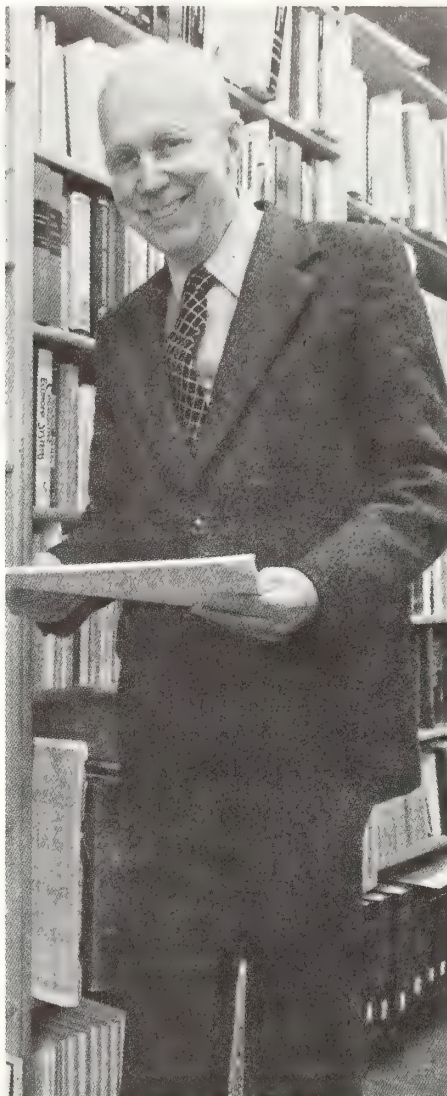
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Carl Kreider

Carl Kreider
Professor of Economics
Goshen College



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the Weaverland Mennonite Church, East Earl, Pa., on Dec. 4 and 5. The main feature of the meeting will be a seminar on how to have an effective jail ministry, sponsored by Gospel Echoes Team (GET) of Goshen, Ind. Chaplain Max Jones of Orlando, Fla., who has served for 21 years as supervising chaplain in three major institutions, will be the main resource person. The seminar is for congregations considering a prison ministry. Subjects to be addressed are how to begin, how to present Christ to inmates, and how to follow-up new Christians. The Gospel Echoes Team will present a program of music and report on their ministry in prisons at the Saturday evening meeting, Dec. 4.

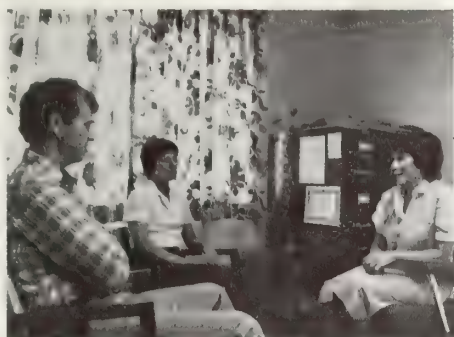
Registration resister Mark Schmucker's service address is: Emmaus Home, R. 2, Box 185, Marthasville, MO 63357.

"Come with music sweet and slow. Make this a day of joy and song." These words sung by a local choir set the tone for the Sept. 25 dedication of the Pudulogong Rehabilitation and Resource Center for the Blind. This center provides education for 20 blind primary school children and five youth in secondary school and university. Mennonite Ministries (MM) workers Henry and Bettie Bergen of Winnipeg, Man., who are supported by Mennonite Central Committee, have been involved in planning, building, and developing the Pudulogong Center which is the first center for the blind in Botswana. Pudulogong means "opening of the eyes."

A. Grace Wenger, Leola, Pa., will speak at the Lancaster Mennonite Historical Society's Dec. 6 quarterly meeting on "Velvet and Steel: The Mennonite Woman in Home Missions." Open to the public, the meeting will convene at 7:30 p.m. at the Hinkletown Mennonite meetinghouse along Route 322. Also included in the meeting will be a short business session at which election of membership president and secretary for two-year terms will occur.

David Augsburg will be guest speaker in a men's retreat, Jan. 7-9, sponsored by the Mennonite churches of Arizona. The theme of the retreat will be "Cutting Loose: Achieving integrity and discovering wisdom through letting go . . . of outdated attachments, obsolete hopes, old definitions of self, past expectations, and performance demands." The retreat will be held at The Community of Living Water, near Cornville, Arizona (100 miles north of Phoenix). Men interested in the retreat may get further information by contacting David Mann, Sunnyslope Mennonite Church, 9835 N. 7th St., Phoenix, AZ 85020, or calling (602) 997-7171.

Del and Pat Proudfoot of Grantsville, Md., share insights about deafness with Margaret Foth, host of the *Your Time* radio program. The programs are scheduled for release Dec. 6-10. "A nightmare" is how Del and Pat describe their first year with five-year-old Laura before



they realized she was deaf. "It was very difficult to raise a toddler that you could not communicate with at all," Pat says. A cassette of Margaret's interview with Del and Pat is available as a resource for discussion in Sunday school classes, small groups, or counseling ministries. To order the five, 4½-minute programs about living with deafness, send \$5 to Mennonite Board of Missions, 1251 Edom Road, Harrisonburg, VA 22801. Ask for the cassette entitled "Why Doesn't She Listen?"

The Reading (Pa.) district song service held at Hampden Mennonite in Reading on Oct. 31, according to Irene Horst of Narvon, was a first-time event for the five Mennonite churches involved. Judging from the response of the evening, it will become an annual event. The churches that took part were Hampden, Alsace Manor, Fairview, South 7th Street, and Buttonwood. Special singing included singing by the Fairview Youth Group; Eye of the Storm, from South 7th Street; and The Joyful Noise, from Buttonwood.

On Nov. 7 Kenneth Eberly was ordained to the ministry at the Hampden Mennonite Church in Reading, Pa. Mark Lehman, bishop of the Paradise district, delivered the message. Luke Horst, bishop of the Reading-Bowmansville district gave the charge. Kenneth had been serving as a licensed minister for the past three years at Hampden.

Edward J. Laarman, assistant professor of religion at Goshen College, will address a "Peace Movement Symposium" to be held Feb. 18-21 in Salzburg, Austria. Sponsored by the Club of Rome and the International Federation of Catholic Universities, the symposium will bring together about 20 young peace researchers from North America and Europe. Laarman has been invited by the symposium's planners to present a paper, "The American Bishops: Moving to the Forefront of the Peace Movement." Said Laarman, "The paper deals with the increasing involvement of the American Roman Catholic bishops in the peace movement and the various statements they've made on nuclear war."

Three Mennonites, including two Mennonite Brethren and a minister of the Mennonite Church (MC), were returned to the South Dakota legislature on Nov. 2 with large margins of victory. Leland Kleinsasser, a

Huron Farmer, was reelected to the Senate. Benny Gross, a Onida rancher, and Terry Miller, ordained Mennonite minister of Freeman (Anabaptist Fellowship/MC), were returned to the House of Representatives. Miller, active in Mennonite Renewal Services and the peace movement, has pledged to introduce a nuclear freeze resolution in the January session.

The Rainham Mennonite Church, located near Selkirk, Ont., will be celebrating its 190th anniversary on May 21 and 22, 1983. Lynne Swent, Stoney Creek, is secretary of the anniversary committee.

Steven Landis was ordained to the ministry at the Mt. Jackson, Va., Mennonite Church on Nov. 14 at a special afternoon service. Landis has served as licensed pastor of the congregation since 1979, and will continue as pastor. Stan Shirk, Lyndhurst, Va., was guest speaker for the occasion. The ordination was in charge of bishops Linden M. Wenger and Earl R.

Delp of the Northern District of Virginia Conference. In addition to pastoring the Mt. Jackson congregation Landis works in financial aid for Eastern Mennonite College.

Change of address: Glen and Sylvia Hess, Millersville, Pa., to P.O. Box 512, Suna-Migori, Kenya, Leona and LouAnn Ressler, Peach Bottom, Pa., to P.O. Box 39, Suna-Migori, Kenya. Janet Breneman from Tegucigalpa to Apartado 340, San Pedro Sula, Honduras.

Special meetings: William R. Miller, North Liberty, Ind., at Sand Lake Chapel, Stone Lake, Wis., Dec. 2-5.

New members: John C. Foster at Olive, Elkhart, Ind. Kevin Neff, Matt Lahman, James Brubaker, and William W. Yoder, Jr., by baptism and Dale Allen Robison by confession of faith at Locust Grove, Sturgis, Mich. Virginia Brown by baptism and Timothy Brown, Margaret Grier, Winifred Cratch, and John and Sharon Shrock by confession of faith at Rocky Mount, N.C.

readers say

Two items of significance stand out to me in your Nov. 9 editorial "In Conflict with the Powers." The statement of prime importance is that there are times when the Christian cannot, with clear conscience, abide by the dictates of the government. The illustrations cited, along with the recent example of Mark Schmucker, provide for the Christian the framework of history supporting that conviction. It again reinforces our theology capsulized in the brief biblical response, "We must obey God rather than man."

Second, you have allowed for diversity of response within the Mennonite Church in terms of the issue eliciting resistance. The area confronting us immediately is that of draft registration, and I was appreciative of your openness. There are some of us who are uncertain as to what our response might be if we were eighteen years old today. I am clear that I am in support of young men who have resisted registration as a result of their allegiance to Jesus as Lord of their life.

I have heard several of the nonregistrants express their wishes that they *not* be viewed as heroes, and I admire the statements. A question on which I ponder presently, "Have we made them 'heroes'?" My hope is that we will support their deep convictions and encourage them to share their faith; but I pray that we do not mold them into celebrities and heroes.—Phil Ebersole, Toledo, Ohio

• • •

Yesterday we received the *Gospel Herald* (Nov. 9, 1982) and as I often do I read the entire issue last night. I wanted to affirm and commend you for your editorial stance "In Conflict with the Powers." I was especially struck by your closing words that faced with draft registration you would "be standing shoulder to shoulder with him [Mark Schmucker]." I am encouraged by your faith commitment to follow Christ even when that comes in conflict with the demands of our government and by your willingness as an editor to make that "public" before the church.

May we all have the faith and courage to stand with these young men of conscience facing draft registration. It is indeed a difficult moment and decision they and their families face. But it is not just they who face the demands of the powers in our country and time. We all face a parallel decision in a direct way with the demand for tax money to finance the Pentagon's headlong plunge toward death and

destruction of all God's creation and creatures. The painful question of faith we all face is will we contribute to and cooperate with that demand of the powers or will we choose to place our trust in God alone?

Thanks also to Clarence Stutzman for his inspiring words about "The Christian and the Powers" in the same issue.—Weldon Nisly, Manson, Iowa

Editor's note: The final statement in the Nov. 9 editorial was not my own, but a quotation from Brother Jim Powers, an ex-Marine from Hesston, Kansas

• • •

In the Bible we have history about God's people—Israel. When they walked in God's ways and observed the symbols God requested, God's blessing was upon them. When they used symbols of other gods, they experienced defeat. The Oct. 26, article on "Chrismons" draws attention to symbols. While I can see the good intent of the article, it nevertheless gives me a feeling of sadness. As I see it, this is still another step by Anabaptists adapting more symbols that have no scriptural basis. As nonscriptural symbols are being accepted, the scriptural symbols God has called the believer to observe are being dropped. As *world symbols come in—Word symbols go out*.

I do not believe God is honored or pleased with observing nonscriptural symbols invented by man, and then attaching Scripture that may fit the symbol. (For a guide to scriptural symbols see *Doctrines of the Bible*, pages 378 through 439. It is available from Mennonite Publishing House). God wants us to tell him that we love him by observing the symbols of his Word. I believe his blessings rest upon those who do. As for resurrecting nonscriptural symbols—I fear it will not bring a blessing—but maybe a slow defeat.—Simon Schrock, Fairfax, Va.

• • •

Katie Funk Wiebe's fine article "The Empty Center" (Nov. 2) underscored an important point, that Mennos had better "travel light." In a lecture several years ago, John "Honest to God" Robinson observed that too many Christians want their faith to be enclosed by a tight fence, with nothing (i.e., new ideas) getting in and nothing getting out. The result is a lot of fence "repair," with the stakes being moved back and forth. But when pressed to state

what is at the center of their faith, these Christians too often just don't know—their centers are "mushy."

Robinson went on to claim that Christians need "cores of faith"—a few *fundamental elements* (such as the cross of Christ) by which one's faith (or life policy) is structured. Then the fences need not be so tight, and one need have less concern about where the stakes should be. Katie Funk Wiebe has pointed us in a sensible direction: that for most of us it is wiser to state clearly our "core of faith" (a real challenge for congregations!), and leave the endless tinkering of doctrinal exactitude to the scholars.—**Carl S. Keener**, University Park, Pa.

births

Bauman, Charles and Fern (Yoder), Lancaster, Pa., second child, first daughter, Emily Dawn, Nov. 14.

Benner, Steve and Mary Sue (Mininger), Telford, Pa., first child, Laura Elizabeth, Nov. 9.

Beyeler, Marion and Jane (Smucker), Orrville, Ohio, fourth child, second son, Brian David, Nov. 8.

Birky, Julie, Gibson City, Ill., first child, Brock Jared, Oct. 7.

Bontrager, Martin and Marilyn (Bontrager), Brooksville, Miss., second son, Daniel Lee, Nov. 3.

Eby, Merle and Mary Jane (Stoltzfus), Snow Hill, Md., third child, second daughter, Elaine Ruth, born on Jan. 23, 1982; arrived in the U.S. from India on Nov. 3.

Hartzler, Jay and Joan (DeBoer), River Forest, Ill., first child, Benjamin, June 30.

Hershberger, Tim and Gwen (Friesen), East Goshen, Ind., first child, Nathan John, Nov. 13.

Hostetler, Dale and Nancy (Miller), North Lawrence, Ohio, first child, Diane Kay, Oct. 31.

Kaufman, Tim and Mary (Summer), Ashley, Mich., second child, first son, Abram Timothy, Sept. 6.

King, James and Susan (Silverberg), Eureka, Ill., third and fourth children, first and second daughters, Aileen Marie and Ashley Marie, Nov. 10.

Miller, Freeman and Irene (Byler), Allensville, Pa., second son, Brent Matthew, Nov. 5.

Moser, Bob and Barb (Geier), Eureka, Ill., second daughter, Heidi Cathleen, Sept. 14.

Miller, Lloyd E. and Debra (Miller), Shipshewana, Ind., first child, Sheila Dawn, Nov. 10.

Newcomer, Lynn and Lois (Falb), Salina, Kan., fourth child, first daughter, Angela Nicole, Aug. 24.

Reminder, Randy and Jennifer (Wilson), West Liberty, Ohio, second son, Andrew Jacob, Nov. 13.

Schwartz, Eli and Marylin (Mast), Sarasota, Fla., eighth child, fourth son, Jason Lee, Oct. 19.

Snider, Robert and Brenda (Bast), Breslau, Ont., second son, Andrew Jordan, Oct. 10.

Stephens, Michael and Helen (Niner), Oakland, Md., first child, Justin Michael, Nov. 9.

Stumpf, Joe and Linda (Boldt), Kitchener, Ont., second daughter, Krista Rochelle, Nov. 1.

Tracey, Michael and Dolores (Oaks), Hillman, Mich., second son, Benjamin Matthew, Oct. 25.

Unzicker, Rose, Fairfield, Calif., first child, Toby Michael, Nov. 5.

marriages

Albrecht—Swartzentruber.—Terry Albrecht, St. Agatha, Ont., and Christa Swartzentruber, Baden, Ont., both of Steinmann cong., by Fred Lichti, Nov. 13.

Bender—Horst.—Ross Lynn Bender, New York, N.Y., and Sylvia Ann Horst, Bronx, N.Y., both of Seventh Avenue cong., by Gerry H. Keener, Oct. 16.

Eigsti—Sauder.—Howard Eugene Eigsti, Eureka, Ill., Roanoke cong., and Jayme Carol Sauder, Roanoke, Ill., Lutheran Church, Nov. 6.

Friesen—Carlisle.—Rod Friesen, Perrington, Mich., and Kim Carlisle, Bethel cong., by Robert McKelvey, Oct. 9.

Holt—Kaufman.—Marvin Holt, Glendale, Ariz., and Mary Kaufman, Phoenix, Ariz., both of Trinity cong., by Ray Keim, June 26.

Martin—Weaver.—Wilmer Z. Martin, Honeybrook, Pa., and Susan H. Weaver, Narvon, Pa., both of Hopewell cong., by Merle G. Stoltzfus, Nov. 13.

obituaries

Amstutz, Velma, daughter of Amos B. and Fanny (Zuercher) Amstutz, was born near Dalton, Ohio, June 22, 1907; died of an apparent heart attack at her home on Nov. 18, 1982; aged 75 y. On Aug. 21, 1930, she was married to Amos D. Amstutz, who survives. Also surviving are 3 daughters (Anna Jean—Mrs. Clayton Geiser, Evelyn Jane Amstutz, and Elaine—Mrs. Johnwilliam Boyer), one son (Gordon), 6 grandchildren, 6 step-grandchildren, one great-grandchild, 4 step-great-grandchildren, 2 brothers (B. U. Amstutz and Evan C. Amstutz), and 4 sisters (Evelyn—Mrs. Harvey Nussbaum, Sylvia—Mrs. Mose Martin, Mildred—Mrs. William S. Nussbaum, and Edith—Mrs. Harvey Schrock). She was a member of the Kidron Mennonite Church, where funeral services were held on Nov. 21, in charge of Bill Detweiler and Ray Himes; interment in the Kidron church cemetery.

Gahler, Johanna Freda, daughter of George and Anna Ziegler, was born at Fairbolt, Minn., July 17, 1885; died at Willamette Falls Hospital, Oregon City, Ore., Nov. 12, 1982; aged 97 y. On Dec. 24, 1905, she was married to John Gahler, who died on Mar. 13, 1976. Surviving are 2 sons (Lester and Vernon Gahler), 4 daughters (Clara Gingerich, Hilda Reist, Bertha Kanagy, and Dorothy Miller), 14 grandchildren, 30 great-grandchildren, and 10 great-great-grandchildren. She was a member of Zion Mennonite Church, where funeral services were held on Nov. 15, in charge of John P. Oyer; interment in Zion Mennonite Church Cemetery.

Grieser, Alta M., daughter of Harmon and Lydia (Beck) Short, was born in Fulton Co., Ohio, Jan. 6, 1901; died of a heart attack at Wauseon, Ohio, Nov. 4, 1982; aged 81 y. On Feb. 13, 1923, she was married to Nelson Grieser, who survives. Also surviving are 3 sons (Leon, Robert, and Ralph), one daughter (Helen—Mrs. Marshall Boyers), 11 grandchildren, 7 great-grandchildren, one brother (Glenferd Short), and one sister (Letha—Mrs. Lester Richer). One son (Edward) preceded her in death. She was a member of Zion Mennonite Church, where funeral services were held on Nov. 7, in charge of Ellis Croyle and Olen Nofziger; interment in Pettisville Cemetery.

Halteman, Laura, daughter of John O. and Catherine Moyer, was born in Franconia Twp., Pa., June 14, 1902; died at Eastern Mennonite Home, Souderton, Pa., Nov. 15, 1982; aged 80 y. She was married to Melvin C. Halteman, who died in 1967. Surviving are 6 daughters (Sara H.—Mrs. Henry D. Kulp, Eva H.—Mrs. Ernest D. Godshall, Florence H.—Mrs. Paul W. Weaver, Kathryn H.—Mrs. Clayton W. Detweiler, Loretta H.—Mrs. Omar W. Miller, and Margaret H.—Mrs. Gerald Allebach), 2 sons (Russell L. and Lester L. Halteman), 34 grandchildren, 32 great-grandchildren, 2 brothers (Abram M. and Edgar M.), and 2 sisters (Margaret—Mrs. Leroy Derstine and Irene—Mrs. David Myers). She

Moens—Springer.—Michael Eugene Moens, Eureka, Ill., Catholic Church, and Peggy Ellen Springer, Metamora, Ill., Roanoke cong., by Robert Harnish, June 26.

Morningstar—Eash.—William R. Morningstar, North Goshen cong., Goshen, Ind., and Sylvia Eash, Clinton Brick cong., Goshen, Ind., by J. C. Wenger, Nov. 6.

Nichols—Stoll.—Mark Nichols, Hillsdale, Mich., Wesleyan Methodist Church and Heidi Stoll, Hillsdale, Mich., Liberty cong., by Addona Nissley, Nov. 13.

Smoker—Yoder.—Dale L. Smoker, Parkesburg (Pa.) cong., and Dawn D. Yoder, Maple Grove cong., Atglen, Pa., by Steve Garman, Nov. 6.

Tyson—Buchtel.—Charles Tyson, Middlebury, Ind., Emma cong., and Lois Buchtel, Pleasant Oaks cong., Middlebury, Ind., by Etril J. Leinbach, Oct. 30.

was a member of Franconia Mennonite Church, where funeral services were held on Nov. 18, in charge of Floyd Hackman and Curtis Bergey; interment in adjoining cemetery.

Ruth, John Landis, son of Allen R. and Sallie (Landis) Ruth, was born in Bucks Co., Pa., June 2, 1898; died at North Penn Hospital, Lansdale, Pa., Nov. 12, 1982; aged 84 y. On Jan. 7, 1928, he was married to L. Mae Kratz, who survives. Also surviving are one son (John K.), one daughter (Mary—Mrs. Thomas Mingledorff), 3 grandchildren, 3 great-grandchildren, one brother (Henry L.), and one sister (Mary Ann Ruth). He was preceded in death by an infant son (David). He was a member of Line Lexington Mennonite Church, where funeral services were held on Nov. 15, in charge of Kenneth Seitz, John L. Ruth, and Wayne Kratz; interment in Line Lexington Mennonite Cemetery.

Troyer, Maxine E., daughter of Bill and Gladys Troyer, was born in Goshen, Ind., Sept. 5, 1959; died at Whitesburg, Ky., Nov. 7, 1982; aged 23 y. Surviving are her parents, 2 brothers (Maurice and Mark), and 2 sisters (Marjana Tribble and Marcile). She was a member of Marion Mennonite Church, where funeral services were held on Nov. 11, in charge of Tim Lichti and Paul Lauver; interment in Shore Cemetery.

Yoder, Catherine, daughter of John S. and Fannie (Miller) Beachy, was born at Arthur, Ill., Feb. 2, 1888; died at Pleasantview Home, Kalona, Iowa, Nov. 10, 1982; aged 94 y. On Dec. 12, 1907, she was married to Jonas I. Yoder, who died on Apr. 17, 1947. Surviving are 3 sons (Benjamin, Jonas, and Isaac), 4 daughters (Fannie, Velma, Esther, and Sarah), 45 grandchildren, 57 great-grandchildren, 3 brothers (Ben, Ezra, and Jonas), and 3 sisters (Martha, Lizzie, and Fannie). She was preceded in death by one son (Roman), one daughter (Martha), 3 brothers (Samuel, Annanias, and Joseph), and 2 sisters (Bertha and Esther). She was a member of Sunnyside Mennonite Church, where funeral services were held on Nov. 13, in charge of David L. Yoder and Morris Swartzentruber; interment in Fairview Cemetery.

credits: P. 840 by Robert Maust; p. 842 by Jim King.

calendar

Ministers' Week, Eastern Mennonite Seminary, Harrisonburg, Va., Jan. 17-20, 1983.
Pastors' Workshop, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 24-28, 1983.
Mennonite Central Committee U.S. annual meeting, Harrisonburg, Va., Jan. 27, 1983.
Mennonite Central Committee annual meeting, Harrisonburg, Va., Jan. 28-29, 1983.

\$323,167

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$323,167.40 as of Friday, Nov. 26, 1982. This is 43.1% of the total needed. Contributions have been received from 328 congregations and 180 individuals. Individual gifts represent \$64,863.45 of the total.

Goal: \$750,000

Pittsburgh congregation affiliates with four Protestant denominations

The Community of Reconciliation in Pittsburgh has joined the United Church of Christ, the United Presbyterian, United Methodist, and Christian (Disciples of Christ) churches in what may be the ultimate in ecumenical affiliation and is probably unique in the United States. The pastor, Gail B. King, has standing in all four denominations. The church's 200 members come from the University of Pittsburgh and Carnegie-Mellon, Pittsburgh's Hill District and Squirrel Hill, and from suburban Mt. Lebanon and other communities. The congregation clearly isn't typical. As one member put it: "It is not often that anyone can stand in a circle to share in communion, and see across from him or her a long-haired young person dressed in jeans, a middle-aged woman stylishly dressed, a 2-year-old winding in and out between various persons' legs, an older black couple, a young white couple, a young black graduate student, an Indian couple in their native dress, and Asian black and white children mischievously peeking out at each other." A former Methodist bishop of western Pennsylvania once said the church represented what the early Christians were trying to achieve—unity in diversity.

Pope says rich nations 'selfishly' overeat while world's poor starve

Pope John Paul II criticized the people in the world's wealthy nations for "selfishly" eating exorbitant amounts of food while millions of people in poorer countries face starvation. "In the richer countries, many people selfishly consume more than their share of the fruits of nature which God granted to all men," the pope said in his Sunday Angelus message.

John Paul's criticism followed warnings from the director of the United Nations Food and Agriculture Organization, Edouard Saouma, that the number of seriously hungry people would reach 750 million by the year 2000 if the present trend continues. In a speech marking the second International Food Day, Oct. 16, Mr. Saouma pointed out that the world's population is expected to increase by 40 percent by the end of the century. "If the earth is to sustain this increased population, production from agriculture, fisheries, and forestry must be increased by 60 percent in the year 2000," he said.

Seventh-day Adventists plan effort to help youth resolve draft doubts

The Seventh-day Adventist Church will begin a "conscience project" for Adventist men who have registered for the draft, to help

them resolve moral issues related to military service and prepare them to serve if called. While the term "conscience" in the context of the draft is most frequently identified with conscientious objection, the Adventists' program isn't aimed at draft resistance. It will rather try to help young men explore the morality of military service from the peculiar Adventist position—which opposes taking life but doesn't oppose military service for members.

Adventists have never asked for a conscientious objector classification, but have asked to be placed in noncombat roles and not be trained to use weapons—requests the government to date has honored, said Franklin W. Hudgins, church spokesman. Adventists also ask to observe the weekly Sabbath, when possible. Adventist servicemen have served most frequently as medics, often in the battlefield, the church spokesman said, but they have also filled such varied functions as truckdrivers or clerk-typists. Before and after World War II, the church had a training program for its young men called Medical Cadet Corps. Before it was discontinued in 1972, some 62,000 men were trained through the program.

Enrollment in U.S. private schools fell by a third between 1964 and 1979

Enrollment in American private schools dropped by 31 percent from 1964 to 1979, and the ratio of students attending private schools also dropped, says a new Census Bureau report. Most of the loss was in Catholic schools, which enroll the majority of private school students. Catholic schools enrolled two thirds of all private school students in 1979. During 1964-79, Catholic school enrollment from kindergarten through high school dropped 44 percent. Public and private school enrollment reached a peak in 1964 largely because of the "baby boom" children going through school. As that generation began completing high school, enrollment dropped. Public school enrollment recovered in the 1970s and passed the figures of the mid-1960s, the census report said. However, enrollment continued to decline in private schools.

Federal officials say overall private school enrollment has stabilized since 1980. However, Catholic enrollment continues to drop, but at a lower rate, said a spokesman for the National Catholic Educational Association.

In the 1979-80 school year, some 38.8 million students were enrolled in U.S. public elementary and secondary schools. About 4.2 million were enrolled in private schools, some 84 percent in church-related institutions. A recent Gallup poll showed 45 percent of parents with children in public schools would prefer to enroll them in private schools, citing

high tuition cost as one barrier. In 1979-80, the average tuition in private elementary schools was \$557 per student and \$1,177 for high school.

Nuclear freeze proposal carries, but narrowly, in 3 Alaska cities

A proposed nuclear weapons freeze by the United States and the Soviet Union won narrow backing from voters in Alaska's three largest cities. The total vote in the three cities was 22,852 or 51.6 in favor and 21,449 or 48.4 percent opposed. The measure carried in Anchorage and Juneau but lost in Fairbanks. Alaska, because of its close proximity to the Soviet Union, contains many military bases. Radar networks surround the state and planes are constantly in the air, making Alaskans aware of the nearness of the Soviets. While some signs of the freeze movement were visible in all three cities, the only major media campaigning was in Anchorage, and it was mainly against the freeze.

Film depicts the threat to life from building and testing bombs

Even without a "nuclear holocaust," toxic radiation from building and testing bombs is contaminating and killing life now and causing genetic damage to animals and humans, says a new film, *Dark Circle*. The 80-minute documentary, presented at the New York Film Festival, shows how the shadow of nuclear weapons affects ordinary people, and what they are doing to fight it. The film was financed by gifts from individuals, foundations, and church groups, including the United Methodist board of global ministries and Cora Weiss, who directs the Riverside Church Disarmament Program in New York City.

The film tells the stories of a number of people personally affected by nuclear weapons—soldiers exposed to radiation 30 to 40 years ago who have since developed cancer; a farmer living near a nuclear weapons plant who speaks with alarm of genetic defects appearing in his livestock; a weapons plant worker who dies of a brain tumor; a couple with moral doubts about selling a house near the plant; Japanese survivors of the bomb.

Four years in the making, the film was shot on location at the Rocky Flats plant 16 miles from Denver, the Diablo Canyon Nuclear Power Plant in central California, and the cities of Hiroshima and Nagasaki. It also includes recently declassified footage of U.S. government film on the aftermath of the Nagasaki bombing and experimental nuclear reactor meltdowns in Idaho, New Mexico, and Nevada as part of atomic tests in the 1950s and 1960s.

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The child (Isaiah 9:2-7)

Old Testament themes that interpret Jesus (1)

There is a persistent view that preachers should avoid speaking about politics. This opinion is epitomized in the statement one hears occasionally. "That was a good sermon. It wasn't about politics." This is a curious comment in light of the fact that the Bible from beginning to end is concerned with political issues.

This concern about politics is not surprising when one considers that the Bible was written among a people who were never far from political disaster. Canaan, throughout the years of the Israelite occupation, was an area of profound insecurity. They called it a land of milk and honey. To this they might have added real and potential trouble.

The ancient Near East has sometimes been referred to as a "fertile crescent." If so, Canaan was midway between the ends of the crescent, with Egypt to the south and other potential powers to the north and east.

Of course if Israel's destiny was to serve as a light to the nations, it was necessary that they live in a place where the light could be seen. They did, but it involved them in what seems an inordinate amount of enemy watching. One is made aware of this in reading the Psalms where time after time there are references to "enemies." Some of these may well have been enemies across the street, but others must have been national.

The great prophets were political. Isaiah's political bent is made clear at the beginning where his prophecies are dated in the times of four kings of Judah: Uzziah, Jotham, Ahaz, and Hezekiah. Ahaz and Hezekiah seem most prominent in his prophecies, probably because of the international crises which developed in their times, both involving Assyria, the enemy to the north.

In both of the crises, the prophet urged the kings to settle back and trust God for an answer. He had more success with Hezekiah than with his father Ahaz. The argument with Ahaz appears in chapter 7 and Ahaz is shown rejecting all of Isaiah's challenges to trust in God instead of in practical politics. The texts which Christians have seen as foreshadowing Jesus were evidently composed by Isaiah out of frustration with the faithlessness of kings he knew. One of these is Isaiah 9:2-7.

In the prophet's vision, the disappointing Ahaz is passed over in favor of an ideal son of David who will be king as kings of Judah ought to be. The Assyrians took over the Northern Kingdom in two stages and by the time this was written the first "bite" had evidently been taken. Galilee was gone, but Isaiah had not yet given up thinking on it. Indeed it is of interest to see that Isaiah had not given up Northern Israel. Even though

an advocate for the Southern Kingdom of Judah, his vision embraced both kingdoms and he hoped for the prosperity of the North as well as the South.

Who was the golden boy Isaiah had in mind? Could it have been Hezekiah, the more faithful son of the faithless Ahaz? There is no final answer, but it seems likely that no king measured up. The prophet's vision is, after all, almost greater than any mortal could fulfill. But the vision persisted and after Jesus had come and gone, it occurred to the early Christians that surely he was the one!

Not that Jesus completely filled the bill, at least as the conventional wisdom interpreted it. This was what made him controversial. Politics and security, as usual, were burning issues of his time. What really puzzled many up until his death was why he did not assert himself in the manner they would have expected from an Old Testament king of Judah. If he was to sit "upon the throne of David, and over his kingdom, to establish it, and to uphold it with justice and with righteousness" (9:7), why did he not get on with the job?

In coming to believe that Jesus really was the Messiah and that he did fulfill the Old Testament political prophecies, the early Christians had to agree that Jesus' methods of practicing politics were different from anything any Old Testament prophet had envisioned. Certainly they had to be. If the worship of Yahweh was to get beyond the confines of one small, stubborn group of people, there had to be a way of breaking loose from their political structure. Jesus and the church found such a method and so today followers of Jesus are scattered all over the world under all manners of governments.

But the issues of politics and insecurity will not go away. Today as never before, Christians are faced with the fact that their governments try to divide Christian from Christian in support of parochial, selfish interests. This was dramatized for us in a small way by the Falklands/Malvinas war. It is highlighted in a large way by the ongoing rivalry between the U.S. and the USSR.

Whereas for many years past, the church's message to government has generally been a sheeplike "Do whatever you need to do. We will support you," today there is a stirring in some of the churches. Indeed we are faced with the spectacle of the U.S. Catholic bishops taking a position which makes the U.S. president and his administration unhappy. The question is, why has it taken them so long to get to this place? If theirs is to be a politics like Jesus, it cannot be expected that it will agree with the White House.—Daniel Hertzler.

Gospel Herald

December 14, 1982



Who lights all midnights

Must the Luke
warm story
be brightened up
reheated
or revised
to make
us feel
the original
flame
and fervor?

Those radiant words
of all
that came to pass
in Bethlehem
kindle
the eloquence
excitement
and exhilaration
of long ago.
Their cadences
recapture
the glow and beauty
of God's gracious
homespun
arrival.


Yes, we read
and we keepwatch
again around

the shepherd's fire
and we are dazzled
by celestial
fireworks
the conflagration
of hallelujah music
the glorious Yes of God.

We ponder
the words
and find ourselves
warming our hands
and hearts
where Christmas creatures
share their body heat
instinctively present
the stable's incandescence
to the Gift of God.

Through duller days
when we ignore
the story
our spirits sputter
but at the luminous Word
the wicks of our withholding
burst into blaze
and we behold the glory
of the beloved Baby
the incendiary Son.

—Thomas John Carlisle





Why the light comes into the world

by Bill Archibald

The morning sun filtered through the trees casting shades of light on the leafy branches below. The result was nothing short of magnificent. As I walked I felt honored to witness the spectacle and share in this a new day. I wanted time to cease that I might savor the gentle moment before the rays heightened and disappeared from view; yet this was not possible.

I considered how different the same place would look in one short hour and again how different it must have looked when all was dark. Neither the color of the leaves nor weather would change appreciably in that short time, yet even if they did, they could not alter the scene as dramatically as the advent of light.

As a youngster I had understood that the light comes into the world that we might gaze upon its glory and offer praise. It needn't be utilitarian, just a pleasant escape from harsh realities, something to turn to when life got tough. Now, however, the morning bore witness to the quiet power of illumination. Without shaking up or tearing down, undermining or overthrowing, the sun performed wonders in the forest. No trees had been felled or animals harmed, the creek babbled on and life continued in this age-old wood. Yet somehow everything was magically different without ever changing. The sun had transformed the same world simply through altering my perceptions of it.

This realization stopped me short. Could it be that in focusing my eyes on the light I had become blind to the very world it sought to illumine? And was not that blindness just as severe, even more so than having no light at all? For gazing intently at

the sun causes one to squint, blocking out the obvious, while eyes groping in darkness are open to any reality that presents itself.

Oh the irony of it all, that my love of the Son is capable of denying the very purpose of his coming. Jesus is not merely light, but the light of the world and when I remove him from that world by worshiping him back into the heavens I in some way deny the incarnation.

The light shines forth not so much to call attention to itself, but that it might settle among us and illuminate our vision. With the light shining over our shoulders let us look at each situation and every person through the light that is shed upon them, for the forest of the day is a new world compared with the forest of the night.

Editor: **Daniel Hertzler**

News Editor: **David E. Hostetler**

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Gospel Herald Volume 75 Number 50

Bill Archibald is a student at the Associated Mennonite Biblical Seminaries, Elkhart, Ind.

An experience with cancer

by Orpha D. Troyer

Cancer! They call it the leprosy of America. It is ten years since I found the little lump that was only as big as a cherry. The oral diagnosis by the local doctor, the surgeon, and the anesthetist was: "We'll have good news for you in the morning, we're sure it's a cyst!" But the biopsy revealed it was cancer, and when I was just beginning to "come to" someone took my hand saying, "I'm sorry! We were wrong. It was cancer." My hospital roommate said I didn't answer. I had a pleasant ten days in the hospital with a congenial partner, very little pain, and I assumed that in a few days I would be at home resuming my house, garden, and yard work, caring for my aunt, and enjoying my retirement from teaching. I had retired only in 1971 after spending sixty consecutive years either going to school or teaching, and this was 1972.

I was told over and over again how fortunate I was to have found the small lump so early, but the fourth day after surgery, a rather somber-faced doctor came in and said the tissues they sent in from under my arm revealed spots which would require radiation. So it was twenty days of treatments, driving sixty miles daily. It left me blistered and miserable for about nine weeks, and then it was all over. I wondered why people thought it was such a traumatic experience!

Then came 1976, and I was disturbed that arthritis had become so painful in my lower back. Most of the winter I sat with the heating pad. Then x-rays ordered by the radiologist revealed it was not arthritis but cancer again. More treatments, they said, twenty-five days this time. For several days I said nothing to anyone, for there comes a time when the decision is totally yours after days of thinking and praying. Should I take the treatments again, or take the chance and hope the pain would subside?

But during a sleepless night three thoughts kept running through my mind: Could the cancer spread to my brain if I did nothing; could refusing radiation let me completely dependent on others; did the Lord consider the radiation center my witness spot for him then? So, after breakfast with my two sisters, I told them. I found the treatments this time both physically and emotionally more disturbing.

However, there were two pluses. Unknown to me, two church friends organized a transportation pool to take me to the hospital daily except Monday when family members took me. I learned to know some of these church folk much better, and they were encouraging. Also a lady who had no family or friends to bring her, needed to come for radiation. She was frightened and it was a pleasure to meet her and communicate with the dear grandma, and attempt to allay her fears. I was glad the Lord brought her and the helpful ones to me.

Then came 1980 and breathing problems when my right lung filled with fluid requiring oxygen at the local hospital. The


doctor expected to find a tumor in my lung. None! However because of pain, I was told my upper right arm and my left rib cage had bone cancer again. I was torn with the decision of what to do! Some well-meaning family members and friends advised against more treatments, or perhaps a different type. When my brother, eleven years younger than I, came to the hospital just a week after me, totally paralyzed on his left side from a stroke, I was more disturbed. Again after personal struggles, I decided to accept twenty-five more treatments, with four exposures a day, even if the price had surged to almost impossible heights.

What have I learned, especially since I am told in a month, three months, six months, a year, or if I am lucky, never, the bone cancer may "pop up" again? It has happened to several of my friends.

Sometimes I feel almost disturbed when friends and even strangers wonder how I can always be cheerful and outgoing. I am not! Constant pain, deep concerns (especially for family members and friends), inactivity, and in spite of many appreciated neighbors and friends, and an unusually kind sister, I often experience deep loneliness. Feelings cannot always be "turned off," so at times I feel discouraged, depressed, and defeated, as well as useless. However, I refuse to indulge in self-pity or ask "Why me?" for I am no better than anyone else. I offset despondent feelings when they surge in, by writing letters, calling someone, just thinking of others whose problems are so much greater than mine, quoting passages of Scripture or songs, and praying, especially at long awake-times at night.

And I have also learned, in a renewed manner how good it was that at the age of 13 (I am now 77) I had a real salvation experience. After months of conviction at that age, so deep that if I didn't see my mother, I searched for her, knowing if she were still here, Christ had not returned, I accepted Christ. Teenage problems, school, home illnesses often made me reevaluate my spiritual experience, but I always came through with the assurance that all was well. But now, I have often considered what I really believe, for after all you can become a Christian in a moment, but to become a follower is a lifetime job.

Another lesson I have learned more fully is that *people* are so much more important than *things* whether it be beautiful skies, lush grass, glorious sunsets, or even the great wonders of the world, magnificent as they are. People are much more important than elaborate homes, money, prestige, and power. That means family, friends, people who love you, and some who do not love you, young people, children, and the old like me. Far away people, too, whose lives in some way touch yours, even by radio, TV, or newspapers which portray their needs.

Many people tell me, "I get awake every morning thankful just to be alive." I, at times, wish I might fall asleep and awake in a better, cleaner world. A note on a card expresses my sentiments better: "Awake at dawn, and with winged heart, be grateful for another day of *loving*." To that I can relate. 

Orpha Troyer died on April 24, 1982, after being paralyzed for 19 weeks. This article was submitted by her sister Edith Marner of Walnut Creek, Ohio.



His continual coming

by Betty Byler

Consider with me, why he, the Christ, the Son of the living God appeared to the shepherds by way of the angels' song. Or why he came to the wise men guided by a star. Why did he come to Mary and Joseph as an infant, a babe in a manger? Or why did he come to Peter who declared him to be the Christ, the Son of the living God?

To Paul he came as a bright, shining light. And to Moses he came in a bush aflame, at the parting of the Red Sea, at the smiting of the rock. To Jonah he came while in the belly of a whale. And to Samuel he came in an audible voice.

Thus he continues to come. From the beginning of time until the present he pursues his appearing as God incarnate, as a

light shining in the darkness. A light which the darkness can never destroy.

He continues to appear today. Indeed he appears to all. I recognized his appearance once. It was a long time ago. I was a child, six or seven years of age when I first sensed his coming to me through the Spirit's drawing. Such a simple act of inviting Jesus into my heart. Simple, but satisfying, sufficient.

Then later, when I was thirteen, in a Conservative Mennonite Church, near Berlin, Ohio, I knelt with twenty other young converts as we were baptized with water. It was an outward symbol of our confession according to the eighteen articles in the Mennonite Confession of Faith, edited by S. F. Coffman. It all seemed so proper and good.

However, as I grew older I became aware of a struggle, a conflict within. I derived satisfaction from participating in that

Betty Byler is from Canton, Ohio.

which was good: reading the Bible, praying, attending church and youth services, witnessing. But as a result I also fell victim to pride. And although the good which I did was appropriate and right, I didn't always do the good. More often than not, the good which I wanted to do, I did not do and the transgression which I did not want to do was what I did.

Compounding my dilemma was the fact that somehow I had come to believe that to commit a wrong was to deviate from absolute perfection. This created my need to hide, to cover, to protect my faults in order that I might appear perfect. To me confession of misdeeds made one appear immature, unstable, imperfect.

At that time, preparatory services were common before one participated in communion. I recall standing in line, single file, en route to a small back room where we offered our confessions or concerns or both to one of the presiding ministers. I suppose that too was good. It had a purpose. I would not minimize it, but somehow to me there had to be a better way. My thoughts held visions of an abundant life, a joy that was full, a constant abiding. All of this eluded me. Somehow to me it seemed the confession was treating the symptoms without eradicating the cause.

As I matured in years and entered other branches of the Mennonite Church, the pendulum swung away from an emphasis on confession. Ah, at last I was free from my dilemma. But was I? Yes, from the confession act. But no, not from the conflict.

Sometimes I feared coming to the end of my life without finding the answer to my inner struggle. Strange too, that I didn't share my conflicts with anyone. But then how could I? Pride prevented me. I couldn't admit to anyone anything that was less than perfect. Did anyone else struggle as I did? I didn't know.

Then one day I recognized his coming to me for the second time by way of questions concerning lordship. I will always be grateful to the brothers and sisters who met on a weekend in a cabin in a remote area of western Pennsylvania. They dared honesty. Here was safe territory and I too could risk honesty. The confrontation was about lordship. He wasn't Lord of my life; I was. That honesty created a turning point in my life.

First of all, I wasn't going to try to live a Christian life anymore. I was tired of trying, tired of struggling. Besides, I couldn't live the Christian life anyway.

Somewhere within that process I began to die, and the Lord began to live his life in me. Now I could leave the living, the striving, the everything to him. He would be responsible for me. I no longer had to protect my rights, my faults, my anything. For it was no longer I, but Christ. It was the beginning of a new day. For truly he had come and I had recognized him.


But why had it taken so long? Approximately eighteen years had elapsed since that day of water baptism. I don't know; self-will, self-effort, self-determination? I do know: self! I also know that he was with me during that entire period of my life, leading me step by step; kindly, gently, patiently.

But had no one ever explained the way out of my woe? Or had my eyes been dimmed that I might not see, and my ears dulled that I couldn't hear? I'm uncertain. Nevertheless he continued coming time after time. And at last I had recognized him.

Who, other than God would go to such length to come, and to come, and then to come again. To meet me where I was

even as he met Moses at the bush aflame, at the parting of the sea, at the smiting of the rock. What a Savior! What a loving, merciful Lord!

Some time has elapsed since that day I recognized his coming by way of lordship. Yet he continues to come. When I recognize him I gain new insights, new revelations. But always the I has to die a little. For he doesn't desire to put new cloth on old, tattered, graveclothes, or new wine into old wineskins.

The self will always be in the process of dying. And that is why I continue to recognize him, even as the shepherds who heard the angels' song and the wise men who saw his star. 

Hear, hear!

An open letter to Mark Schmucker

November 2, 1982

Mark Schmucker
Emmaus Home
R. 2, Box 185
Marthasville, MO 63357

Dear Mark:

Today you have completed your first week of alternative service at Emmaus Home. Hopefully the transition from the academic community to a home for mentally handicapped adults has not been too traumatic for you. As the first Mennonite draft resister to be prosecuted, you must be grateful that Judge Ann Aldrich took your religious beliefs seriously and sentenced you to do meaningful work instead of sending you to prison.

Although you and I are strangers, we share a commitment to the Prince of Peace, to the Mennonite Church, and we are alumni of the same college. Your courage and willingness to take risks have caused me to reexamine what forms peacemaking should take in my own life.

Paul Erb has said, "You can't draw lines for other people, but you're lost if you don't for yourself." Your own quest for faithfulness has been demanding: you have paid a price. At times you may be tempted to feel like a martyr or a hero. I would view you as a committed follower of Jesus, listening to his voice and in the process challenging each of us to greater obedience. Although all Christians are called to be peacemakers, not all are called to political activism. Many Mennonites throughout the world are working quietly to bring wholeness and hope to the poor and socially unacceptable in settings much like the one in which you find yourself. But people like you who sense the need for active and vocal opposition to unjust systems are needed by the church as well. We must learn to respect and understand each person's calling.

The Mennonite Church now has an opportunity to affirm its pledge of support given to non-registrants at Bowling Green.

I hope that you will receive more assistance than argument, that you will sense more support than suspicion. Your conviction can become an occasion to strengthen individual courage and corporate caring.

Peace be with you.
Sara Wenger, Salisbury, Pa.



Mennonite Publishing House

616 WALNUT AVENUE / SCOTTDALE, PENNSYLVANIA 15683

TELEPHONE: 412 887-8500

December 14, 1982

Dear Reader:

"I will destroy it in the fire!" That was how Jehoiakim thought he could control the power of God's word. Column by column he cut up the scroll and dropped the pieces in the flames. Of course, he did not succeed. Jeremiah wrote again and today we are the benefactors. Even though few people could read, Jehoiakim realized the power of what is written.

Through the centuries we as a Church have also recognized the power of what is written. We have cherished the Bible for study, printed songs in the Ausbund, published the stories of the Martyrs Mirror, and preserved our faith in the Dordrecht Confession. From generation to generation we have shared faith with our children, our neighbors, and around the world through our written words.

For the last 75 years the Mennonite Publishing House has been the prime source of this literature, supplying books, magazines, and curriculum to assist you in your life, teaching, and witness. Now it is collecting money for a new warehouse to undergird this powerful literature ministry. Over 45,000 people are represented by the \$324,450.73 that have already been given. But, the job is not done.

You can have a part in building this foundation. No gift is too small to be significant and none too large to outdo God's blessing. Just one additional dollar per member, while not covering the total building cost, will provide a base from which the rest can be reasonably financed.

Christian literature will serve you many times in the years ahead. It is also needed by those beyond our church. Whether that need is met through Provident Bookstores, Herald Press books, periodicals, or curriculum, your gift will strengthen an expanding literature influence.

Make checks payable to Mennonite Publishing House and mark them "Building Fund."

Peace to you,

Nelson Waybill
Fund Coordinator

P. S. If your congregation has not already sent a contribution why not suggest that it join the 326 churches that have given to this once-a-generation literature empowering effort.

Witness the wonderment

Part 3 of an Advent series

by Del Glick

The concert is about ready to begin. The audience is hushed. Waiting. Anticipating. Awake. Alert. Suddenly with no warning, a multitude of choirs burst forth:

"Glory to God in the highest,
and on earth peace among all people."

No doubt, this ancient choral masterpiece of praise keeps ringing in our ears during this time of the year, but few of us may recognize the significance of the connecting word of this two-line oratorio:

"Glory to God in the highest,
and

on earth peace among all people."

In many respects, this simple conjunction "and" has made all the difference. It is what Advent revolves around and centers down upon. It allows the personalities of the Christ event—all people—to truly "witness the wonderment."

Because of that conjunction, the good news of Advent and the gospel cuts across all boundaries created and perceived by human beings. It makes havoc of such barriers and walls.

"Glory to God in the highest, *and* on earth peace among all people."

The characters surrounding the Christmas happening (Mt. 1, 2; Lk. 1, 2) portray at least seven qualities of the good news of the gospel wrapped up in the word "and" used by the angels:

1. The Gospel is cross-vocational. Advent affected all occupations and vocations. None was overlooked. Herod the king, to Zechariah the priest, to Elizabeth the homemaker, to Gabriel the angel. Then there was the innkeeper; the shepherds; Joseph, the carpenter; and Anna, the prophetess.

The good news is for all vocations: farmers, professors, homemakers, factory workers, business persons, and nurses. Not all will respond to the cross-vocational nature of the gospel, but no one is excluded from the coming of Advent.

2. The gospel is cross-national. The Christmas story seems to have no preferences for state or national boundaries. Joseph and Mary went from Galilee to Judea in Palestine. The purification of Mary took place in Jerusalem. Later, they escaped into Egypt and then returned to settle at Nazareth. The wise men came from the eastern countries. Persons from far-off Rome were involved.

We tend to think that the world revolves around Goshen, Lancaster, Kalona, or Holmes County. We further believe that a piece of land in the Middle East is very important because the Jews are returning there. We forget quickly that Advent disregards land and transcends national and international boundaries. Advent reminds us that Christ has come and the message of peace is for all persons in all lands and all countries.

3. The gospel is cross-economical. For the most part, Advent seems to be a story of poor people responding to the angels' song: Zechariah, Elizabeth, Joseph, Mary, and the shepherds could all fit into the poverty category. Yet the rich responded to Advent as the wise men presented expensive gifts of frankincense, gold, and myrrh.

The gospel cuts across the barriers we humans often create out of money and wealth. The Christmas story is for the welfare recipient and the \$100,000 a year affluent Mennonite. Persons in wealth or poverty can truly "witness the wonderment."

4. The gospel is cross-gender. At Christmas, reference is often made to the "three" wise men. But there were also three wise women: Elizabeth, the mother of John the Baptist; Mary, the mother of Jesus; and Anna, the prophetess in the temple.

For centuries, the culture of the Old Testament seemed to narrow down and severely restrict the participation, spiritual activity, and leadership of women. But something so revolutionary happened at Advent that the commonness of the story has allowed us to overlook its impact. It was Elizabeth and Mary who were the key characters in the preparation for Christ's coming to earth. It was Anna who "did not depart from the temple, worshiping with fasting and prayer night and day." The gospel had now broken into culture for a mid-course correction claiming the good news once again.

5. The gospel is cross-generational. Advent is an intergenerational happening! Its implications reached from Mary, probably a teenager, to the varied ages of the shepherds to Jesus the infant, to Simeon and Anna, Zechariah and Elizabeth, all "advanced in years."

The good news does not exclude because "you're too young" or "wait until you're a bit older and more mature." Neither does it eliminate the aging. Advent was and still is for all ages. It stretches from the youngest to the oldest.

6. The gospel is cross-status. The Christmas event is a story of ordinary and extraordinary participants belonging to differing societal classes with varying status. Rich, poor, shepherd, king, prophet, young, old, important, and unimportant. The coming of the Christ child defied and disregarded favorite persons or revered positions. But it does seem that all the villains were the "important ones," and all the heroes ordinary folk! Yet persons along the whole status spectrum were given opportunity to respond.

7. The gospel is cross-cultural. Most of the main characters were Jews. The wise men were probably Gentiles. There is speculation that one was black. Luke, who tells the Christmas story, is without a doubt not one of the "chosen race."

The gospel is for persons from all cultures and races: whites, blacks, Latinos, Jews, Gentiles, Mennonites, Methodists, capitalists, communists. The children's song describes well the impact of Advent: "red, brown, yellow, black, and white, they are precious in his sight."

Two thousand years later, that open-air night concert performed by the angels to the shepherds continues: "Glory to God in the highest, *and* on earth peace among all people." The good news of the Advent does away with boundaries, barriers, and walls which we construct. The gospel has gone cross-vocational, cross-national, cross-economical, cross-gender, cross-generational, cross-status, and cross-cultural. No wonder the Christmas story is good news. There are no more barriers to "witness the wonderment." We can all kneel as brothers and sisters in Christ at the cradle.



Del Glick is copastor of the Waterford Mennonite Church, Goshen, Ind.



Living grandchildren of the three pioneers; from left, according to forebears (in italics): William Wertz—Willard Yoder, Oxford, Iowa; Barbara Wertz Martin, Kalona, Iowa; *Joseph J. Swartzendruber*—Edward Schlabaugh, Wellman, Iowa; Mary Schlabaugh Yoder, Kalona, Iowa; Lydia Swartzendruber Swartzendruber, Wellman, Iowa; Emmanuel N. Swartzendruber, Wellman, Iowa; Lewis Swartzendruber, Shickley, Neb.; Urie Swartzendruber, Kalona, Iowa. *Not present: Daniel P. Guengerich*—Susie Guengerich Kuhns, Kalona, Iowa, age 101; and Nancy Guengerich Yoder, Phoenix, Ariz., age 96.

Marker tells story of Iowa pioneers

In October 1979, D. G. Yoder of Kalona, Iowa, confided to several members of the Mennonite Historical Society of his concern that some type of memorial be placed to honor the first three Amish Mennonite families to settle in Iowa Territory in Johnson County in the spring of 1846.

After consulting with other interested people, a committee was selected with Lester J. Miller of Wellman as chairman, Clarence Bender of Kalona, and Edwin C. Bender of Kalona. This committee investigated and made preliminary plans for a memorial. After the death of Edwin Bender, Glenn W. Guengerich of Wellman was appointed to serve.

This committee was urged along by D. G. Yoder's greeting, "Have you done anything about a marker?" The committee, along with Yoder, met with Loren Horton of Iowa City, representing the Iowa Historical Society, who was keenly interested and gave valuable advice. By following certain procedures, he said, the marker would qualify for state approval and would be eligible to appear on Iowa maps and historical books.

A final draft of the text containing ap-

proximately 370 words, was approved in June 1982. The marker was manufactured by the Sewah Studios, Marietta, Ohio, and arrived at Dwight Bender's Apco station in September 1982.

The final site was selected in conference with Lower Deer Creek trustees, Robert Boshart, Emil Schlabaugh, and Ron Hartzler, and Bishop Dean Swartzendruber.

The following people helped in the process: the blueprint for foundation and base for the marker was made by L. David Yoder, designer of Kalona; the historical logo engraving design was the work of Esther O. Feske of Coralville; the excavation of foundation and cement work was done by Lester J. Miller and Clarence Bender; Richard L. Miller of Joetown laid the 250-brick base.

The marker was hoisted into place by a crane furnished and operated by Glenn W. Guengerich. This event was captured pictorially by Frank and Ada Yoder of Kalona.

The marker is made of aluminum alloy, weighs 225 lbs., and cost \$2,500. The two posts are reinforced concrete with aluminum surface and weigh 240 lbs. each. It was erected on the morning of September 10 and is a memorial to these three pioneer families.—Adapted from the dedication program as written by Glenn W. Guengerich and submitted by Clarence Bender

Illinois council on aging inaugural meeting held

A dual conference group has been formed to deal with the opportunities and challenges facing the Mennonite Church in Illinois, due to the rapidly increasing number of senior citizens in our church and in the general population. The Illinois Mennonite Council on Aging held its first meeting on October 8.

The three functions of the Illinois Mennonite Council on Aging are to:

(1) Direct the work of the council's "advocates for creative Christian aging" (staff members). Royce and Doris Engle of Sterling, Ill., are the advocates for creative Christian aging. The Engles speak at Sunday morning services, special programs, and workshops on the subjects of aging and the church's response to its older members. To date, they have given several such presentations. The Engles will also be helping interested congregations begin programs which will both use and assist their senior citizens.

(2) Serve as a barometer of the needs of senior citizens.

(3) Encourage churches and individuals to be receptive to the subjects of aging and of working with our senior citizens.

Members of the Illinois Mennonite Council on Aging are: George and Luella Gerber, Verda Good, and Helen Kaufmann (representing the Illinois Mennonite Conference, MC), and Lila Eschenfelder, Lotus Troyer, and Leo Miller (representing the Central District in Illinois, GC). Keith Swartzendruber, Illinois elderly service program project director, serves as chairperson of the council.

French Mennonites add to faith series

The Mennonites in France recently released another booklet in a series that presents some important Anabaptist-Mennonite perspectives on faith and life.

L'Evangile de Paix, released as a supplement to *Christ Seul*, translates *The Way of Peace*, authored in English by J. C. Wenger.

The booklet highlights the New Testament teaching to "love your enemies," traces this way of peace through the centuries, sets it in the perspective of the Old Testament, and shows what it means to live the way of peace today.

The Mennonite Church in France decided to translate, modify, publish, and distribute the series as a supplement to its monthly periodical, *Christ Seul*. Subscribers have the choice of paying a small fee to receive the booklets as they are released. Pierre Widmer has served as writer/editor for the French version of the series.

Supplements 6 and 7 in the French series, *Il y a des gens qui vous troublent* (These Are

church news

Those Who Trouble You), will likely be translated into English because it deals with issues of worldwide interest.

The English edition of the series was commissioned in 1976 by Mennonite Board of Missions to bridge the gap between scholarly Mennonite writing and non-Mennonite literature that emphasizes salvation, but often neglects discipleship.

Ten booklets have been released to date, as follows: *How Mennonites Came to Be*, *What Mennonites Believe*, *The Way to a New Life*, *The Way of Peace*, *Disciples of Jesus*, *The*

Book We Call the Bible, *A Faith to Live By*, *The Family of Faith* (all by J. C. Wenger), *The Way of True Riches* (Milo Kauffman), and *Teaching in the Congregation* (Paul M. Lederach).

Three more booklets are now in process of publication: *The Way of Biblical Justice* (José Gallardo), *Evangelism as Discipling* (Myron S. Augsburg), and *What We Believe About Children* (Marvin K. Yoder).

The series is intended for translation and publication in national languages as a resource to the worldwide Mennonite fellowship.

Lind family roots probed at a gathering in Colorado

The N. A. and Sarah Lind family met at Rocky Mountain Mennonite Camp, Divide, Colo., during a weekend in June earlier this year. There were 83 descendants in attendance, or 54 percent of the total.

The following sons were present or represented: Lloyd and Marcus of Salem and Norman, Jr., of Lebanon, Ore.; Mrs. Ivan Lind of Hesston, Kan.; Millard, Goshen, Ind.; Gilbert, Fort Morgan, Colo.; and Wilbert, Ephrata, Pa.

A planned feature was for each family to have a representative speaker, who described a particular incident which had affected his or her life. Sunday morning, Millard spoke on

"God Set the Lonely in Families," using Psalm 68:6.

Lloyd prepared and presented a history of N. A. and Sarah, including their move west to Oregon from Ohio in a Model T Ford in 1917. They had two engine breakdowns in the Pikes Peak area, finally selling their automobile and continuing on by rail.

Wilbert had on display three albums depicting generations of the Lind family roots.

The last reunion was held on the Western Mennonite High School campus, Salem, Ore., in 1962. It was unanimously decided that the next reunion would be held in Oregon in 1987.—Gilbert H. Lind

India floods overwhelm local resources

Many people are homeless due to serious flooding in India. Heavy rains there caused severe damage in the states of Orissa, Utta Pradesh, West Bengal, and Bihar, in what is reported to be the "worst flooding in 150 years." Houses were swept away, crops were destroyed by water, and over 3,000 miles of roadway were washed out.

Responding to the needs of the displaced people in India, Mennonite Central Committee is sending wheat and cash to feed the hungry and to help residents there rebuild their communities. Al Doerksen of Winnipeg, Man., country representative, welcomes Benjamin and Leona Sawatzky of Henderson, Neb., to India for seven months. The Sawatzkys previously served in India for 17 years with the Commission on Overseas Mission of the General Conference Mennonite Church. The Bethesda Church in Henderson, where the Sawatzkys are members, has given funds to help with their support. They are going to work with school reconstruction and food-for-work projects in the state of Orissa, where the need is especially acute.

The flood is only a climax to earlier disasters that residents of Orissa have endured this year, says Doerksen. On June 3, a cyclone swept through the area, killing 140 people and leaving 100,000 hectares (247,100 acres) of land covered with saltwater.

The cyclone was followed by a period of drought. The 1982 monsoons were "late and erratic," according to Doerksen. Then came the floods causing Orissa state officials to exclaim, "Orissa is lost! What the government would have done in the next three plan periods has just been washed away and at least \$2.1 billion will be needed to repair the damage."

At the request of the government in Orissa, 30 schools are to be rebuilt by the joint efforts of the Mennonite organization and Lutheran World Service (LWS). The Sawatzkys will work alongside LWS building these schools which will be constructed strong enough to serve as cyclone and flood shelters in times of future crises. MCC is financing the construction of 10 of these schools.

It is also sending 2,500 tons of wheat to be used in food-for-work projects. One thousand five hundred tons are allocated to Orissa; the rest will be distributed in other areas in north and west India.

The wheat will be distributed to families in payment for work they do repairing roadways, embankments, and wells. These food-for-work projects will be supervised by Church's Auxiliary for Social Action (CASA), as well as by LWS and the Sawatzkys.

CASA and LWS have been two of the primary long-standing partners with which MCC India has worked over the years.

They spoke in tongues

The reception of nine members by transfer was celebrated Nov. 14, in part by the praying in tongues at Peace Community Church, Detroit, Mich. Composed of persons from diverse backgrounds, Peace has always encouraged full expression of spiritual gifts.

For the communion prayers, pastor Julius Dodson called on Sami Warah (new member) to pray in Arabic. Norberto Arbelo and Wayne Miller (elders) prayed in Spanish and German, respectively. Pastor Dodson offered thanks and praised God in English, the language of the majority in the congregation.

New members by transfer include Larry and Elizabeth Cokeley with their sons Larry, Jr., and Andre, Bruce and Vicki Holley, Patricia Peters, Eugene Seals, and Sami Warah.—Eugene Seals

Fredericks installed at Salem in Quakertown

Salem Mennonite Church of Quakertown, Pa., held an appreciation dinner at Heritage Family Restaurant, Franconia, Nov. 5, to honor Warren and Carrie Wenger, retiring pastoral couple.

On Sunday morning, Nov. 14, J. Mark Frederick, Jr., was installed as pastor of the same church. The charge was given to J. Mark and family by Robert Walters, overseer. Elmer Frederick, pastor of Fredericksville Mennonite Church, led in devotions. Henry Paul Yoder, secretary of missions, for Franconia Conference, preached the sermon "To Equip a Family of God."

Warren Wenger, former pastor; James Longacre, conference coordinator; John Lapp, leadership commission; Richard Yoder, Harold Freed, and Linford Benner of the congregation also took part in the service by each making a few remarks.

J. Mark Frederick, Jr., and family recently returned from service in Mexico.—Carroll K. Walter

Radio series to assist church founders

A series of 20 *Art McPhee In Touch* radio programs has been prepared to help new or existing congregations to work at outreach, reports Ron Byler, director of English broadcasting for Mennonite Board of Missions, Harrisonburg, Va., offices.

"The package of 2½-minute broadcasts is designed for short-term saturation use rather than long-term weekly visibility," Ron says.

The series of programs was selected to reflect Mennonite theology: Christianity in everyday living, and Christian community and fellowship. The programs will help church-planting groups gain visibility in their community.

Delegation travels to Florida for church-founding survey

Leland Harder, professor at Associated Mennonite Biblical Seminaries in Elkhart, Ind., and church founding consultant for the Central District Conference (CDC), led a four-person delegation to Florida, Nov. 5-8, to survey this Sun Belt state for the possible planting of one or more General Conference Mennonite churches.

Joining in the survey were Burton Yost, professor of religion at Bluffton (Ohio) College and chairman of the CDC missions committee; Lotus Troyer, pastor of the Flanagan (Ill.) Mennonite Church and vice-chairman of the committee; and Donovan Smucker, visiting lecturer at Canadian Mennonite Bible College, Winnipeg. The four delegates went under the auspices of the CDC, the Eastern District Conference home missions committee, and the General Conference's church planting council.

The group of four met with officials of the Southeast Mennonite Convention of the Mennonite Church at their Sarasota office: Martin Lehman, general secretary; David Kniss, secretary of outreach; and Stanlee Kauffman, pastor of the Bahia Vista Church in Sarasota. At this meeting Harder reviewed the purposes for the survey: "Our purpose is surely not to compete in any way with existing congregations of the Mennonite Church or other denominations in Florida, or to put any pressure on any person of GC background to become part of any new or existing fellowship," he said. "Our purposes are rather to express an interest in General Conference members living in Florida and to raise the questions of whether or not new Mennonite fellowships ought to be formed and how a larger inter-Mennonite Christian witness in Florida can be effected."

Lehman took the delegates on a tour of the Mennonite churches and institutions in the metropolitan area.

On Sunday morning, the delegates attended four different Mennonite churches in the city and then regrouped at the unaffiliated Bethel Mennonite Church for their November Thanksgiving meal.

The delegates also made several additional tours and visited in several homes of GC individuals and families, mostly by invitation in response to a questionnaire returned by 25 "non-resident members of North American GC congregations" currently living in Florida. Although this initial questionnaire survey failed to identify many immediate prospects for new fellowships, it is estimated that well over 100 GC families have moved here in the past decade, most of whom have since been assimilated into churches of many denominations, and that future prospects for planting new GC churches are promising only if people who will be moving here in the 1980s and 1990s can be recruited as they arrive.

In a late Sunday evening caucus the four weary delegates attempted to sort out their im-

pressions and to draw some tentative conclusions. They agreed that a GC church in the Sarasota area might be warranted (1) if it were located in a part of the metropolitan area (for example, in Bradenton) where no other Mennonite church is situated, (2) if it incorporated qualities characteristic of the GC stream of the Mennonite experience in America, (3) if it related the gospel of peace and nonresistance to the fundamentalist-militarist culture of Florida and to non-Mennonite people among whom "our tent would be pitched," and (4) if it included quality congregational music and authentic Mennonite hymnody.

It was also felt that more data was needed before a strategy could be envisioned, and that Harder should return for a week in late winter to do an in-depth socio-religious analysis of the metropolitan community.

EMC plans, finances marked by caution

The board of trustees of Eastern Mennonite College and Seminary has approved another step toward renovation of the school's administration building into a campus center.

At its Nov. 22-23 meeting, the board approved an executive committee recommendation to use the construction management approach in the renovation and authorized the building committee to negotiate a contract with a construction management firm.

Under this approach, EMC&S and the construction manager will act as major contractor and thus save an estimated 4-7 percent in fees.

Board chairman Joseph L. Lapp of Souderton, Pa., emphasized that final approval of the renovation has not yet been given. Until the entire \$3.15 million needed is in hand, "it is not contemplated that we will proceed." Richard C. Detweiler, president, reported that some of the \$1 million yet to be raised may be sought in the form of interest-free loans. Lapp said he hopes that the school will have the necessary funds in hand by the board's next meeting Feb. 17-18. If not, the scheduled start next spring will probably have to be postponed, he said.

In a separate action, the board approved increases in 1983-84 tuition. College tuition and room and board will increase 4.9 percent from \$6,063 to \$6,360 and seminary tuition will rise 9.5 percent from \$1,644 to \$1,800. The move followed approval of a "tight" 1982-83 budget. John D. Stahl, director of business affairs, noted that enrollment decreases this fall resulted in a \$384,000 decrease in income.

In order to balance the \$6.3 million budget, the board reluctantly approved the elimination for one year only of the cash flow reserve of 1½ percent normally included in the budget. The budget also defers instructional support, library books, and maintenance.

President Detweiler noted that personnel re-

ductions are planned for 1983-84. Reductions won't be as hard to make next year as they would have been this year, "because it takes a year or two to phase into reductions in a way that does not jeopardize program."

The board also approved a recommendation that 1983-84 sabbaticals be granted only for faculty involved in graduate degree programs.

Also at the meeting, college dean Albert N. Keim gave an illustrated presentation on EMC's revised general education curriculum that takes effect the fall of 1983. Called "The Global Village," the 50-credit hour program will be required of all students and will include an experience in another culture.

The start of the program will coincide with EMC's return to a semester plan that provides for eight months of study and four months of work, "which should help improve students' financial status," the dean said.

The revised curriculum calls for students to spend one semester in a cross-cultural seminar in the Middle East, Latin America, or Europe, preferably during their sophomore year. Another option will be a three-week experience in a North American off-campus setting and six credit hours of cross-cultural courses on campus.

In other business, the board approved a one-year master of arts in church ministries program at Eastern Mennonite Seminary. The new degree program is one of several revisions growing out of seminary academic master plan work and will build on undergraduate courses offered by EMC's Bible department.

Blueprint for communicating with Muslims

"Mennonite Witness Among Muslims" was the title of an Islamics consultation sponsored by Eastern Mennonite Board of Missions, Salunga, Pa., on November 16. Forty people attended.

Resource person for the seminar was Dr. Willem Bijlefeld, Professor of Islamic Studies at Hartford Seminary. A one-time missionary to North Africa, Bijlefeld stressed the importance of understanding the Islamic faith in order to witness effectively to Muslims.

In his lecture on the theology of Islam, he said it is his goal to understand the faith of Muslims so completely that they themselves would agree with his presentation. Bijlefeld says he does not give a lecture on Islam to a Christian audience without first testing it with a Muslim audience.

Bijlefeld pointed out that Christian expressions are needlessly offensive to Muslims who have the impression that Christians have replaced God with Christ. During a discussion period it was emphasized that Christ should always be presented in his relationship to God and that God has done his work through Christ.

Persons giving responses to Bijlefeld's lec-



Willem Bijlefeld speaking on Islam

tures were Calvin Shenk, professor of missions at Eastern Mennonite College, Harrisonburg, Va.; Roelf Kuitse, former director of the Overseas Mission Training Center, Elkhart, Ind.; Wilbert Shenk, vice-president for overseas ministries at the Mennonite Board of Missions, Elkhart; and David Shenk, secretary of home ministries at Eastern Mennonite Board of Missions.

The participants prepared a statement on the implications of the seminar for Mennonite witness among Muslims. A summary of that statement reads: "We must pray out trained, dedicated, long-term Christian workers who immerse themselves in Islamic cultures, witnessing to God in Jesus Christ in all humility and patience. Those who work among Muslims will carry on a witness without pre-terminated, success-oriented goals."

The seminar noted that 800 million people or about 20 percent of the world's population adhere to Islam. Bijlefeld emphasized that Christian missionaries should live among Muslims and celebrate with them our common humanity. Too often, he says, Christians live alongside Muslims in peaceful coexistence but do not live together with them. He stressed the importance of continued dialogue and asked, "How much are we willing to give up (Phil. 2) for Christ's sake to suffer with and for Muslims?"

In his response to Bijlefeld, David Shenk noted that Islam sharpens our Christology by helping us guard against polytheism. It critiques our humanism by emphasizing God's sovereignty. And it helps us keep the kingdom of God in proper perspective by reminding us that we cannot separate the spiritual and the practical.

Shenk believes Mennonites have some gifts which assist them in a witness to Muslims. These he listed as patience, a history of suffering, an understanding of community, and a commitment to Jesus Christ rather than to creedal statements.

Biblical beliefs conference II held in Ohio

The second Conference on Basic Biblical Beliefs met at Rosedale Bible Institute, Irwin, Ohio, Nov. 19-21. There was no official registration, but attendance ranged from just over a hundred at the opening session Friday morning to well over two hundred at the final service on Sunday morning.

The addresses centered in three primary themes: interpretation of the Word, the person and work of Christ, and the church relating to end-time events.

Moderator George R. Brunk II explained that this conference is needed because of the issues before the church today. As biblicists it is imperative that we take a firm stand on God's Word.

The keynote address was delivered by J. Otis Yoder. As he explained "The Influence of the Doctrine of Inspiration on Interpretation," he made it clear that one's view concerning the inspiration of the Bible directly affects one's interpretation of the text. He concluded that "God's Word is normative, not merely informative, and that it is for all times, all cultures, and all countries."

John R. Mumaw, in the second address, outlined the basic "Principles and Practices of Interpretation." He pointed out that "the results of the process of interpretation are strongly influenced by the interpreter's convictions about the Bible." He stated that "the Scriptures are to be read as the Word of God. They are to be understood as the message of God and appropriated as the will of God."

Lloyd Kauffman followed with an address titled "From Interpretation to Application." He outlined some pertinent goals, important attitudes, and workable processes. In his conclusion he stated that "the Word and the Spirit are fundamental points of reference for practical Christian living. They do not contradict each other, nor are they negated by cultural pressures or patterns."

On the second day of the conference the focus of attention turned from the written Word to the living Word. Elmer Jantzi began with "The Biblical View of Christ's Person and Work." He outlined seven characteristics of biblical Christology and concluded with: "A biblical Christology confesses the resurrection as the central doctrine of Christian faith."

Paul Zehr presented "The Biblical Doctrine of Salvation." He carefully described salvation as it was understood in the Old Testament, but gave more attention to the New Testament understandings of salvation. He compared various facets of meaning as described by the several writers of the Gospels and epistles. He affirmed that "Salvation is the central theme of the Bible. Man in sin needs a redeemer. Christ is that redeemer."

In his address, "Discerning the Signs of the Times," Harold Eshleman noted that the disciples asked Jesus, "What will be the sign of your coming?" In response Jesus gave a

number of signs. Harold discussed seven signs in light of current evidence, and challenged all to "look up, for your redemption draws nigh."

The final address concentrated on "Preparing for the Lord's Return." From Luke 12:35-48, Paul Kratz identified what he called "The Ten Commandments of Readiness in Preparing for the Lord's Return."

Following each address a single respondent was designated to give a formal presentation. Then the floor was opened for discussion and questions. The respondents were Willard Mayer, Norman Kolb, Sanford Shetler, David Showalter, Lee Kanagy, Walter Beachy, and Simon Schrock. Differing opinions were aired in the discussion periods with a consistently healthy spirit. There was sincere desire to give full expression of love to Christ in the way Jesus asked for it when he said, "If you love me, you will obey what I command" (Jn. 14:15, NIV).

The Conference on Basic Biblical Beliefs was sponsored by The Sword and Trumpet Board, located at Harrisonburg, Va.

Resource listing of women to be revised

The MCC Committee on Women's Concerns is soliciting information for an updated version of the "Resource Listing of Mennonite Women." First compiled in 1978, the resource listing contains names and summaries of résumés of Mennonite and Brethren in Christ women who are available to serve on boards and committees, as seminar leaders, retreat speakers, and in a variety of other capacities.

A "Directory of Mennonite Women with Graduate Degrees" was compiled in 1979, and a supplement to the resource listing was added in 1980.

The resource listing presently concentrates on women with experience and education in the areas of religious life, international and cross-cultural experience, teaching, writing, retreat and seminar leadership, peace and justice issues, counseling, health, fine arts, marriage and family life, and women's issues. For the revision, these areas of expertise will again be included, but women with contributions from other fields are also welcome to submit their names. Women with graduate degrees, ordained women, and ethnic minority women are encouraged to submit information.

The resource listing will be made available to Mennonite Central Committee offices, church conference boards and offices, colleges, seminaries, and other church-related institutions. To be included in the listing, submit your name, address, church affiliation, occupation, education, experience, and areas in which you are willing to serve as a resource no later than Mar. 1. Send to Committee on Women's Concerns, MCC, Akron, PA 17501.



Neal Blough lecturing on Anabaptism at Brussels Mennonite Center

Neal Blough was the speaker recently at a "study day" held at Brussels Mennonite Center in Belgium. Neal, a Mennonite Board of Missions worker in France, gave an introduction to Anabaptism and talked about Anabaptist leader Pilgram Marpeck. Five "study days" during the past year have attracted Belgian Mennonites and others to the center. On Nov. 7, at the most recent one, 35 persons heard Mennonite World Conference executive secretary Paul Kraybill speak on "The Mennonite Church in Today's World." The center, renovated earlier this year by volunteers from North America, is a meeting place for Belgian Mennonites and a home for MBM workers Robert and Sylvia Shirk Charles and Stephen and Jean Gerber Shank and their children. Robert is the center's director.

Al Brown, director of High-Aim Program, Elkhart, Ind., spoke daily at the Eastern Mennonite High School chapels, Nov. 15-19. The spiritual renewal week began with a fresh interpretation of the Good Samaritan story. Brown challenged students and faculty alike to consider "the dynamics of love." He concluded that Christian love springs from the inner being—the heart—and it is lived out in relationships with others.

A CPS reunion (all states) will be held Dec. 28, at 6:00 p.m., at Bethel Mennonite Church

readers say

The same persons who demand a cleaning-up of public libraries recommend the Bible's book of Ruth as beautiful literature. Could it be that the genius of the four chapters is the adaptability to many interpretations? Calvin Laur holds that this girl is famous for her choices. He makes generalizations that I totally discount. To me, Ruth is a prime illustration of God's unalterable predestination, particularly in the lives of chosen people foreordained to specific divine tasks. How could this person choose the right field, the right stranger—the right descendants!? And all because of the right chemistry during a night in a barn! BAH!—Leonard Lehman, Goshen, Ind.

In a lot of the *Gospel Herald* we find some talk about nuclear armament. I find this a little distressing because of the fact that we put this in our foreground, yet we have a more alarming problem in our society. The case of alcoholic problems. I find more people being killed, hurt, or maimed by drunk drivers than with any nuclear armament. What are we as a Mennonite Church doing in this avenue?

It seems as if we are accepting this like everybody else. We have no conscience about the social drink. It seems to be accepted in some of our Mennonite circles. Also, what about our witness to the world as far as our winning souls for Christ and visiting the sick and aged. Are we more concerned about marching in peace marches and against nuclear manufacturing plants when souls are going to hell every day?—Carol K. Walter, Quakertown, Pa.

Your November 23 editorial refers to "disagreement over peace strategy." You mention wanting to determine whether "we as Mennonites really do not care about peace anymore or whether the

news stories have become too much of the same negative thing."

There's really no reason to keep you waiting. I would like to think many like myself care very much about peace. But yes, the news stories have definitely become too much of a negative thing. The reason is found in your previous paragraph, where you indicate that in your perception news about peace seems to tend toward "stories of tax resisters, nuclear protestors, or draft resisters." Certainly this must be the view of other Mennonite media people, and apparently Mennonite opinion-makers to quite some extent . . . but fortunately not quite all! To be sure, it's an unbelievably narrow definition of peace news. As a matter of fact, in the final analysis the categories mentioned may have little to do with true peacemaking.

I sense a wholesome and growing concern among Mennonites about where the "peace is the center of the gospel" thinking is taking us. More and more thoughtful persons are taking note of the fact that this indeed is heresy. *Jesus Christ* is the center of the gospel. The good news is that he came . . . and the big story is what is happening through changed lives of those committed to him. Josef Ton would agree. He is the formerly imprisoned Romanian Christian saying society can only be changed as individual lives are changed. The story of his peacemaking and testimony for Christ have appeared in various publications, but if it was in *Gospel Herald*, it escaped my attention. There are many other stories out there which would be great "peace" news.

So, let the record show . . . we do care a lot about peace. But by the way, on the average we perhaps don't care one bit more, nor one bit less than our brothers and sisters all around us who happen to be Baptist, Presbyterian, independent, Grace Brethren, or whatever. Together, as we follow Christ we know we can make a difference in our world.—Eugene R. Witmer, Smoketown, Pa.

I have appreciated the attention you have devoted to peace news in the *Gospel Herald* ("The Army of the Lord," Nov. 23). It hasn't been too much for a peace church paper, in my view.

You identify some interesting signs of decline of the church's peace testimony, and say we need some bold new initiatives which will bypass loyalty to governments and unite Christians as one body of Christ all over the world. You call for alternative action proposals which go beyond the negatives of protest and objection.

One bold new initiative has been proposed by Ronald Sider and Richard Taylor in their new book just published by InterVarsity Press, *Nuclear Holocaust and Christian Hope*. They develop at length a plan for nonmilitary national defense, a civilian-based defense using nonviolent means. I wonder how Mennonites will respond to this.

For some time I have been puzzled by a phenomenon among Mennonites, not verified by statistical research but based on many conversations and reading the Mennonite papers. It seems apparent that there are more Mennonites who support military force for national defense than who support nonviolent resistance and action for national defense. If this is perhaps not statistically accurate for Mennonites, it certainly is for evangelicals (are Mennonites evangelicals?). Why is this?

The civilian-based defense proposal by Sider and Taylor will probably be criticized for expecting too much goodness of fallen human nature. (Notwithstanding the fact that the same criticism could be leveled against expecting marital fidelity, basic honesty, and getting along without slaves on the part of unregenerate people.) But the war system is nurtured by a continuing and massive educational enterprise to alter and coax human nature into the mentality and skills of warmaking. Why else all the war colleges, training camps, and drill routines, not to mention the war toys, TV's, and video games?

fellowship hall, 3924 Meadow Creek Lane, Sarasota, Fla. Call (813) 922-5208 for last-minute information.

Clyde Hollinger, music teacher at Lancaster Mennonite High School, has set the accompaniment for the "Mennonite Anthem," hymn number 606 in *The Mennonite Hymnal*, for three trumpets, piano, and organ. It is available from the Worship and Creative Expression Commission, Salunga, PA 17538, for \$3.00 per set. It is available in the keys of A or A flat. Please indicate your preference.

Nov. 14 was a special day in the life of Plato Mennonite Church, La Grange, Ind., reports pastor Richard E. Martin. Jerry Rodman was licensed for the Christian ministry and installed as assistant pastor. Orvin Hooley, area overseer, conducted the installation ceremony, and Sylvester Haarer preached the installation sermon.

The Associated Mennonite Biblical Seminaries of Elkhart, Ind., are now accepting applications for a faculty position with primary emphasis on preaching and communication. Related teaching areas could include pastoral leadership and/or evangelism. Desired qualifications: ministry experience and graduate degree or willingness to pursue it. Apply in writing to: Jacob W. Elias, AMBS Dean, 3003 Benham Avenue, Elkhart, IN 46517.

But maybe we should be supporting something which runs counter to the laziest and meanest instincts of human nature. Of course we should. I think Sider and Taylor have identified something which moves in that direction. What do you think?—**John K. Stoner**, Executive Secretary, Mennonite Central Committee, U.S. Peace Section, Akron, Pa.

My temerity may well be that of a fool rushing in where an angel rightly fears to tread! However, neither trepidation at being labeled as a backsliding member of the Mennonite radical-to-liberal mainstream, nor the ominous prospect of being taken for an unwitting recruit to the ranks of the sword-bearers and trumpet-players on the right flank, can unfortunately restrain me from responding to portions of your October 19 editorial, "The Last Just War." If retaining genuine Christian pacifist credentials means embracing the perspective on recent European history that you offer, along with Messrs. Fey and Morrison, then I am in a desperate way! But if, by any chance, your own political analysis is not a binding one for Christian pacifists; or if back-page-space limitations curtailed your plans to identify more of the sheep that have been beguiled by the "trick of the devil"; or if, in trying at all costs to avoid sounding like Jerry Falwell, you just got a little carried away—if any of these be true, then please excuse all my unnecessary exasperation in what follows!

On the one hand, you quote approvingly Daniel Kauffman's WWI warnings against America's presuming her own innocence and her condemning of Germany's wickedness; on the other hand, you apparently minimize any provocation by Japan or Germany as the effective cause of U.S. entry into WWII. You imply that primarily through the wily manipulations of an American President bent on diverting attention from domestic problems was the

Calvin Laur was interrupted in the preparation of his *Gospel Herald* series of Old Testament studies, "Alternatives: Seeing Yourself in the Old Testament" (Nov. 2, 9, 16). However, the fourth is on hand and a fifth is promised. It is planned to publish the last two after Christmas.

A two-year VS caretaker position is open at Drift Creek Camp as of May 1, 1983. Write the camp at Box 2186, Lincoln City, OR 97367, or call (503) 764-2854 for details.

The M.T. Brackbill Planetarium at Eastern Mennonite College will present "The Bethlehem Star," 2:30 p.m., Sunday, Dec. 12 and 19. The 30-minute program depicts constellations of the winter sky interspersed with gospel accounts of the Christmas story, poetry, art slides, and Christmas music. EMC physics professor John L. Horst will offer several theories regarding the star's appearance. The D. R. Hostetter Museum of Natural History adjacent to the planetarium will be open 2:00-3:30 p.m. the same Sundays. There is no admission charge for the planetarium and museum, and special showings for church, school, and civic groups may be arranged by calling (703) 433-2771, ext. 400.

Two short-term Bible classes will be offered at Hesston College this January. Marion Bontrager, of Hesston's Center for Bible Study,

will teach "Life of Jesus," Jan. 2-13, and "Teachings of Jesus," Jan. 16-27. These January Interterm courses provide an opportunity to experience an in-depth Bible study experience, especially for nontraditional students. Each course costs \$130, and college credit (2 hours) will be given for an additional \$130. The college will arrange lodging and meals. For more information, contact: Center for Bible Study, Hesston College, Box 3000, Hesston, KS 67062, or phone (316) 327-8193.

People who have an interest in Allegheny Conference are invited to a free subscription to the Allegheny Conference *News*. If you have a previous connection in the conference or are just interested in the Mennonite Church happenings in this conference, which is located primarily in southwestern Pennsylvania, write to David Hiebert, editor, Allegheny Conference *News*, 616 Walnut Ave., Scottsdale, PA 15683.

Special meetings: John I. Smucker, Lima, N.Y., at Smithville, Ohio, Dec. 10-12.

New members: Becky Buchanan, Selina Martin, and Dana Baer by baptism, and Rodney Morgan and Hazel Baer by confession of faith at Cedar Grove, Greencastle, Pa. Susie Hershberger at Metamora, Ill. John Malone by confession of faith at Bay Shore, Sarasota, Fla.

U.S. tricked into entering the "European squabble." Are you not mistaking Franklin Roosevelt for General Galtieri? Are you really forgetting that Japan attacked Pearl Harbor and that four days later, Hitler, in one of his greatest strategic blunders, declared war on the U.S.?

Could it not be that, without U.S. military intervention in Europe, what happened to the Jews under Hitler might still be happening to them (if there were any yet surviving) under one of Hitler's successors? True, their treatment might be better today than in 1940-45, even if it had been the Red Army alone that had broken the Nazi lock on Europe. But don't expect too many Jews or Eastern Europeans to say "amen!" to this! And what is one to make of the claim that "the European balance of power since the war also could not have been worse than it is for the U.S.?" If the Soviet Union alone had liberated all of continental Europe, there would be no power distinctly less favorable to the U.S. than the present one. But again, do not expect too many Western Europeans to be enthusiastic about so being consigned to the Soviet empire—just as they are justifiably not too enchanted about playing host in the near future to Pershing II and Cruise missiles!

I agree with you that the U.S. has no monopoly on the world's supply of innocence and that, by the criteria of the "just war," its military efforts have fallen short of the mark. The U.S. had motives of self-interest and advantage at stake, as did the other belligerents, in WWII, and she alone bears the terrible stigma of having used the atomic bomb. But I part company when you (following Morrison) assert that it would have been in the U.S. interest and capacity to pull down the kitchen shades and pickle her democracy while accepting successive Nazi and Soviet dominations of Europe.

I am definitely troubled if being a Christian pacifist in the U.S. today means adopting the doctrine of American political guilt and non-American political

innocence that you come within a hair's breadth of suggesting, just as I would find equally spurious the opposite presumption of American innocence and non-American guilt. And I do hope that the next time that you conclude with the O.T. prophet's "all we like sheep have gone astray," that the burden of your preceding remarks will not have again been in opportunity of the N.T. evangelist's parable of the lost sheep (sing.).—**Robert Charles**, Brussels, Belgium

I'm concerned about statements attributed to Truman H. Brunk, Jr. on male-female relationships (Nov. 16, p. 787). Realizing that a summary such as the brief article in question can alter the sense of the original message, I nevertheless want to respond because I feel a basic issue is at stake. That issue is the inspiration and authority of Scripture. Truman states, "Male and female need to be seen as equal." I agree. However, succeeding statements indicate that in his view "equal" means "interchangeable" in spiritual roles and functions. If we truly believe that "All scripture is God-breathed," how does male-female interchangeability fit with such passages as Ephesians 5 and 1 Timothy 2?

In our doctrine of the trinity, do we not willingly accept (albeit with limited understanding) the equality in essence of the three persons, while recognizing distinctness in function and even a certain sort of hierarchy? Why do we continue to reject or alter those God-breathed words which hint at such equality/distinctness in his creatures? Why don't we rather continue to struggle for a synthesis of all pertinent Scriptures, thus upholding the high view of inspiration that Jesus and Paul had? Granted, the church has made these passages say more than is warranted about male-female differences; but let's not commit the opposite error of making Scripture say less.—**Dave Martin**, Portland, Ore.

marriages

Clark—Widmer.—Steven Clark, Coralville, Iowa, Baptist Church, and Lori Widmer, Iowa City, Iowa, First Mennonite cong., by Sheldon Burkhalter, Nov. 20.

Cline—Robinson.—David C. Cline, Ridgeview cong., and Lucy Robinson, Lynside cong., Lyndhurst, Va., by Eldon R. Brydge, Oct. 23.

Hershey—Groff.—Les Hershey, Kirkwood, Pa., Mt. Vernon cong., and Lois Groff, Lancaster, Pa., New Danville cong., by Vernon Myers and Floyd Hershey (father of the groom), Nov. 20.

Hunsberger—Ruth.—R. Feryl Hunsberger, Blooming Glen, Pa., Blooming Glen cong., and Shirley Ruth, Chalfont, Pa., Line Lexington cong., by Kenneth Seitz, Nov. 6.

Jantzi—Kauffman.—Phil Jantzi, Irwin, Ohio, and Julie Kauffman, Kalona, Iowa, by Elmer Jantzi, Aug. 14.

Lengyell—Bowman.—Tom Lengyell, Waterloo, Ont., Mennonite Church, and Raylene Bowman, St. Jacobs, Ont., St. Jacobs cong., by Richard Yordy, Nov. 6.

Martin—Hoover.—Amos Martin, Ames, Iowa, Pleasant View cong., and Nancy Hoover, Baptist Church, Mt. Pleasant, Iowa, by Eugene Garber, Oct. 16.

Mast—Roth.—Gerald Mast, Clarence Center, N.Y., Clarence Center cong., and Sheryl Roth, Woodburn, Ore., Zion cong., by John P. Oyer, Nov. 27.

Newsome—Bailey.—Richard Newsome, Lyndhurst, Va., Lynside cong., and Peggy Bailey, Staunton, Va., Methodist Church, by Eldon Ray Brydge, Oct. 17.

Nussbaum—Yoder.—Phil Nussbaum, Apple Creek, Ohio, Sonnenberg cong., and Jolene Yoder, Apple Creek, Ohio, by Levi Hershberger, Jr., Nov. 6.

Quigg—Yoder.—Patrick Quigg, Fox River Grove, Ill., United Methodist Church and Ramona Yoder, Phoenix, Ariz., Trinity cong., by Richard L. Wilson and Ray Keim, June 19.

Sauder—Seward.—Phil Sauder, St. Jacobs, Ont., Mennonite Church, and Julie Seward, Willowdale, Ont., Anglican Church, by J. S. Whitehouse and Richard Yordy, Nov. 13.

Saudy—Graber.—Robert Saudy, Jr., Baptist Church, and Ruth Graber, Ashton cong., Sarasota, Fla., by Kenneth E. Nauman, Nov. 6.

Shetler—Meyer.—Robert Shetler, Smithville, Ohio, and Ruth Meyer, Wooster, Ohio, both of Smithville cong., by Herman F. Myers, Oct. 3.

Snook—Wyse.—Steven Snook, Carey, Ohio, Catholic Church, and Lisa Wyse, Carey, Ohio, Central cong., Nov. 6.

Tindall—Snyder.—Ron Tindall, St. Jacobs, Ont., United Church, and Marlene Snyder, St. Jacobs cong., St. Jacobs, Ont., by Richard Yordy, Oct. 2.

Yoder—Jantzi.—Steve Yoder, Plain City, Ohio, and Janet Jantzi, Irwin, Ohio, by Elmer Jantzi, July 31.

Zehler—Jantzi.—Gene Zehler and Joyce Jantzi, both of Cincinnati, Ohio, by Elmer Jantzi, Nov. 7.

births

Aubrecht, Tom and Michelle (Earnest), Tiffin, Iowa, first child, Angela Marie, Oct. 28.

Bontrager, Philip and Carolyn (Clemens), Twin Falls, Idaho, first child, Sonja Clemens, Sept. 29.

Drudge, Wayne and Ruth (Garber), Markham, Ont., first child, Andrew Norman, Nov. 6.

Eash, Ken and Marlene (Swartzentruber), Sarasota, Fla., first child, Amber Share, Nov. 18.

Gerber, Jody and Vickie, Wooster, Ohio, first child, Tara Michelle, Nov. 6.

Glick, Del and Charlotte (Holsopple), Goshen, Ind., first child, Renée Holsopple, Nov. 22.

Jordan, Brad and Carol (Schrock), Seattle, Wash., first child, Matthew Brady, Aug. 16.

Lehman, Richard and Lisa (Travis), Bellefontaine, Ohio, first child, Dustin Lamar, Nov. 8.

Loree, Todd and Kathy (Wagler), Kitchener, Ont., first child, Matthew Todd, Nov. 4.

Miller, Jerome K. and Mary Lou (Snyder), third child, first daughter, Kari Irene, Oct. 4.

Miller, Ronald and Wanda (Warstler), Goshen, Ind., first child, Nicholas Ronald, Nov. 17.

Moomaw, Thomas and Laura (Dye), Uniontown, Ohio, second son, Seth Tyler, born Aug. 9, 1982; received for adoption, Nov. 17.

Moyer, David Ray and Elaine (Aeschliman), Bluffton, Ohio, second son, Jason Ray, Oct. 11.

Outman, Steven and Theresa (Miller), Colon, Mich., first child, Amber Marie, Sept. 30.

Owen, Jeff and Sandy (Graber), Sarasota, Fla., first child, Byron James, Aug. 30.

Ressler, Ken and Sandi (Good), Orrville, Ohio, second child, first son, Darren Scott, Nov. 2.

Sauder, Steve and Rachel (Nofziger), Archbold, Ohio, third daughter, Sharon Elizabeth, July 25 (stillborn).

Stutzman, Mike and Sue (Meyer), Wood River, Nebr., first child, Steven Michael, Oct. 16.

Swartzendruber, Fred and Mina (Yoder), Stryker, Ohio, first and second children, Heather Kathrine, born Jan. 19, 1978, and Ryan Micah, born Apr. 9, 1980; received for adoption, Nov. 8.

Wenger, Doyle and Cindy (Feeman), Orrville, Ohio, second child, first daughter, Wendy Joy, Nov. 17.

Weldy, James and Linda (Everest), New Paris, Ind., first child, Curtis James, Nov. 15.

Widmer, David and Rosemary (Gunden), Goshen, Ind., first child, Neil David, Nov. 18.

Zook, Vernon and Laurie (Helmuth), Sarasota, Fla., second daughter, Shauna Renee, Aug. 10.

obituaries

Baumgartner, Martha, daughter of Abraham, Jr., and Mary (Steiner) Falb, was born at Mt. Eaton, Ohio, May 27, 1894; died at Orrville Dunlap Hospital, Nov. 24, 1982; aged 88 y. On Nov. 25, 1919, she was married to Albert Baumgartner, who died Nov. 22, 1955. Surviving are one daughter (Esther—Mrs. Titus Gerber), 4 grandchildren, one great-grandson, and one sister (Mrs. Lydia Nussbaum). One son died in infancy. She was a charter member of Kidron Mennonite Church, where funeral services were held on Nov. 27, in charge of Bill Detweiler; interment in church cemetery.

Hostetler, Ruth Rebekah, daughter of Ira and Susie (Hershberger) Zook, was born at Allensville, Pa., Oct. 19, 1898; died at Westover, Md., Nov. 14, 1982; aged 84 y. On Dec. 19, 1919, she was married to Chancey Hostetler, who died July 19, 1974. Surviving are 2 sons (Harold and Norman), one daughter (Anna), 12 grandchildren, 12 great-grandchildren, 2 sisters (Carrie Peachey and Maude Hooks), and 2 brothers (Paul and Henry Zook). She was a member of Holly Grove Mennonite Church, where funeral services were held on Nov. 17, in charge of Linford D. King, Amos King, and Abe Minnich; interment in Holly Grove Cemetery.

Mininger, Paul S., son of James and Barbara (Souder) Mininger, was born at Harleysville, Pa., Feb. 23, 1917; died of a heart attack at his home in Souderton, Pa., Nov. 20, 1982; aged 65 y. On Aug. 16, 1941, he was married to Dorothy H. Moyer, who survives. Surviving are 2 daughters (Pauline—Mrs. Richard Meszaros and Doris—Mrs. Leon Johnson), 2 grandchildren, 2 brothers (Raymond and Christian Mininger), and one sister (Ruth—Mrs. Emil Godshall). He was preceded in death by one brother (Wilmer) and one sister (Mrs. Lizzie Miller). He was a member of Franconia Mennonite Church, where funeral services were held Nov. 24, in charge of Floyd Hackman and Curtis Bergery; interment in adjoining cemetery.

Moyer, Alice D., daughter of Jacob S. and Mary (Derstine) Moyer, was born in Franconia Twp., Pa., Mar. 21, 1908; died at Grand View Hospital, Sellersville, Pa., Nov. 18, 1982; aged 74 y. She was preceded in death by 5 sisters and 5 brothers. She was a member of Franconia Mennonite Church, where funeral services were held on Nov. 22, in charge of Earl Anders, Jr., and Floyd Hackman; interment in adjoining cemetery.

Steinman, Ezra, son of Joseph and Catherine (Schmidt) Steinman, was born at New Hamburg,

Ont., July 12, 1897; died at Batavia, N.Y., Nov. 14, 1982; aged 85 y. On Mar. 3, 1920, he was married to Magdalena Streicher, who survives. Also surviving are one daughter (Rosetta—Mrs. Ammon Mast, 2 sons (Elman and Donald), 9 grandchildren, 9 great-grandchildren. He was preceded in death by 3 brothers (Jacob, Nicholas, and Menno), 2 half sisters (Magdalena Albrecht and Katie Moser), and 4 half brothers (Christian, Joseph, Solomon, and Abraham Steinman). He was a member of Clarence Center-Akron Mennonite Church, where funeral services were held on Nov. 17, in charge of Howard S. Bauman; interment in Good Cemetery.

Stutzman, Harley D., son of Jake and Mary (Danner) Stutzman, was born at Milford, Neb., Feb. 3, 1932; died at Aurora, Neb., Nov. 16, 1982; aged 50 y. On Aug. 7, 1959, he was married to Arla Schweitzer, who survives. Also surviving are 2 sons (Byran and Wendell). He was a member of Wood River Mennonite Church, where funeral services were held on Nov. 19, in charge of Cloy Roth; interment in Wood River Mennonite Cemetery.

Zimmerman, Tilla Ann, daughter of Joseph K. and Anna (Miller) Yoder, was born at Garden City, Mo., Sept. 8, 1895; died at Schowalter Villa, Hesston, Kan., Oct. 19, 1982; aged 87 y. On Feb. 21, 1924, she was married to J. Milton Zimmerman, who preceded her in death. Surviving are one brother (Alpha Yoder) and one sister (Mrs. Ella Bickel). She was preceded in death by 4 brothers. She was a member of Sycamore Grove Mennonite Church, where funeral services were held on Nov. 22, in charge of Darrell Zook; interment in Clearfork Cemetery.

Credits: p. 850, Kenneth Murray; p. 856, Frank and Ada Yoder; p. 860, Robert Maust.

calendar

Eastern Mennonite College and Seminary Constituent Conference Committee, Jan. 6-7

New York State Fellowship delegate assembly, Syracuse, N.Y., Jan. 8

Ministers' Week, Eastern Mennonite Seminary, Harrisonburg, Va., Jan. 17-20

Pastors' Workshop, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 24-28

Mennonite Central Committee U.S. annual meeting, Harrisonburg, Va., Jan. 27, 1983

Mennonite Central Committee annual meeting, Harrisonburg, Va., Jan. 28-29

\$324,450

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$324,450.73 as of Friday, Dec. 3, 1982. This is 43.3% of the total needed. Contributions have been received from 328 congregations and 179 individuals. Individual gifts represent \$64,863.45 of the total.

Goal: \$750,000

items and comments

NCC survey shows that churches dominate the U.S. day-care field

Churches are now the single largest providers of day care in the nation, and have emerged as leaders in this field, says a study by the National Council of Churches. The survey, the most extensive of child day-care providers, showed there are at least 14,000 day-care programs affiliated with U.S. Protestant or Orthodox congregations. The study didn't include programs run by Catholics or Southern Baptists. Government figures showed about 18,000 licensed day-care centers across the nation in 1977.

Eileen Lindner, project director, estimated that less than 1,000 day-care centers today are operated for profit, leaving the majority to churches and other nonprofit groups. Questionnaires for NCC's day-care study were sent to some 90,000 parishes of 15 Protestant and Orthodox communions. Of the more than 25,000 responses, about 8,700 or 35 percent said they had at least one child-care program; a total of 14,589 programs was reported.

Charles Kuralt of CBS says people are ahead of government on A-issue

Charles Kuralt, the CBS reporter known for his "On the Road" series, says the people of the nation appear to be ahead of their government on the nuclear freeze issue. He told a turnaway crowd of some 2,000 persons at a noon forum at Westminster Presbyterian Church in Minneapolis that fear of nuclear war had suddenly become a matter of great concern everywhere in the country.

"Perhaps we are seeing the beginning of another grass-roots movement that may sweep the country," he said in answer to a question following a talk he gave for the Westminster Town Hall Forum.

American Baptist Churches told of identity, recruitment problems

Three out of five ministers in the American Baptist Churches came from other denominations and this poses an identity problem for the church, the American Baptist Commission on the Ministry was told. Commitment of new ministers to American Baptist identity has been weakened by the influx of clergy from other denominations, said Paul Madsen, executive director of the commission. He said conferences have been planned to orient such clergy, most of whom come from other Baptist bodies.

The commission executive also reported that more than 60 percent of American Baptist ministers are 45 years of age or older, and that fewer students are enrolling in the denomination's seminaries. He warned that there might be a clergy shortage in the 1.6-million-member

denomination if present trends continue. "The matter of quality leadership is a total denominational concern," Dr. Madsen said. "If there are not enough professional leaders, and if the quality is not of high standards, then the American Baptist Churches as such will either disappear or move into impotence and decline."

Catholic bishops urge government not to send weapons to Guatemala

The president of the National Conference of Catholic bishops has urged the administration not to resume military assistance to Guatemala. Archbishop John R. Roach disputed administration contentions that the human rights situation in Guatemala has improved. He said military aid should be withheld until there is "substantial and verifiable" proof that the pattern of repression in the country has been broken.

The administration has expressed intentions to sell \$2 million worth of spare parts for helicopters and A-37 fighter planes to Guatemala's right-wing junta, which is locked in battle with leftist-led guerrillas. By law, the administration would have to give the junta a clean bill of health on its human rights record before granting any assistance. Because the record has been poor, the U.S. has not provided military aid to Guatemala since 1977.

Capital Christians, Jews gather for a counter demonstration

Appalled by rising anti-Semitic vandalism in the capital area and a rally in Washington, D.C., by the Ku Klux Klan, more than 1,000 Christians and Jews gathered for a weekend of prayer services and demonstrations to counter what they called the "hate groups" of America. At the Shaare Tefila Congregation in Silver Spring, Md., several hundred Christians rolled up their sleeves on a Sunday to help their Jewish neighbors clean walls desecrated during the week by anti-Semitic graffiti, the fourth such desecration in the area in two weeks. Before the cleanup began, more than 800 Christians and Jews gathered in the synagogue's social hall and heard Rabbi Morton Halperin call for the banning of the Ku Klux Klan and the American Nazi Party, who, he said, "hide behind the Constitution . . . I find it very difficult to (believe) that the framers of our Constitution meant to protect . . . purveyors of hate."

Missionary links industrial success to Japan's Shinto religious tradition

One of the sources of Japanese industrial success is the country's Shinto religious traditions, a Christian missionary who has spent many years in Japan told Maryland audiences

that included businessmen feeling the effects of foreign competition. Shinto, the indigenous religion of Japan, is best known elsewhere for its veneration of antiquity, the forces of nature, and ancestors. "Forty years ago, when I was in college, Shinto was dismissed quickly in comparative religion," William Mensendiek told an audience at Hood College. The "militaristic," "macho," and "chauvinistic" elements of Shinto gave it a bad name in the West.

"But I have had a growing appreciation of Shinto," he said. He emphasized "the beauty, the reverence, the harmony, the formality, the shrines, its exquisitely simple architecture, the feeling of awe and joy before nature, the cleansing (as in the traditional baths), the celebration of happiness . . . and how deeply Shinto expresses what it means to be Japanese." He propounded a theory that the Japanese have enjoyed their phenomenal success manufacturing cars, electronic equipment, and cameras partly because these inanimate objects are personal extensions of their proud, satisfying, Shintoistic quest for beauty, harmony, and the perfection of nature. Workers' loyalty to the company structure is Shintoistic, he says, as is the abhorrence of strikes by bosses and employees alike. Disharmony is sin, in Shinto's scheme of things, and "monotonous work is creativity." Shinto "is a communal religion, not individualistic," and the capacity for sacrifice to the group is very great," Dr. Mensendiek says.

Herpes warning to teenagers puts blame on Planned Parenthood

Phyllis Schlafly, the scourge of the Equal Rights Amendment and a leading foe of abortion, is celebrating Planned Parenthood's National Family Sexuality Education Week—in her own way. Mrs. Schlafly's Eagle Forum marked the week-long Oct. 5-11 observance by distributing thousands of leaflets alerting teenagers to the dangers of genital herpes, which afflicts 20 million Americans. The pamphlet declares that the best way to avoid contracting the venereal disease is to remain chaste until marriage. "Most sex education programs fail to mention the short-term and long-term consequences of herpes," she said, and if they do, "they fail to tell that it is incurable."

She blamed groups like Planned Parenthood for widespread ignorance among teenagers of the disease's consequences and urged youngsters who suspect they may have herpes not to "consult with the clinics or counselors who falsely told you that sex is okay just so long as you use contraceptives. They lied to you." Instead, teenagers were urged to "consult with your parents. They love you," and a family doctor.

The shoot (Isaiah 11:1-9)

Old Testament themes that interpret Jesus (2)

The idea of renewal has been a prominent theme in Christian thought for generations. It goes back, it may be, to Isaiah, whose forward-looking images were more than current reality could bear and so they became recipes for renewal.

A related theme is that of the remnant, the group within a group which will remain faithful in spite of general apostasy. "Bind up the testimony," we read in Isaiah 8, "seal the teaching among my disciples. . . . Behold, I and the children whom the Lord has given me are signs and portents in Israel from the Lord of hosts" (8:16, 18).

It is always difficult to read a famous text afresh because of the long tradition which has viewed it in a specific way. At issue in Isaiah 11:1-9 is whether the shoot in 11:1 is to come from a stump that has been cut down, as most of the translations assume, or whether Isaiah meant instead a stem, as William L. Holladay suggests. In one interpretation Isaiah was predicting renewal after the collapse of the dynasty. In the other he had in mind that the illustrious ruler would appear on the still-growing tree.

At this point it may not be a big issue, for we know that the dynasty of David did fall, although on reflection its endurance for more than 400 years is a notable record. Since Isaiah's prophecy had been preserved (by the disciples mentioned in 8:16?), it became a model for inspiration and direction in the efforts at renewal.

When the exiles began the return to Jerusalem, Zerubbabel became governor of Jerusalem. He was a grandson of Jehoiachin, the exiled king of Judah. The prophets Haggai and Zechariah saw him as one in the line of David and probably as a fulfillment of the prophecy of Isaiah 11. But nothing really outstanding came of him and whether he was martyred or simply not reappointed as governor is not clear. So the image of the messianic shoot hung around in the Jewish tradition until it was seen by early Christians as fulfilled in Jesus.

One specific task assigned to the new "shoot" is to establish righteousness for the poor (v. 4). This is a prominent prophetic theme and one we overlook too easily. Is this because we are uncomfortable when reminded of the poor? I think so. Like the U.S. president who I am sure tries to ignore "Reaganville," the tent city set up within sight of his own plush surroundings, I am glad not to think about poverty and injustice.

But the Messiah will, according to Isaiah. And Jesus did, according to the Gospels, especially Luke, whose version of the Sermon on the Mount begins, "Blessed are you poor" (Lk. 6:20).

Corollary to the establishing of justice is a description of an ideal state of peace in which wild animals and poisonous snakes are domesticated so that the wild and the tame live together in peace. This is a marvelous vision and it has been highlighted by the 19th-century Quaker artist Edward Hicks. But what can be the meaning of it? Did the prophet really expect this to happen

or was he only playing word games?

The most sensible interpretation of this passage I heard comes from William L. Holladay, who proposes "that vv. 6-8 are a description not of a recreated nature but of international peace and that the wild animals are symbols of predatory nations" (*Isaiah, Scroll of a Prophetic Heritage*, p. 112).

If we follow this line, Jesus fits the pattern, for he was viewed by the New Testament as bringing together diverse peoples and making peace. The most eloquent statement of this is Ephesians 2:14, where Jesus is said to be "our peace, who has made us both one, and has broken down the dividing wall of hostility."

We know, of course, that the old walls, the old loyalties, are not broken down easily. In many cases, the strong still oppress the weak. But the gospel of peace is out among the people and it shows up in surprising places.

The prophets on occasion proclaimed the news that God was at work in ways the people had not anticipated. Should we expect less today? For example, we all know about the bad relations between the U.S. and the Soviet Union. They are like the wild animals of Isaiah 11. How can the peacemaking activity of the Messiah tame these wild animals?

As I have written before, one of the biases promoted in this country is that the Russians are monsters. How can we evaluate this charge when few of us have ever seen any? But we do know there are Christians in Russia. Some of them are our own Mennonite brothers and sisters. Is anybody in the Soviet Union concerned for peace? How should we know?

Recently there came to my attention a copy of a letter from A. Khodareva, Head of Department, Soviet Peace Committee, written to Ed Rothberg, chairman of the Staten Island chapter, Ads for Peace. The letter says in part: "As to your suggestion concerning the Letters for Peace Campaign we think that the idea of building bridges of friendship and understanding between our two great peoples, by establishing correspondence between groups in your country and ours having the same interests and goals in their struggle for peace, deserves attention. We also think that personal contacts between peace champions in our countries would promote consolidation of the peace loving forces and thus would enhance strengthening of the peaceloving public's positions. . . . If there are specific proposals we would be prepared to help to establish contacts between peace champions groups in the USA and, for example, local peace committees in different towns and cities of our country (there are more than 120 of them)." The address of A. Khodareva is 129010 11 10, 36 Mira pr., Moscow, USSR.

If indeed there are 120 peace committees in the USSR, they could be worth contacting. Are these *Christian* peace committees? Not likely. But if the task of Messiah's people is to calm the savagery of wild empires, one way to begin is to learn whether the people on the other side are monsters. —Daniel Hertzler

Gospel Herald

December 21, 1982



The Departure for Egypt by Alexandre Bida

If we lack the imagination or spirit to keep Christmas in a manner true to its inner meaning, we need not be surprised at the sense of dread with which some view its approach or the empty feeling after the party is over.

Why keep Christmas?

by Ross T. Bender

The story is told of a philosophy professor who had a single question on his final examination and the question consisted of a single word, "Why?" One senior who had prepared long and hard for the test but had not expected this question puzzled over it for several hours before he finally wrote his reply, "Why not?" The professor was impressed and gave him an "A."

My initial response to the question assigned to me by the editor, "Why keep Christmas?" is similarly, "Why not?" I fear, however, that the editor may be somewhat less satisfied than the philosophy professor so I will attempt to lay out some support for my assertion that keeping Christmas is one of those things that is so self-evident it need not be questioned.

Christmas is a time for amazement. Luke reports that "all who heard it were amazed at what the shepherds said to them" (2:18). It is truly amazing that the Savior of the world makes his entrance in so weak and humble a manner. The birth of the heir to the throne of England is greeted with the pomp and circumstance appropriate to one of his station in life. But the birth of the Savior is a little noticed event in a stable off a back alley behind a one-star hotel in an obscure town. This is as amazing in our day as it was then. The world is oriented to power, prestige, and publicity. The most important event which ever took place so far as the world's destiny is concerned was publicized by a choir of angels (no TV cameras present) to those with the least power and the lowest prestige imaginable—shepherders in the back forty on the other side of town. That is truly amazing! Christmas is a time to think about what that means.

Consider God's promise. Christmas is a time for pondering. According to Luke, Mary "treasured up all these things and pondered them in her heart" (2:19). She had had a most unusual set of experiences from the first visit in Nazareth of the angel Gabriel and his bewildering message of her pregnancy through her delivery of the child Jesus in a manger in Bethlehem. Her song, "My soul doth magnify the Lord," reveals that she understood more than a little of the theological significance of these events.

She could not have failed to see that the births of Jesus and John had something in common with the birth of another baby many years before. In each case—Sarah, Elizabeth, Mary—God's promise was fulfilled. In each case, God's power was manifested for from a human point of view, the births of Isaac, John, and Jesus were most unlikely. And in sending the promised deliverer in the form of a weak and helpless infant to the humble and the hungry, God's purpose was revealed.

His purpose was to scatter the proud, dethrone the mighty, send the rich away empty while lifting up the humble, filling the hungry with good things, and extending his mercy to those who fear him. Mary was pondering far more than the impact of these events on her own personal life. She was pondering the vision of social justice that God was bringing about in her time. Christmas is a time to ponder God's promise, God's purpose, and God's power.

Christmas is a time for praising God. All the people whom God chose to take part in the events surrounding Christ's birth responded in gratitude, thanksgiving, and praise. Mary sang, "My soul praises the Lord and my spirit rejoices in God my Savior." Zechariah prophesied, "Praise be to the Lord, the God of Israel, because he has come and redeemed his people." The company of angels chorused, "Glory to God in the highest, and on earth peace to men on whom his favor rests." The shepherds

Editor: **Daniel Hertzler**

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departed from the manger "glorifying and praising God for all the things they had heard and seen."

The old man Simeon took up the baby Jesus in his arms and praised God asking to depart in peace for his eyes had seen the promised salvation. The aged prophetess Anna came upon them as Simeon spoke these words and gave thanks to God. The spirit of praise reflected in these accounts of Jesus' birth is contagious. How is it possible to read them without being caught up in thanksgiving and praise to God for his great salvation? Christmas is a time for praising God.

Christmas is a time for celebration. The birth of Christ was not a routine event. For that matter, no birth is ever a routine event. It is always in some sense a miracle as the gift of a new life is given. It is the occasion for joy and celebration. It is a special event. Many people, perhaps most, acknowledge this each year on the anniversary of the birth of a family member. We celebrate their birthdays and in this way let them know they are special. We give them gifts or in some other way express our love and affection for them.

It is not clear to me how the practice of giving gifts at Christmas began. Some have suggested it is rooted in the example of the wise men from the east who brought gifts of gold, incense, and myrrh for the Christ child. Others have suggested that we are imitating God who gave Jesus to us as his gift. This is a problematic area where the possibility of distortion is always present.

When does our gift giving appropriately celebrate Christ's birthday? How can we give Jesus a birthday present? Three possible answers are: 1) when we give without expecting something in return; 2) when we give in his name to those who are in need; 3) when we give to a cause which is an expression of his compassion and concern.

The least likely way. Giving gifts to each other is probably the least likely way of giving Jesus a birthday present. I can, however, think of an exception in the story by O Henry, "The Gift of the Magi." Jim sold his treasured watch to buy Della a set of combs, tortoise shell combs with jeweled rims to put in her beautiful long hair. Della sold her hair to buy Jim a chain for his watch. When I first read the story, I interpreted it as a tragedy and as a comment on the futility and absurdity of life. The more I reflected on it, the more I become aware of the fact that only those gifts which are truly costly (not necessarily expensive) can qualify as parables of the love of God in giving us his Son.

Christmas is a time for ritual and tradition. One example of a ritual practiced in biblical times had to do with the birth of a child. Jesus, like every other Jewish male child, was circumcised after eight days and after forty days his mother was required to present him at the temple and to offer a sacrifice. Later, the weaning of the child was celebrated by a feast. The lighting of the Sabbath candle was a joyous but solemn occasion. When the family observed the Passover, one of the tasks that family members carried out was to sweep in the corners searching for leavened bread.


One interpreter of Jewish rituals has said, "The ritual was

enacted in the easy intimacy of the family where the ideas presented through acts could be seen, inquired into, manipulated, participated in, acted out. They could be felt in their wonder, reverence or joy." This is total education which involves the mind, heart, and spirit, the full participation of the whole person in a re-membering of the original event so as to make it a present event in which we can participate.

Too many families have filled the emptiness brought about by a lack of authentic Christian rituals and traditions with the pagan rituals offered by a secular society. What is urgently needed is the rebirth of Christian imagination which will rediscover those rites and ceremonies which most authentically help us overleap the centuries since Christ's birth and make us contemporaries of it. The singing of the familiar Christmas carols, the reading of the birth narratives, and the liturgical recital or dramatic reenactment of those events as portrayed in the Gospels are a few examples of such a rediscovery.

Why not? If we lack the imagination or spirit to keep Christmas in a manner true to its inner meaning, we need not be surprised at the sense of dread with which some people view its approach or the empty hollow feeling many experience after the party is over. As romantic an image as a white Christmas, sleighbells, fireplaces, mistletoe, holly, ivy, ribbons, and bows may conjure up in our minds, they actually have nothing to do with the real significance of Christ's birth. If we keep it as a time

for amazement at the way the Messiah
came into the world,
for pondering the vision of God's
social justice,
for praising God for his great salvation
which is now being revealed,
for celebrating the gift of his
marvelous love, and
for reenacting the age old rituals and
traditions which enable us to
re-member The Event

we will respond immediately to the question, "Why keep Christmas?" with, "Why not?" 

Lifestyles

Some make their lives trim packages—
Well-wrapped, securely tied,
And, having done them up this way,
They view their work with pride.
But some folks tear a little hole,
Expose what others hide—
Then find what neater souls must miss:
Surprises tucked inside!

—Marie Daerr Boehringer

What a tremendous list of burdens to be imposed on a couple so young!
And they were without the psychoanalytic tools to measure the level of stress.

Christmas family

by Joseph C. Shenk

"You are going to have a baby," Gabriel announced. "Don't be afraid about that because God thinks highly of you and the baby you will bear will form in your womb through God's overshadowing power. Elizabeth, your aunt, is six months pregnant."

Hebrew girls were normally married at 13 or 14 years of age. Mary too having her special baby when she is so young? It must have been, yes, when she was so young. What was she to do? Suddenly now her whole life would not be as she had been expecting. The angel had given her a clue as to how she might begin the task of handling that announcement and its consequences. He had said, "Elizabeth, old barren Elizabeth, your kinswoman, she is six months now with child."

As the crow flies that's 90 miles from Nazareth up, up into the hill country of Judea. But Mary hadn't a crow to fly. By the winding caravan route it must have been 110 or more miles that Mary walked. She left home within three months of Gabriel's visit. Had her mother already noticed that different beauty in Mary's face and body triggered by the hormonal changes of early with-child-ness? Did they know, her parents, where she was going, did they help plan the journey? More likely Mary just went. One day she was no longer at home.

Unannounced on the threshold. I wonder how she looked, unannounced, there on the threshold of Elizabeth's home. Weary? Of course. Confused, anxious? no doubt. But also with that glow in her face of knowing that in some eternal way God was with her and with Elizabeth and with this home to which she had come. There she was one day in the doorway and at her word of greeting, Elizabeth gasped; little John, already well formed in her womb, leaped.

God bless Elizabeth! She wrapped the girl, now becoming a woman, in her old, understanding arms, wiped Mary's tears of worry and confusion, listened and talked. They talked for three months. During that time Mary began to sing:

Tell out, my soul, the greatness of the Lord,
rejoice, rejoice, my spirit, in God my saviour;
so tenderly has he looked upon his servant,
humble as she is.

For, from this day forth,
all generations will count me blessed,
so wonderfully has he dealt with me,
the Lord, the Mighty One.

Mary must have waited in Judea to witness Elizabeth's giving birth and to hear old Zechariah's loosed tongue name the future prophet, "His name is John." And then she went home, back all those miles to Galilee. A different swing to her walk, her swelling body—everyone knows now, "Mary is with child."

Joseph, her betrothed, we think of him as "older," maybe old enough to be her father. We think so because of his maturity and the great responsibility which that year was thrust upon him. But, unless a widower, Joseph would have been fifteen, give or take a year or two. Could one so young have been perceived already by the community as "a man of principle"? Or could one so young have exercised the discipline of continence toward his wife until after the birth of her child? The Scriptures tell us, "He had no intercourse with her until her son was born." Yes, why not? Is principledness and discipline only a gift of age? Maybe Joseph was only fifteen.

Wouldn't you think that Zechariah would have sent a message with Mary when she returned home, a message explaining her whereabouts during the three months she was gone from Galilee and affirming the account of extraordinary happenings which Mary no doubt reported to her parents and Joseph? If Zechariah did do some such thing, it's clear that Joseph was unmoved in his principledness. It took that Gabrielian touch to bring him around, "Joseph, son of David, do not be afraid to take Mary home with you as your wife." Joseph too was blessed with that direct witness from the angel. That is good! In bed at night they would talk and wonder and be amazed and go over with each other again just how the appearance of the angel had been and the exact words he had spoken, each confirming and illuminating the witness of the other.

They must not have known the month and day for the birth. How could they have known? Certainly Joseph and Mary would not have set out on the journey to Bethlehem the very week her term was filled had they known. Mary had recently traveled that road when she went to see Elizabeth and she knew that it was far to Bethlehem and the way stations along the caravan route were noisy, crowded, pushing places. Would they really have set out had they known her time was so near?

And then, there in Bethlehem, far from home and friends, Jesus, her firstborn, Joseph's charge, was born. They must have been worried, these two new parents. An extraordinary birth this, announced by two appearances of the angel, confirmed by Elizabeth and finally accepted by Mary as she sang the Magnificat. All that buildup and now no place to birth this child? I think they were distressed. Faith and love and marriages—they

Joseph C. Shenk is pastor to students at Eastern Mennonite College.

are sometimes found in places bleak. Our great hope is this, this lonely stable? No one to notice the parents' need and this special baby's cry? The shepherds did come later that night, they houseless people too, summoned from their blankets spread in the fields. "What must this mean?" Mary questioned in her heart.

Later, days later, the magi came. The blessed family was now no longer in the stable but in a room in a house. The magi brought symbolic gifts, valuable gifts. Mary must have felt that God was noticing after all. At the temple Anna and Simeon had noticed too a few days earlier.

And then the angel came again; he came just after the visit of the magi. "Flee, flee, hurry, hurry, to Egypt, hurry, to Egypt. Someone seeks to kill the child, hurry!"

"Am I paranoid?" Joseph must have wondered. This child of peace, of good will, of light, of hope, now carried the little family even farther away from home, to Egypt now, 400 miles from Galilee.

Families then weren't nuclear—father, mother, children. No, they were big extended families with responsibilities diffused among the many members. But the exceptional circumstances under which this Christmas family met made it nuclear—Joseph, Mary, the child—three of them. Their being alone in Bethlehem wasn't necessarily unusual since many people were

scattered about at that time due to the census. It was a trip expected to last a fortnight or less. But instead of returning to Nazareth they made their way to Egypt. There they no doubt stayed in a Jewish community, but we may be sure there was no supportive extended family there.

They must have been young, those parents, to have survived that first year after Gabriel's appearance. They didn't have the psychoanalytic tools we have today to measure the level of stress they endured. How did they manage? They managed because Joseph was principled and disciplined; because Mary was tough and resourceful. More than that I am sure they talked together the way Elizabeth had taught Mary to talk. Mary took time to think about what was happening to them. Her day had reflective time in it. She pondered things in her heart and talked them over with Joseph.

But most of all their home survived that tough first year because from the first appearance of the angel, Mary and then Joseph each opened themselves and their home to God's presence and activity. They knew that what was happening was a result of that acceptance, that this was how God was working his purpose out. They knew, in the words of the Magnificat that

His name is Holy;

his mercy sure from generation to generation
toward those who fear him.



Dear Santa Claus:

Let me begin by telling you I've never believed in you, not even for a moment.

A professor called me an oddball once for that, saying I wasn't normal if I hadn't at one time or another believed in the fat guy in the red suit. But I didn't, even though I did sit on your lap once in a now-defunct department store in downtown Kokomo.

Even then I knew you weren't real. My parents never said you were real. My friends never told me you were a living being. And besides, a person doesn't have to be too old to realize that Santa Claus can't be in all the stores in town at the same time—and in all sorts of dimensions.

And now, after all these years of unbelief, I'm awfully glad I didn't believe in you in my younger days. Let me tell you why:

For one thing, Santa, you are a lie. You're not real, like so many of today's parents try to tell their children. You don't bring gifts, and you don't really have lists telling you who's been bad and who's been good. You don't even like cookies and milk.

In itself, that lie seems harmless. But look at the danger, Santa. Look at the monster so many parents have created. They tell their children you're real, and then one day, poof, the youngsters find out the truth. And then what does that do to the reliability—the trustworthiness—of other things parents tell their children. What about this Jesus they talk about at Christmas. Is he then imaginary, too?

See, Santa, see what they've made you into.

I know, I know, it's not your fault. After all, you're modeled after a real person, Nicholas, the good old saint of the fourth century, the guy who took presents to the needy by night.

That's good, and the spirit of that giving is good. Moreover, St. Nicholas' giving spirit probably came from Jesus himself, the one whose birth we celebrate at this time of year.

As you know, Santa, that baby is the one who is important at Christmas, and he's the one whom people have pushed out of this holiday season. He's the one they've forgotten, forcing you into the limelight, whether you want to be there or not.

And then they've twisted your good spirit of giving into one of getting. They teach their children greed. Emphasis is not placed on your goodness and graciousness but what the children can get out of this old guy with the bag stuffed full of toys. They've perverted your whole intention of showing the importance of giving.

But giving is something Jesus still stands for. He is the true epitome of giving, using his life as a gift to all men. You know, Santa, it didn't even matter whether we'd been bad or we'd been good. Jesus lived and died for all of us.

I know you know that. And I know deep down that's what you would like to show those children who sit on your lap, even though you're just a fairy tale.

Like I said, I know it's not your fault; it's what so many parents have done to you. So I'm sorry if I sounded too bold. I really don't dislike you, Santa, and I even admire your model of giving to the needy.

I just don't want children to see you as the central figure of this holiday season. I just want them to see who they should really remember on December 25 and throughout the year—and I want them to know why that's so important.

If you were real, Santa, I think even you would say that's the way it should be.—Keith Miller, Kokomo, Ind.

How many shopping days till Christmas?

All around us this season of the year are signs of gift giving. We cannot escape the invitation of television, radio, newspapers, and stores to buy and buy.

How do we as members of the peace church family best celebrate the birth of the Prince of Peace? Do the gifts we give show the way of peace living and peacemaking that we talk about and work toward during the rest of the year? Do the toys we select and give to children communicate the values of life taught by Jesus?

Amidst the last-minute shopping, gifts still to finish, cookies to bake, and special seasonal programs to attend, we may in desperation be tempted to put aside our good resolutions. These were the resolutions to include the lonely, poor, and hungry this season and to keep our family celebration simple and uncluttered so that Christ would be remembered.

How then can we carry out our good intentions? Let us pause again and think about what it is we really want to share in gift giving. As parents, grandparents, and friends of children, let us share gifts of the heart.

When the entire family plans together the Christmas celebration including the method of gift giving, it becomes more meaningful. Children from homes whose values are different from those in the prevailing society

will not feel so different or deprived if they know the reasons for and have helped in the planning of an alternate celebration.

"To creatively deprive a child means to keep his senses and mind free of material goods that overwhelm him/her," is a statement by Colman McCarthy in the 1982 *Alternate Celebrations Catalogue*. Are children in families in the peace churches deprived of certain toys? Do we in fact want to deprive our children of certain toys? One would hope we would give careful thought to toy selection and deprive the children of those toys portraying violence, sexism, racism, and destructive competition.

I did note a small proportion of the total toy display was made up of guns. These weapons ranged from medieval swords to modern outer space ray guns. Some parents who espouse the Christian peace values have not totally denied all guns to their children. They reason that a child denied may develop an obsession for the toy. There are some parents who are hunters and not all of us in the peace church have come to the same understanding here. But at least there needs to be constant, careful selection of toys and a clear understanding of values one is teaching children through the use of play equipment.—**Jocele Meyer**, Mennonite Central Committee.

Gifts that don't cost a cent

We see the pinch of hard economic times everywhere: people picking over merchandise—then sighing and walking away. We know of neighbors and friends and relatives who've been laid off from work, and Christmas gifts will be slim.

But who says it takes money to really celebrate the spirit of Christmas anyway? Here's a list of gifts that don't cost a cent—the best gifts of Christmas are those which say "love" in our everyday living.

Kind words. Try them on children—those little ones underfoot when you're hurrying, eating the cookies almost as fast as you bake them.

Startle the rushed clerks in the department stores, the harried waitresses in your favorite restaurant, the bus driver trying vainly to maintain a schedule.

A smile. Smiles have a way of saying things words can't, of touching the way we feel.

A smile may say, "I'm glad to see you!" or, "Don't worry about the mistake; we can fix it together!"

Listening. People need people to care—especially at Christmas. One gift of caring is to *listen*.

Listening says, "You count with me."

Listening brings back warmth when pain and loneliness have chilled days and nights.

Listening is the key to understanding each other.

A loving touch. Loneliness makes a person feel separated, isolated from others. A hug, an arm across the shoulder, a warm handclasp bring us together. "Have

you hugged your kid today?" a bumper sticker asks. Not only kids enjoy hugs. Grown-ups do too.

Old and young like to feel close, feel loved and valued. Frank owned a little neighborhood store and lived by himself. On the night before Christmas he walked slowly to bring in the newspaper stand. After almost thirty years, the closing ritual came without much thought—lock the front door, pull down the shades on the two front windows, empty the cash drawer, and then head up the stairs. He was glad he lived above the store because he worked long days—open at 7:00 in the morning and close at 11:00 at night.

Tomorrow was Christmas. Frank wasn't really Scrooge, but "Not much to celebrate this year," he thought as he picked up the cash. "I should have marked the candy and nuts down earlier, and maybe I'd have sold more."

Frank always closed the store for one day of the year—Christmas. As he climbed the stairs on Christmas Eve he wondered why he bothered. Christmas Day alone and with nothing to do didn't sound like a celebration. He heard the phone ringing as he walked in, and when he picked up the receiver his son said, "Dad, I decided to come home for Christmas after all."

Brighten the days of Christmas with kind words, a smile, listening, and a touch that says "love." That's the meaning of God's Christmas gift.—**Margaret Foth**, Mennonite Media Ministries

Worship in wonderment

Part 4 of an Advent series

by Del Glick

"Don't you dare come across this line," a child challenges her playmates. She stoops and draws a line in the dirt to emphasize the seriousness of the moment. Again she repeats, "Don't you dare cross over this line."

The story of Advent is simply this: God has dared to step over the line! He has crossed over the long-forbidden barrier that for ages separated the Creator from the creation. God broke into history in a way that never before or since has been experienced. In Jesus, God came. God stepped over the line into the scene of human history. Our history is now a part of the God-story.

Advent brings us face-to-face with the awesome realization that God has become human. We are confronted with the crude truth that the Word became flesh. And that is the good news of Advent which beckons us to "worship in wonderment."

The good news is not that there is a virgin birth, although that is an important part of the Christmas story. It is not that shepherds heard angels sing, although that too was significant. It is not that wise men came with gifts, although that has important international implications. The action of God in the affairs of humankind was not in itself unique—he had spoken in times past through signs, prophets, and miracles. But what is completely new and amazingly different is that God has dared to step over the line to become one of us.

The good news has come out of the lofties and takes the risk of becoming a human being. In this Bethlehem birth, it is no longer the God who operates on remote control, but now it is the God who is "with us." He comes all the way to where we are as humans. Now, there is no turning back, either for him or for us. God has come to us. He becomes one of us. The good news is here—God has stepped over and across the line.

That means he comes and lives among us and "pitches his tent alongside ours." We can recognize him because he is like one of us. He communicates person to person. He walks with us. Lives with us. Imagine: this divine being has decided to defy the lines we sinful humans have drawn in the dirt to keep the Holy One of Israel away from us.

But can't God really do better than being born a baby? In poverty? In humility? Unrecognizable to many?

Despite the humanness of the divine God, it is ironic and sad that the Messiah still passes by unnoticed because we were waiting for another. Little wonder that one stands among us whom we do not know because he looks so much like us. We still haven't caught on!

Why did God do it? What was in it for him? Why did the God-person become the Christ-person just for us? Simply because he chose the incarnation as the doorway by which he enters into our lives and existence.

That commitment to step across the line to become human brings to the Christmas story the sharp contrast of peace and

suffering. As Wayne Saffen writes:

All babies are born to die,

Some to do great things along the way.

This baby-king is born to die to save and live again.*

We often overlook that contrast in the hustle and bustle of Christmas. The chorus of angels over Bethlehem is echoed by "Rachel weeping for her children" as the butchers of Herod make their bloody rounds. The gifts of the wise men given in glad adoration to the newborn king have among them the startling gift of myrrh, an ointment for embalming the dead. In the cradle, we discover a cross.

Old Simeon in the temple knew what was going on. The peace of forgiveness is always forged from the pain of suffering. God stepping across the line brought both, because peace and suffering are not separate qualities, nor do they contradict each other. The long shadow of Golgotha stretches across the manger. The peace on earth announced by the angels seems mocked by the cries for death of an angry mob 33 years later. Isaiah rejoices in the anticipation of the person who will be called Wonderful Counselor and Prince of Peace, but sharply warns that this Savior will be despised and rejected, a man of sorrows and acquainted with grief.

Simeon's joy and sadness is the way it has to be. Both are part of the reality that God became human and dwelt among us. The God who steps across the line in the person of Jesus Christ does so in pain and joy. God stepped over the line and gave his gift in a cradle, but this gift also comes on the cross.

To realize these facts is to "worship in wonderment." Anybody can worship in joy at Christmastime because of the baby, the shepherds, or the presents, but to worship the God who steps across the line in peace and suffering is the mark of a true saint. To worship at the cradle is not worship unless we can also worship at the cross.

Possibly the final advent as recorded in Revelation 7:9-12 describes best all the Advents of God coming to us in Christ Jesus. The waiting, waking up, and witnessing the wonderment all give way to worship:

After this I looked, and behold, a great multitude which no one could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, "Salvation belongs to our God who sits upon the throne, and to the Lamb!" And all the angels stood round the throne and round the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, saying, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God for ever and ever! Amen."



Del Glick is copastor of Waterford Mennonite Church, Goshen, Ind.

*Wayne Saffen, "Palm Sunday in December?" From *The First Season*. Philadelphia: Fortress Press, 1973. Used by permission.

Finances, Bethlehem 83, para-church organizations viewed by General Board

The General Board met Nov. 18-20 in Lombard, Ill., to conduct the ongoing business of the Mennonite Church. The work moved forward under the leadership of Ross Bender, moderator; Myron Augsburg, moderator elect; and Ivan Kauffmann, general secretary. The sessions were held at the Lombard Mennonite meetinghouse.

Phyllis Good, board member of Lancaster Pa., opened the major sessions with a series of devotionals. "I would like to call us to knowing the mystery of God," she said. Her aim was to help board members experience God in ways that go beyond words. Can we relax and enjoy it, she asked about this mystery and experience. It's something that defies analysis, she said.

"As a church which has a decentralized kind of organizational structure," Kauffmann said in his opening report, "this meeting is one time when we can sense our oneness and unity as a denomination." Judging from the discussions which spanned the three-day work period, this cry for "oneness and unity" covered a need far greater than a "decentralized . . . structure."

Finances, Bethlehem 83, intercultural relationships—among blacks, Hispanics, and whites—and rewriting the bylaws for the churchwide organization consumed much of the energy expended at this meeting.

Financial shortfalls continue to plague General Board. Staff tries to keep the church informed of its work and financial situation through *Gospel Herald*, conference papers, direct contacts at conference sessions, and by other means, but the plain fact is that the carefully crafted and continuously updated budgets are never met. The effect of this on board and staff cannot exactly be measured, but it takes a toll in terms of morale and vision if, for no other reason, than that so much time and energy is put into budgetary concerns.

One of the board's better-kept secrets is that there exists a role called "churchwide agency finance secretary." The purpose of this office is to help churchwide boards and agencies "work together in a united way in their fund raising."

Ivan Kauffmann currently fills this office on a quarter-time basis. But, he says, "It is hoped that a replacement can be found soon in order to relieve me from this responsibility and to have someone give more time and attention to this important job."

At any rate, the board remains puzzled as to why the church is not supporting it more fully. Mildred Schrock, who works in the head office, reported that the board's total deficit, as of Nov. 16, was \$80,043.

Wayne North, one of the associate general secretaries, is in charge of preparations for Bethlehem 83 and is working with the General Conference (GC) Mennonite Church toward conjoint sessions.

The cooperation between the two denominations "is really quite remarkable," he says. Working together not only includes Bethlehem 83 but a study of human sexuality in the Christian life, joint South Central Conference (MC) and Western District Conference (GC) meetings, and a common concern for dual membership congregations. (On this latter, there seems to be a growing sentiment on the General Board to invite such congregations to make a choice for one or other of the denominations with which they are affiliated.)

Though some interest exists among leaders and church members in some kind of federation or union between the MCs and GCs, those planning Bethlehem 83 make it more than clear that no such thing is underway for the Bethlehem meetings.

With the exception of Region V, it has become clear that the regional arrangement, as tried in the 1971 Mennonite Church reorganization and the years following, is dead. So much so that the report of the Committee to Evaluate and Update Structures omits the term from the first draft of its revision of the bylaws now in process.

The proposed revision, in addition, encourages stronger congregational accountability, enhances conferences as channels of resources, strengthens General Assembly, and includes a statement of relationships with "para-church" organizations, summarizes Glendon Blosser, ex-moderator and chairman of the committee.

One voice was raised, questioning the use of the term "para-church," but there seemed to be no opposition to the idea of formal relationships with such organizations. Rather, the question was one of definition and criteria for determining which should be recognized.

A humorous note was struck when Carl Kreider, a board member from Goshen, Ind., blew the whistle on such jargon as "resourcing." Such other abuses as "prioritizing" and "impacting" came to the minds of the participants. A consensus quickly emerged for a moratorium on the use of such terms.

At a more serious level, intercultural relationships came in for a bit of tension. Two major problems surfaced: (1) there was a misunderstanding over the budget for the Black Caucus, newly christened The Afro-American Association, and (2) the role and place of the associate secretaries of black and Hispanic concerns are not as clear as they ought to be, giving occasion for further misunderstanding. Though the discussion of

these and other issues may not have resolved all the problems, there seemed to be a desire on everyone's part to find ways of removing misunderstandings and getting on with the business of the church.

The new association, for instance, has a plan for evangelizing that may serve as a challenge and model for the whole church. The leadership and adhering congregations do not want anything to stand in the way of their primary business, church growth as their New Testament and Christian mandate.

Though all the program boards report to the General Board regularly, it has become a practice to review the work of each, once per biennium. This time it was the work of the Mennonite Publication Board and Mennonite Mutual Aid which came under scrutiny. In each case, two GB members helped the chief executives prepare and deliver their reports.

Interest in the work of Mennonite Publishing House focused on The Foundation Series, the negative condition of the Provident Bookstores, and new projects such as the cooperative commentary series. Carl Kreider, a board member from Goshen, Ind., raised a question, one which had been raised at an earlier meeting, as to the continued feasibility of MPH remaining self-supporting. Since it was not picked up in the discussion, it is assumed not to be an issue. But publisher Ben Cutrell then has to live with the implications and restrictions that this places on him. In general, the work of MPH was affirmed.

MMA gave a positive report with regard to its financial situation. It has been managing its resources, according to Dwight Stoltzfus, president, in such a way as to have money available to underwrite church projects.

Though the General Board continues to struggle against difficult odds, an observer would say that the various board members left determined to do a better job of reporting to their constituencies and to work harder at the task of leading the church in difficult times such as these.—David E. Hostetler

Ontario church gets VS unit

MBM transferred responsibility for its London, Ont., Voluntary Service household to Valleyview Mennonite Church, on Oct. 1. After opening the VS household in 1967, MBM worked closely with Valleyview for 15 years while maintaining responsibility for the household. As a result of careful study, MBM administrators felt that VS resources could be better spent in areas with fewer local resources. Although a relatively small congregation of some 175 members, Valleyview felt deeply committed to VS. Throughout its history the membership has been actively involved in service within the community. However, with MBM's decision to pull out, the members felt they needed a broader base from which to work and sought the support of Mennonite Central Committee.

church news

Allegheny sees bright future with young leadership

It seems appropriate to share with the church at large the evident leading of the Lord of the church in supplying pastoral leaders for Allegheny Conference congregations in 1982. This year has been unusual in the number of installations, licensings and ordinations.

Feb. 21. The year began with the installation of Robert and Mary Ann Shreiner as pastoral couple for the Hyattsville Mennonite Church, Hyattsville, Md. Robert came to Hyattsville from the Atlantic Coast Conference where he served as executive secretary of the conference. Joyce M. Shutt, pastor of the Fairfield General Conference Mennonite Church, Fairfield, Pa., preached the sermon and many members participated in the installation. Delton Franz and Paul M. Lederach assisted.

Aug. 1. Robert Yoder was licensed to serve the Martinsburg, Pa., congregation. Robert and Wilma have been members of the congregation for ten years. Robert operates Yoder's Farm Service in Martinsburg. He will serve the congregation on a half-time basis. Lederach preached the sermon, and Irvin Weaver, Allegheny Conference field worker, was in charge of the licensing service.

Aug. 15. Allen Holsopple was ordained to serve the Stahl congregation, Johnstown, Pa. Allen and Donna Holsopple came to Stahl July 1, to serve on a full-time basis. Before coming to Stahl, Al was youth coordinator for the Rocky Mountain Conference and personnel director at LaJunta Medical Center, LaJunta, Colo. Most recently he completed a master of divinity degree at Lexington Theological Seminary, Lexington, Ky. While there, he was leader of the Lexington Mennonite Fellowship. Weaver preached the sermon. Lederach was in charge of the ordination assisted by Harold Thomas, Paul Weaver, and Curtis Godshall.

Aug. 29. Leroy Umble was installed as pastor at the Maple Grove congregation, Belleville, Pa. Leroy and Fern came from Oxford, Pa., where Leroy had served the Media congregation for many years. He also was an overseer in the Atlantic Coast Conference. Ross Goldfus, conference minister from Atlantic Coast Conference, preached and Irvin Weaver had charge of the installation.

Sept. 19. Steven J. Heatwole was ordained to serve the Springs Mennonite Church, Springs, Pa. Steve and Bonnie came to Springs July 14, when Steve began serving as full-time pastor. Steve grew up in Colorado and Bonnie in Ohio. Steve is a graduate of the Associated Mennonite Biblical Seminaries in Elkhart, Indiana with a M.Div. Before seminary, Steve taught at Johnstown Christian School and had been on the Hesston College staff. Wallace Jantz, conference minister, Rocky Mountain Mennonite Conference, preached the ordina-



Brad Augsburger, left, and workers installing MPH logo



Logos installed on MPH warehouse

The Mennonite Publishing House warehouse was completed and put into use three years ago. Because the windowless structure is a massive presence in an otherwise residential neighborhood, MPH appointed a beautification committee to see how the impact could be softened. In 1981 sidewalk planters were placed and filled with shrubs and trees. Recently MPH logos were installed on two corners of the building.

The large emblems were cut out of one-fourth-inch aluminum sheet by Lauren Good of Hyattsville, Md. Lauren, who operates a sign shop at Bladensburg, Md., charged for the material, but the more than eighty hours of shoptime and the day spent in Scottsdale mounting the signs were his personal contribution to MPH. Assisting Lauren with the installation were Brad Augsburger from Washington, D.C., and John Kornhaus of MPH.

tion sermon. Lederach was in charge of the ordination assisted by Walter Otto, Roy Otto, and Weaver.

Oct. 10. Andrew Sloan was ordained to serve the Mill Run congregation, Altoona, Pa. Andrew and Ardith came to Mill Run June 1, to serve full time. Andrew grew up in Colorado and Ardith in Missouri. Andrew is a graduate of Oral Roberts Graduate School of Theology. While at Oral Roberts Andrew learned of Anabaptist theology and became convinced. Prior to coming to Mill Run, Andrew served as associate pastor at the Harrisonville Mennonite Church, Harrisonville, Mo. Lederach preached the ordination sermon. Harold Horst, overseer, was in charge of the ordination assisted by Lederach and Weaver.

Oct. 24. Carl Geisinger was licensed for the Manbeck congregation, Beaver Springs, Pa. Carl began as a partially supported pastor Sept. 15. He comes from the Swamp congregation in the Franconia Conference. Carl graduated from Eastern Mennonite College with a church ministries major. Noah Kolb, pastor of the Swamp congregation, preached the licensing sermon and Norman Moyer, overseer, was in charge of the licensing, assisted by Weaver.

Oct. 24. Vince Thomas was ordained for the Otelia congregation, Mt. Union, Pa. Vince and Marty have served full time at Otelia during the past year. Vince came from the Johnstown

area and Marty from Lancaster, Pa. Both are graduates of Messiah College. Vince majored in Bible and church ministries and served as a student minister in the Stahl congregation. Marvin Kaufman, pastor of the Carpenter Park Church near Johnstown, preached the ordination sermon and Paul Bender, overseer, was in charge of the ordination assisted by Weaver and Marvin Kaufman.

Nov. 7. Kurt Horst was ordained for the Weaver congregation, Johnstown, Pa. Kurt and Elaine have served at Weaver during the past year. Kurt comes from Kansas and Elaine is from the Johnstown area. Kurt gives halftime to the Weaver congregation and also to Johnstown Christian School. Lederach preached the ordination sermon. Aldus Wingard, overseer, was in charge of the ordination assisted by Harry Shetler, Harold Thomas, and Weaver.

At this writing all Allegheny Conference congregations have pastors, except one. We are grateful for the young, vigorous, committed leaders who have come to these congregations. We are grateful, too, for the many other pastors who are serving Allegheny Conference congregations so effectively. As we work together it seems that we are on the threshold of renewed vigor in the life and witness of the Allegheny Conference.—Paul M. Lederach, chairman of the leadership commission

Expanded services to institutions highlight MMA board meeting

"Mennonite institutions have been asking us for more counsel and assistance on employee benefits," Ronald J. Litwiller, mutual aid services vice-president told the 17-member Mennonite Mutual Aid board of directors during its second semiannual meeting on Nov. 19 in Des Plaines, Ill.

"As administrators from Mennonite institutions examine their needs for employee insurance and retirement plan benefits," Litwiller explained, "they turn to MMA and say, 'Why don't you develop a special package to serve our employees?'" And as MMA tested the interest in this kind of service, "the response has been positive," Litwiller further noted.

Discussion of these needs ended with approval from the board to take steps to further develop MMA's Menno Insurance Service (MIS), one branch of the mutual aid services division. This decision will allow MIS to expand its offerings to include "employee benefit management, third-party claims service for self-funded groups, and property and casualty risk management," as stated in a newly developed MIS policy the Board reviewed.

While developing these expanded services, "MMA will continue joint consultation with other Mennonite mutual aid agencies which provide component parts of the employee benefit packages," MMA president Dwight Stoltzfus emphasized. In addition, MMA will more fully explore the avenues of cooperation with and assistance to the other mutual aid organizations.

The board of directors also approved 1983 budgets and goals for MMA and its component corporations. These projections are an outgrowth of a more extensive process than in previous years, noted Stoltzfus, and reflect a continuing attempt to develop more definite, measurable goals.

In other matters, the Board:

—Approved a recommendation to credit a 12 percent return on individual annuity certificate anniversary dates in 1983.

—Approved establishment of a development fund for donations to Mennonite Foundation operating expenses.

—Approved a total of \$114,300 in fraternal grants to Mennonite denominational and interdenominational projects.

Reports from MMA's stewardship minister,

John Rudy, and mutual aid minister, Laban Peachey, concluded the day's sessions. Rudy noted demand for his time and counsel exceeds his availability, and indicates the "need for stewardship education has never been greater." Several specific concerns he cited were: (1) "We are not as generous as we think we are. (2) We have more wealth than ever before. (3) More of our brothers and sisters are in financial difficulty. (4) Financial problems are causing spiritual problems."

Peachey clarified his responsibilities as mutual aid minister as talking with and listening to pastors and congregational and denominational leaders, responding to opportunities to present the mutual aid concept, and planning for the long-term mutual aid educational emphasis.

The board affirmed MMA's move into the area of education in stewardship, mutual aid, and wellness, including defensive driving. "If there is anything we should be working on at MMA, it's the stewardship issue, and health education, too," concluded one board member.

The next meeting of the MMA board of directors is scheduled for May 13.



Seven overseas and twenty-four North American Mennonite Central Committee workers were oriented Nov. 2-12 at headquarters at Salunga, Pa. Mennonite Church orientees were as follows: Rows 1, 2: Bruce and Helen Glick with Katherine, Kristine, and Jonathan of Millersburg, Ohio, to Santa Cruz, Bolivia; June and Sam Wyse with Matthew and Alyssa of Wauseon, Ohio, to Bolivia. Row 3: Noel Santiago of New Holland, Pa., to MCC headquarters, Akron, Pa.; Helena Wall of Wheatley, Ont., to Leamington, Ont.; Janet Shoemaker of Dakota, Ill., to Ebarb, La.; Joan Schrock of Casselton, N.D., to Miami, Fla.; Sheila Bauman of Kitchener, Ont., to British Columbia; Charles Koch, Elmira, Ont., to MCC thrift shop in Elmira. Row 4: Gwen Martin of Alma, Ont., to Langley, B.C.; Diane Payne, of Mt. Union, Pa., to MCC in U.S. as recruitment assistant; Kathy Quiring, of Winkler, Man., to Mexico; Betty and Bernie Klassen, Winkler, Man., to MCC, Akron, Pa.; Laurretta and Eldon Witmer of Kitchener, Ont., to MCC Benefit Shop in Kitchener and Wilma Koch of Elmira, Ont., to Elmira Thrift Shop.

Hunsberger, Lapp given warm reception in China

Despite some signs of a cooling relationship between the governments of the U.S. and the People's Republic of China, two Goshen College administrators perceived "no lessening of friendliness and hospitality" during their recent visit to China.

"I last visited China in 1980 and got a very friendly reception then," said Arlin Hunsberger, director of international education at Goshen College. "I wondered what kind of reception we'd get this time ... the Chinese certainly aren't happy about the U.S. decision to sell planes to Taiwan."

Hunsberger and provost John Lapp returned on Nov. 25 from a 15-day trip intended to evaluate the success of the three-year-old Goshen College-China educational exchange.

"Perhaps it would have been different if John and I had been there as tourists," Hunsberger continued. "Instead, we had people meet us at the airport and official escorts nearly everywhere we went. But we certainly were not aware of any cooling in the relationship."

Twenty-one Goshen College students are currently studying and teaching English in Sichuan Teachers College, Chengdu, western China, while 11 Chinese professors of English are spending the academic year at Goshen College. Discussion with officials of the Sichuan Bureau of Higher Education, the

Chinese sponsors of the exchange, revealed "great satisfaction on both sides," Hunsberger said. Goshen College administrators expect the exchange to continue next year with no substantial change.

Leadership team commissioned, Meridian, Miss.

The Jubilee Mennonite Church of Meridian, Miss., commissioned Daryl Byler, Leon Kaufman, and Milford Lyndaker as leaders for their congregation on Nov. 21.

Glenn Myers, Pearl River Mennonite Church, moderated the Sunday afternoon service. As a pastor, Glenn challenged the trio to follow Christ's example of servant-leadership.

In the meditation that followed, Robert Zehr, of Des Allemands, La., advised the team to beware of the three false assumptions of leadership: (1) to know all, (2) to be all, and (3) to do all. To avoid this, Robert admonished them to be "follower-leaders. . . ." "The church is a body," he said, "but the leader is not the head." He encouraged the congregation to follow the Spirit by exercising gifts. Robert reminded the group that plural leadership is biblical but cautioned about the problems it can cause.

Allen Zook, moderator of the Gulf States Fellowship, commissioned the team. Through the prayers, charge, and responses, he led the team and the congregation to pledge support for each other.

After intense prayer and counseling, Jubilee felt team leadership to be God's will for them at this time.—Elaine Maust

Leonhards installed at Vineland, Ont.

Richard and Carole Leonhard, formerly of the Beech Mennonite Church, Louisville, Ohio, were installed as pastoral team at First Mennonite in Vineland, Ont., on Nov. 14.

Esther Saito, head of the church council, was in charge of the meeting. Glenn Brubacher, of First Mennonite in Kitchener, conveyed greetings from conference and spoke on Ephesians 4, stressing the need for partnership between pastor and congregation.

Gerry Rediger brought a welcome and greetings from the local ministerium, as well as from his Mennonite Brethren congregation. Otto Giesbrecht of the United Mennonite Church also brought greetings from his congregation.

Brubacher and Saito conducted the litany of committal, to which the congregation responded. Special music was provided by the Thompson family.

After the service, the congregation was invited to the fellowship hall to enjoy an hour of fellowship over a cup of tea and cookies provided by the WMSC.—Margery Coffman

Why Study Business At Goshen College?

1. Goshen College has an experienced and well-trained faculty. Three of the five faculty have extensive business experience — one as owner-manager of retail stores; one as an accountant with a Big Eight firm; and one in public accounting. All five have taken graduate studies at major universities: Columbia, Princeton, Illinois, Indiana and Chicago. Two hold doctoral degrees in economics.

2. Goshen's business program emphasizes the social responsibility of business people and stresses the meaning of being a Christian in business.

3. Majors are offered in business, economics, accounting and computer systems. A varied curriculum includes courses in finance, marketing, data processing and personnel.

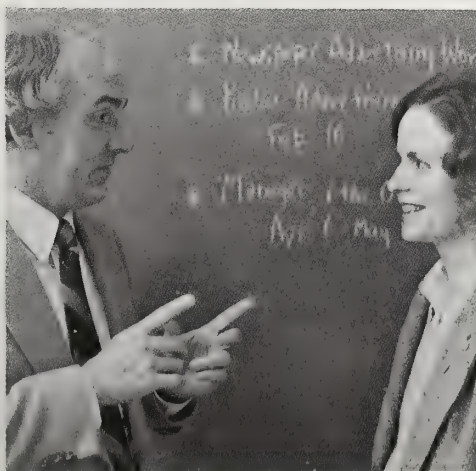
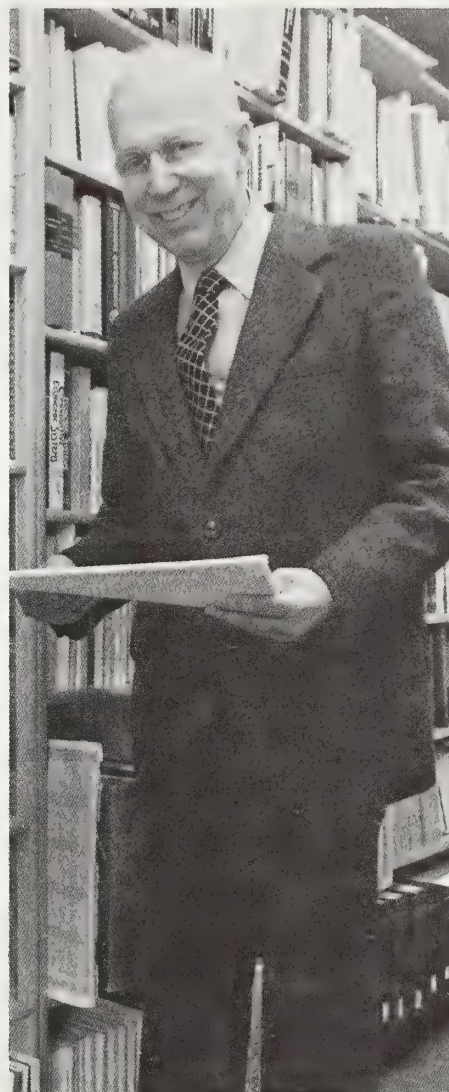
4. While majoring in business, students can broaden their education with liberal arts courses and can enjoy many extracurricular activities. With the Study-Service Trimester, all students have the opportunity to learn in a cross-cultural setting.

5. After graduating, the business major becomes part of a large alumni group who are serving in private business and leadership positions in banking, merchandising and production. They also serve the church and government agencies both in North America and abroad.

Encourage a college-bound student in your congregation to weigh the benefits of a Goshen College business education.

Carl Kreider

Carl Kreider
Professor of Economics
Goshen College



Leonard Geiser and Janet Foreman, Business

For more information about Goshen College programs in business, economics, accounting or computer systems, contact the Office of Admissions, Goshen College, Goshen, Ind. 46526 or call toll free (800) 348-7422. Indiana residents may call (219) 533-3161 collect.

Goshen
COLLEGE



Mennonite Church MCC orientees trained and commissioned in July are as follow: First row: Miriam and David Kennel with Peter and Eleanor, from Elkhart, Ind., to Chaco, Paraguay; Lynn and Susan Lehman from Wayland, Iowa, to Egypt; John Reeser, Carlock, Ill., to Bolivia; Tom Eby from Millersburg, Ohio, to Bolivia. Row 2: Ron Yoder, from Goshen, Ind., to Honduras; Deb Yoder from Harrisonburg, Va., to Guatemala; Linda Witmer from Manheim, Pa., to Guatemala; Karen Kanagy, Albany, Ore., to Bolivia; Brian and Marcia Good-Maust from Goshen, Ind., to Bolivia; Sarah Kurtz of Snow Hill, Md., to Egypt; Annie and Ken Lind with Andrea, Gregory, and Maria (first row) from Portland, Ore., to Haiti.

Place for reflection established at GC, 'The Quiet Place' attracts students

A new facility designed exclusively for meditation and personal worship was dedicated at Goshen College on Nov. 23.

"The Quiet Place," renovated from an apartment in Kulp Hall dormitory, has six small rooms with a chair, lamp, a Bible, and a writing shelf for personal worship and journaling. At the end of the hallway, a chapel room is available for small group use.

"The Quiet Place was created to fill the need for a place to worship without interruption," said Nancy Lapp, campus minister. "We sensed the need for such a place when we came to campus a year ago, but we didn't know where funds for such a project would come from."

Another person "had a vision for the same kind of place," and presented a gift to the college for the project," Lapp continued. "And our plans and ideals just meshed when we talked with the person."

The donor, an alumnus of Goshen College, "wanted to do something in appreciation for what the college is doing and overheard someone talk about the need for such a place at Goshen College," Lapp said. "At a crisis point in her own life, she found great comfort and strength in praying in a small hospital chapel and hopes that this will be a place on campus where people can go for their own strengthening times of prayer and quietness."

Renovation was planned to make The Quiet Place much like a chapel, Lapp said. Goshen College faculty and staff were involved with

planning and the work needed to raise the apartment ceiling, wire indirect lighting, select carpet and colors, and fashion the woodwork.

The Quiet Place is open to all students, faculty, and staff daily from 5:00 a.m. to midnight.

mennoscope

Nelson H. Lehman was installed as pastor of the South Christian Street Mennonite Church, Lancaster, Pa., Nov. 21. David Shenk, secretary of home ministries with Eastern Mennonite Board of Missions preached the sermon. James M. Shank, local bishop, was in charge of the installation. Nelson is married to Helen Horning of the Reading, Pa., area. The Lehmans are the parents of five children and reside at 457 Candlewyck Rd., Lancaster, PA 17601; phone (717) 560-0366.

James R. Hess, pastor of the E. Chestnut Street Mennonite Church, Lancaster, Pa., was ordained to the office of bishop on Sunday afternoon, Nov. 28. He has been called to assist James M. Shank in giving oversight to the eight congregations of the Lancaster City District. David N. Thomas preached the ordination sermon. James M. Shank, local bishop, was in charge of the ordination, assisted by Raymond Charles and Paul Zehr. James is married to Beatrice Hershberger. The Hesses are the parents of four children and reside at

508 Willow Lane, Lancaster, PA 17601; phone (717) 393-7348.

The Mennonite College of Nursing, 804 N. East Street, Bloomington, has been established following approval of the curriculum by the Illinois Department of Registration and Education in Chicago on Monday, November 29. The announcement was made by Gale Saint, president of the Mennonite Hospital Association board of trustees. The new upper division college will admit its first students in the fall of 1983.

The 1982 Christmas Sharing Fund has received its first gifts. By Nov. 30 the total received was \$367. Gifts continue to arrive at the Lombard, Ill., office through December and January. Gifts that come by way of the conference channel may continue through February and March or later. This year Christmas Sharing Funds are designated in this order: black and Hispanic leadership education, urban Christian education consultant, and the General Board. The total goal for these is \$25,000.

Mennonite Central Committee and MCC U.S. annual meetings will be in Harrisonburg, Va., Jan. 26 to 29. There will be special programs for the public on Thursday evening at Eastern Mennonite College and on Friday evening at Harrisonburg Mennonite Church. These meetings will include reports of MCC overseas work. Other activities will include area meat canning and a thrift shop meeting. Business sessions to be held at Lindale Mennonite Church mornings and afternoons are open to the public.

Laurelville Mennonite Church Center, Mt. Pleasant, Pa., recently received a grant from the Goodville Mutual Casualty Company, New Holland, Pa. The receipt of this grant will allow Laurelville to increase its endowment program as well as to equip the center office with much needed computer and word processing equipment. Laurelville is in the midst of a special fund drive through which it is seeking to develop an endowment fund of \$250,000. Adding the Goodville grant to the endowment funds already received, the center's endowment total has moved to 15 percent of its goal. This Goodville grant is part of their program to share the profits of their company with church organizations of a nonprofit status within the Mennonite, Church of the Brethren, and Brethren in Christ constituencies. Funds are allocated on the basis of policy holders in the various church constituencies. Frank E. Shirk is president of the organization.

Goshen College invites applications and nominations for an open tenure-track position in physics beginning next fall. For application details write Victor Stoltzfus, dean, Goshen College, Goshen, IN 46526, by Feb. 15. For more information, call Robert Buschert (219) 533-3161.

New members: Wendell and Mary Miller at Faith Chapel, Ala., by confession of faith.

readers say

I read with interest a couple of editorials: "In Conflict with the Powers" (Nov. 9) and "The Army of the Lord" (Nov. 23). Of course I don't agree with not registering for the draft. I think we can be conscientious objectors if we do register. I will give you a paragraph from a book *The Christian and Conscription*. "Men are conscientious objectors to conscription, not because government enrolls and registers them, not because it is compulsory, but because this government compulsion is for military service, for systematic training in methods of killing and mass murder which are contrary to the moral law of God, and the more excellent way of love taught by Christ and the apostles. Here is the real center of emphasis for the biblical nonresistant. To keep this conviction at the center will keep basic principles in proper relationship and, moreover, it will permit a more intelligently Christian application of these principles to definite concrete situations now facing the churches."

I served in Civilian Public Service for over three years. I know we need to have convictions of things which are right or wrong. Christ taught all that take the sword shall perish with the sword. Also to pray for our enemies, to love our enemies. Human life is sacred. We should help all those who need our help in a physical way as well as spiritual help.

I am inspired when I read concerning our forefathers giving their lives for the faith in Jesus Christ.—**Samuel B. Weaver**, Mifflinburg, Pa.

A hearty amen to "Do We Really Care About Singing?" (Nov. 30). My wife and I want to reduce the number 7,000 to at least two less. What has happened to good singing? Let's encourage those who are able to teach and lead *good singing*. Where are the other 6,998? Speak up.—**John F. Miller**, Sarasota, Fla.

I was glad for Sister Florence Voegtlin's article on singing. I have been thinking for some time now about suggesting an old-fashioned singing school for our congregation. I too have noticed some in our congregations who do not open their mouth in song. Thank you, sister, for the timely encouragement.—**Jacob C. Kulp**, Souderton, Pa.

I am attempting to set the record straight on Ivan Kauffmann's study of Mennonite Church giving. David Shelly ("readers say," Nov. 2) creates a misconception of his own.

He is correct that because of the difference in relative values, lumping together U.S. and Canadian

mennoscope

Catherine Netz, Gene Netz, Randy Stottlemeyer, and John Violet at **Mt. Jackson**, Va. Kristie Bales, Lance Cagle, Justin Deer, Eva Kelley, Andrea Liestman, Tim Oyer, Cheryl Springer, Michael Springer, Denise Stalter, Eric Stalter, Julie Reber, and Amy Sloat at **East Bend**, Fisher, Ill. Steven Longacher and Craig Snider, at **First Mennonite**, Richmond, Va. Ann and Jerry Parker, Ethel Shenk, Dawn Brunk, Davie Hinson, David Mericle, and Rodney Lebron at **Warwick River**, Newport News, Va. Roger Gahman, Rory Gahman, Sallie Sperry, Lloyd Raifsnnyder, Mary Ann Raifsnnyder, Heather Derstine, Horace Alderfer, and Mary Alderfer at **Towamencin**, Kulpville, Pa.

Change of address: Luke Yoder from Bay Port, Mich., to 7490 Park St., Pigeon, MI 48755.

dollars does not yield meaningful totals. However, his implication that this differential in currency value "leads to invalid comparisons" between U.S. and Canadian per capita giving does not stand up. It implies that a valid comparison could be produced by expressing Canadian giving in terms of U.S. dollars, and Mr. Kauffmann is quick to oblige.

In fact, this second set of figures is no more meaningful than the first. A valid comparison of levels of giving requires a comparison of per capita earnings, whether expressed in dollars, pesos, francs, or rubles. My Canadian dollar, regardless of its relative value on the currency exchange, may be worth every bit as much to me as Mr. Shelly's U.S. dollar, in the sense that I must work just as long and hard to earn it. To suggest that in giving it my offering is worth only 80 cents while his is worth one dollar is fundamentally wrong.

In any case, whether Canadians give \$552 per member (Canadian) or \$442 (U.S.) compared to \$482 per member in the U.S. is beside the point. We are not in a competition, and I find it hard to picture God referring to a conversion table in evaluating the gifts we place before him. Where would this leave the widow and her mites? He is far more interested in what is in our hearts—and what we do with the remainder of our money.

That said, I want to take this opportunity to tell you how much I have come to appreciate the *Gospel*

marriages

Gilliom—Buller.—Richard Wayne Gilliom, First Mennonite Church, Berne, Ind., and Mary Sue Buller, Hopedale cong., Hopedale, Ill., by Vyrion Schmidt, Aug. 14.

Kauffman—Haight.—Richard Kauffman, Exeland cong., Exeland, Wis., and Hilary Haight, Community Covenant Church, Lynwood, Wash., by Douglas Lewis, June 6.

Millsagle—Vanover.—Gregory Mark Millsagle, Pittsburgh, Pa., Scottdale cong., and Pamela Vanover, Pittsburgh, Pa., Oct. 4, 1982.

Reiff—Martin.—Mervin Z. Reiff, New Holland, Pa., and Anna Francis Martin, Narvon, Pa., both of Metzler cong., by Amos H. Sauder, Nov. 27.

births

Brenneman, Dale and Sandy (Dawson), Accident, Md., second child, first son, Wesley Dale, Nov. 20.

Brenneman, Tim and Ann (Detweiler), Bethlehem, Pa., first child, Mary Hope, July 9.

Caleb, Keith and Valerie (Murphy), Richmond, Va., first child, Andrew Justin, July 24.

DeHaven, Robert and Gloria (Gunnette), Sarasota, Fla., first child, Elizabeth Ann, Nov. 17.

Erb, Martin and Hope (Armstrong), Richmond, Va., second daughter, Emily Elizabeth, Nov. 18.

Gaddam, Deen and Kala (Paka), Chicago, Ill., first child, Solomon, Nov. 17.

Hartzler, Harold E. and Rachel (Nafziger), Goshen, Ind., third child, first daughter, Carrie Marie, born on Sept. 21, 1981; received for adoption on Nov. 15.

Hider, Wylie and Cheryl (McKinley), Wooster, Ohio, second child, first daughter, Jennifer Leann, Nov. 24.

Houser, David and Wendy (Zehr), Goshen, Ind., first child, Joy Eugene, Nov. 23.

Ingold, Mark and Beth (Springer), Fisher, Ill., first child, Benjamin Springer, November 21.

Jones, Dale and Lois (Kniss), Richmond, Va., first child, Kevin Daniel, Oct. 28.

King, Arlan and Brenda (Miller), Phoenix, Ariz., first child, Jared Miller, Nov. 17.

King, Darrel and Carolyn (Beck), Archbold, Ohio,

Herald, and in particular your sensitive and thoughtful editorials. It is a paper which not only keeps me in touch with brothers and sisters around the world, but also challenges me to come to grips with the vital issues of our day, even those which are controversial and perhaps somewhat painful. Thank you.—**Henry Hess**, Wingham, Ontario

"The Christian and the Powers" by Clarence Stutzman (Nov. 9) is a challenging article and has a way of making those of us who are plagued with apathy feel quite guilty. However the article (though true) is not all that practical, because it tends to force our nonmilitary beliefs on born-again Christians in churches such as Lutheran, Baptist, Methodist, Presbyterian, which is an impossibility. It was not possible 40 years ago in Germany and it is not possible in America today.

The article has a way of driving us into the hysteria of protest. Protest is sometimes commendable if it does not run contrary to God's time table. But who of us can say we know all about God's prophetic timing? If we get more excited in spreading the convicting Word of God rather than protesting, we will feel less guilty than comparing the German Christians of 40 years ago with us American Christians of today.—**Philip Troyer**, Plain City, Ohio

Snyder—Alderfer.—Merle Snyder and Mary Alderfer, both of First Mennonite cong., Denver, Colo., by Walter Friesen, assisted by Edwin Alderfer and Kenneth Snyder, Oct. 30.

Troyer—Tressler.—Arnold Troyer, Mio, Mich., and Colleen Tressler, Turner, Mich., by Virgil S. Hersherberger, Nov. 6.

Yoder—Swartley.—Ron Yoder, and Barbara Swartley, both of Goshen, Ind., The Assembly cong., by Paul M. Gingrich, Oct. 16.

Zesiger—Kauffman.—Dave Zesiger, Bible Church, Birchwood, Wis., and Judy Kauffman, Exeland cong., Exeland, Wis., by Larry Crossgrove, Sept. 4.

fourth son, Brian Matthew, Nov. 19.

Kinkead, James and LaVern (Eash), Johnstown, Pa., fourth child, second son, Zachary Ryan, Sept. 25.

Meyer, Ronald and Mary (Clemens), Fresno, Ohio, second child, first son, Christopher Clemens, Nov. 19.

Miller, Fred and Lynette (Noblit), Orrville, Ohio, second child, first son, Adam Lee, Nov. 21.

Reinford, Ralph and Barbara (Hartman) Salford, Ala., first child, Joshua Bertson, Nov. 9.

Roth, Reynolds and Sandra (Norris), Mt. Pleasant, Iowa, second child, first son, Aaron Nolan, Nov. 27.

Showalter, Rodney and Nancy (Smucker), Dalton, Ohio, first child, Lori Michelle, Nov. 26.

Sommers, Lambert and Rosetta (Swartzentruber), Mt. Gilead, Ohio, second child, first son, Nathaniel Scott, Oct. 2.

Steiner, Steve and Bev (Horst), Orrville, Ohio, second son, Clyde, born on Jan. 8, 1972; received for adoption on Aug. 2.

Wright, Michael and Mary Lou (Martin), Goshen, Ind., second child, first son, Stephen Michael, Nov. 2.

Yoder, Larry and Janet (Yoder), Kokomo, Ind., first child, Derek Nathaniel, Nov. 16.

Yoder, Delvon and Shirley (Sawatsky), Goshen, Ind., fourth child, second daughter, Traci Robyn, Nov. 28.

obituaries

Beachy, Annie, daughter of Menno and Minnie (Yoder) Hershberger, was born at Grantsville, Md., June 3, 1904; died of a heart attack at Milford, Del., Nov. 15, 1982; aged 78 y. On Mar. 8, 1925, she was married to Joel D. Beachy, who died on Feb. 17, 1978. Surviving are 4 sons (Claude, Alvie, Ivan, and Stanley), 2 daughters (Lela—Mrs. Allen Beachy and Margaret—Mrs. Virgil Hershberger), 22 grandchildren, 7 great-grandchildren, 4 brothers, and one sister. She was a member of Greenwood Mennonite Church. Funeral services were held at Maple Glen Conservative Mennonite Church, Grantsville, Md., Nov. 18, in charge of Ivan Maust and Paul Bender; interment in Maple Glen Church Cemetery. Memorial services were held at Greenwood Mennonite Church, Greenwood, Del., Nov. 20, in charge of Jay Biggs and Alvin Mast.

Buehler, William, son of Urias and Leah (Brubacher) Buchler, was born in Hawkesville, Ont., Mar. 16, 1904; died at K-W Hospital, Kitchener, Ont., Nov. 5, 1982; aged 78 y. In January 1929 he was married to Lavina Bauman, who survives. Also surviving are 3 sons (Melvin, Willard, and Kenneth), one daughter (Martha—Mrs. Sidney Brubacher), 16 grandchildren, 4 great-grandchildren, 2 sisters (Maude—Mrs. Edwin Bauman and Susan—Mrs. Charles Moser), 3 stepsisters (Lovina and Anna Brubacher and Harriet Martin), and one stepbrother (Henry Brubacher). He was a member of Hawkesville Mennonite Church, where funeral services were held on Nov. 8, in charge of Gordon Martin; interment in Hawkesville Cemetery.

Driver, Andrea Kay, infant daughter of Albert C. and Iris (Beckler) Driver, was born in Durham, N.C., Nov. 24, 1982; died at Duke University Medical Center on Nov. 25, 1982; aged 1 d. Surviving are her parents, a twin sister (Annette May), one brother (Kevin Albert), and paternal grandparents (Albert and Martha Driver). Memorial services were held in the chapel room at Duke University Hospital on Nov. 28, in charge of Frank E. Nice.

Eimen, Fannie, daughter of Daniel and Barbara (Zehr), Eimen, was born near Wayland, Iowa, Nov. 5, 1886; died at Parkview Home, Wayland, Iowa, Nov. 20, 1982; aged 96 y. She was preceded in death by six sisters and 6 brothers. She was a member of Sugar Creek Mennonite Church, where funeral services were held on Nov. 23, in charge of Ed Miller; interment in adjoining cemetery.

Grieser, Emma, daughter of Sam and Katie (Nofziger) Sauder, was born in Fulton Co., Ohio, Feb. 15, 1898; died at Fairlawn Haven Nursing Home, Archbold, Ohio, Nov. 22, 1982; aged 84 y. On Dec. 16, 1924, she was married to Aaron Grieser, who died on May 29, 1980. Surviving are 4 daughters (Leora Nafziger, Elsie—Mrs. Alton Klopfenstein, Clela—Mrs. Isaac Stoll, and Lois Myers), one son (Ernest Grieser), 21 grandchildren, 34 great-grandchildren, 10 step-grandchildren, 15 step-great-grandchildren, 3 sisters (Laura Roth, Carrie Miller, and Viola Aeschliman), and one brother (Mel Sauder). She was preceded in death by 2 daughters (Mabel Ann in 1925 and Ada in 1977). She was a member of Zion Mennonite Church, where funeral services were held on Nov. 24, in charge of

Ellis B. Croyle; interment in Pettisville Cemetery.

Hartman, Laura, daughter of Joseph H. and Mary (Stuckey) Miller, was born at Louisville, Ohio, Dec. 20, 1923; died of a heart condition at Louisville, Ohio, Nov. 29, 1982; aged 58 y. On Apr. 5, 1947, she was married to Harold Hartman, who survives. Also surviving are 3 daughters (Nancy—Mrs. James Schneider, Grace Hartman, and Emily—Mrs. Rodger Hastay), one son (Franklin Hartman), 5 grandchildren, 4 sisters (Mrs. Delilah Swegheimer, Leona Miller, twin sister Mrs. Lois Marner, and Evelyn Smith), and one brother (Floyd Miller). She was a member of Beech Mennonite Church, where funeral services were held on Dec. 2, in charge of Richard Ross; interment in church cemetery.

Hope, Dorothy E., daughter of Charles and Jennie (Stedoford) Hope, was born in Philadelphia, Pa., July 28, 1923; died at her home on Nov. 19, 1982; aged 59 y. Surviving are 2 brothers (Paul and Charles) and 2 sisters (Grace and Eleanor). She was a member of Diamond Street Mennonite Church, where funeral services were held, in charge of Luke Stoltzfus, Freeman Miller, and Charles Baynard; interment in Glenwood Memorial Gardens.

Horst, Clarence A., son of Abram and Gertrude Horst, was born in Big Spring, Md., June 4, 1914; died at Bethel Hospital, Newton, Kan., Nov. 21, 1982; aged 68 y. On June 4, 1937, he was married to Ida Eshleman, who survives. Also surviving are 2 sons (Donald and Roy), 2 daughters (Ruby—Mrs. Tom Sawini and Twila—Mrs. Rick Van Rossum), 2 brothers (Preston and Karl), and 3 sisters (Mrs. Virginia Martin, Mrs. Kathryn Christ, and Beulah Horst). One son (Delmar) preceded him in death. He was ordained to the ministry on Feb. 12, 1950, and served congregations at Mt. Home, Ark.; Twin Falls, Idaho; and Spring Valley, Canton, Kan. He was a member of Hesston Mennonite Church, where funeral services were held on Nov. 23, in charge of Jerry Quiring, Paul Friesen, and Dan Johnston; interment in Eastlawn Cemetery.

Martin, Isaiah, son of Amos E. and Elizabeth (Martin) Martin, was born in Wallenstein, Ont., July 12, 1905; died at K-W Hospital, Kitchener, Ont., May 28, 1982; aged 76 y. On Jan. 26, 1928, he was married to Lydia Brox, who survives. Also surviving are 2 daughters (Eileen—Mrs. Clarence Heintz and Ida—Mrs. Aden Brubacher), 2 sons (Roy and Howard), 20 grandchildren, 2 great-grandchildren, and 2 sisters (Mrs. Lizzie Bauman and Mrs. Christine Cressman). Two sons preceded him in death. He was a member of Hawkesville Mennonite Church, where funeral services were held on May 31, in charge of David Garber and Paul Martin; interment in Hawkesville Cemetery.

Nitzsche, Lillian L., daughter of Otto and Anna (Ulrich) Dykast, was born in Cuming Co., Nev., July 4, 1915; died at Marian Health Center, Sioux City, Iowa, Nov. 17, 1982; aged 67 y. On July 30, 1933, she was married to Arthur Nitzsche, who survives. Also surviving are 3 sons (Art, Jr., Merlin, and Jerry), 3 daughters (Norma—Mrs. Gerald Doescher, Alice—Mrs. Milton Holtz, and Judy—Mrs. Richard Beck), 23 grandchildren, 6 great-grandchildren, one brother (Emil), and 2 sisters (Betty Wittrig and Shirley Wittrig). She was a member of Beemer Mennonite Church, where funeral services were held on Nov. 20, in charge of Ivan Troyer; interment in the Beemer Cemetery.

Snyder, Howard, son of Moses and Mary (Wisner) Snyder, died at K-W Hospital, Kitchener, Ont., Nov. 20, 1982; aged 71 y. He was married to Charlea Kolb, who survives. Also surviving are 3 daughters (Pat—Mrs. Robert Janowski, Linda Snyder, and Marybeth Snyder), 3 sons (Bob, Bill, and John), 5 grandchildren, and 2 sisters (Gladys—Mrs. Aaron Grove and Norma—Mrs. Gordon Shantz). He was a member of First Mennonite Church, where funeral services were held on Nov. 23, in charge of Glenn Brubacher and Brice Balmer; interment in First Mennonite Cemetery.

Swartzendruber, Edward Loyd, son of Amos C. and Eliza (Yoder) Swartzendruber, was born in Iowa City, Iowa, Mar. 14, 1904; died at Mercy Hospital, Iowa City, Iowa, Nov. 13, 1982; aged 78 y. On Dec. 25, 1926, he was married to Katherine Erb, who died on Feb. 14, 1982. Surviving are one son (Dean), 2 daughters (Ruth—Mrs. Alvin Grasse and Mary—Mrs. Charles Lechner), 18 grandchildren, 8 great-grandchildren, and one brother (Chris Swartzendruber). He was a member of Lower Deer Creek Mennonite Church, where funeral services were held on Nov. 16, in charge of Orie Wenger; interment in West Union Cemetery.

Thoman, Richard A., son of John J. and Amy (Zook) Thoman, was born in Logan Co., Ohio, Jan. 27, 1922; died at University Hospital, Columbus, Ohio, Oct. 7, 1982; aged 60 y. On June 18, 1946, he was married to Helen Regier, who survives. Also surviving are one son (John R.), 2 daughters (Joy—Mrs. Gary Bragg and Janice Thoman), 6 grandchildren, and one brother (Joe). He was a member of Oak Grove Mennonite Church, where funeral services were held on Oct. 10, in charge of David Gehman and Jerry Regier; interment in Fairview Cemetery, West Liberty, Ohio.

Wagler, Ada Marie, daughter of Jacob and Magdalena (Christner) Hirsch, was born at Noble, Iowa, Aug. 22, 1896; died at her home in Wayland, Iowa, Sept. 21, 1982; aged 86 y. On Jan. 26, 1916, she was married to John Wagler, who survives. Also surviving are 2 sons (Elmer and Earles), 9 daughters (Myndell—Mrs. Dillon Boshart, Esther—Mrs. Dennis Boshart, Ruth—Mrs. Victor Miller, Dorothy—Mrs. Clarence Wenger, Lois—Mrs. Rollin Short, Ardith—Mrs. Mervin Eigsti, Mary Ellen—Mrs. Einor Stoltzfus, Verla—Mrs. Merle Conrad, and Kaye—Mrs. Mahlon Schweitzer), 56 grandchildren, and 68 great-grandchildren. She was preceded in death by 9 brothers and 3 grandchildren. She was a member of Sugarcreek Mennonite Church, where funeral services were held on Sept. 24, in charge of Ed Miller and Vernon Gerig; interment in adjoining cemetery.

Witmer, Mabel K., daughter of Linton D. and Katie (Stauffer) Myers, was born in Lancaster Co., Pa., Oct. 2, 1923; died at Lancaster General Hospital, Lancaster, Pa., Nov. 7, 1982; aged 59 y. On Oct. 2, 1943, she was married to Paul M. Witmer, who survives. Also surviving are one son (J. Richard), 7 daughters (Janet—Mrs. Elvin Peifer, Mary Ellen, Jean—Mrs. Richard Stauffer, Barbara—Mrs. John Brubaker, Jr., Doris—Mrs. Dale Fahnstock, Betty—Mrs. Stephen Charles, and Rosalie), 13 grandchildren, 6 brothers (Elmer, John, Paul, Robert, Earl, and Lloyd Myers), and 2 sisters (Anna—Mrs. Menno Shelly and Alma—Mrs. Norman Brackbill). One sister preceded her in death. She was a member of Hernley Mennonite Church, where funeral services were held on Nov. 10, in charge of Howard Witmer and Donald Nauman; interment in Hernley Cemetery.

credits: cover by Three Lions Inc.; p. 873 by Jan Gleysteen; p. 874 by Mark Beach; p. 876 by Jim King.

calendar

Ministers' Week, Eastern Mennonite Seminars, Harrisonburg, Va., Jan. 17-20, 1983.
Pastors' Workshop, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 24-28, 1983.
Mennonite Central Committee U.S. annual meeting, Harrisonburg, Va., Jan. 27, 1983.
Mennonite Central Committee annual meeting, Harrisonburg, Va., Jan. 28-29, 1983.
Mennonite Board of Education board of directors, Goshen, Ind., Feb. 10-12.
Mennonite Publication Board, Chicago, Ill., Feb. 11-12.
Conservative Conf. Ministers' Fellowship, Feb. 14-18.
Annual Congregational Education Conf., Laureville Mennonite Church Center, Feb. 18-20.
Mennonite Board of Missions board of directors, Elkhart, Ind., Feb. 24-26.

\$324,935

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$324,935.72 as of Friday, Dec. 10, 1982. This is 43.3% of the total needed. Contributions have been received from 330 congregations and 180 individuals. Individual gifts represent \$64,988.45 of the total.

Goal: \$750,000

items and comments

Maine clergy join potato farmers in protesting imports from Canada

The clergy and potato farmers in the St. John River Valley have organized a group called the Arroostook Farmer Family Core to fight potato imports and save the farms in the St. John River Valley. Two years ago the farmers blockaded imports. The group includes 19 Catholic priests and most of the 297 potato farmers in the valley. The priests see the fight as one to preserve the family farms and the social fabric of this French-speaking area at the tip of Maine. "Here, the church is the people," one farmer said. More than 90 percent of the population is Roman Catholic. More than 900 potato farmers have gone under since 1975, and one of the factors, farmers say, are Canadian imports which have increased 700 percent.

UCC family conference told families are getting stronger

While upheavals continue in U.S. family life, there are hopeful signs that this turmoil is leading to ultimately stronger family relationships, a United Church of Christ official said here.

"I see a lot of ferment and a lot of pain and while it makes me sad, I am hopeful," said Faith Johnson, secretary for family life and women's issues for the United Church board for homeland ministries.

"I do feel we are moving somewhere, and it is not turmoil without direction," she told a meeting of the denomination's planning group on family life, attended by 50 representatives of regional conferences.

Ms. Johnson said she was encouraged by continued interest in "partnerships" among couples, which lead to family structures that involve deep commitment. "I am hopeful because I do believe God offers a hopeful model of partnership . . . God is also in the midst, calling us to be partners with one another."

Several pastors backed her views, reporting an increase in marriages among couples living together.

Wildmon says boycott of RCA is working; RCA says it isn't

Despite third quarter profits by RCA Corp. of nearly \$50 million, the Coalition for Better Television contends its boycott of the communications empire is working. The coalition cited as proof a sharp drop in earnings and was a target of an effort to bolster profits. Donald E. Wildmon, a United Methodist minister who heads the coalition, said "we're not going to claim credit for all of it (loss in profit). I would definitely say for much of it."

Mr. Wildmon said the boycott has been supported by the Christian media, thousands of pastors and churches, and the coalition's 2,200

affiliate groups. He said the coalition targeted RCA's consumer electronics for its boycott because supporters could easily identify the manufacturer of the products. "The most easy name to remember is RCA," he said. Hertz Corp., the RCA subsidiary which rents cars, showed higher profits. Mr. Wildmon said he has asked supporters to focus on Hertz as part of the RCA boycott, which was announced in March. A spokeswoman for RCA in New York dismissed the assertion that the boycott has hurt corporate sales. "I don't think it's had any affect at all," she said.

Amnesty International report says executions nearly tripled in 1981

During 1981 there were confirmed reports of 3,278 executions of prisoners in 34 countries, according to Amnesty International, the human rights agency based in London, England. The statistics contained in the organization's annual report, represented a sharp increase from the 1,229 executions in 29 countries that had been reported for 1980. More than half of the 1981 executions—2,616—took place in Iran.

Amnesty's 367-page report also contained descriptions of the human-rights situation in 121 countries last year, plus regional reviews of developments. The preface to the report noted that some countries were not mentioned because insufficient reliable information about them was available.

Amnesty International gave special attention to political killings by governments in its report this year. It noted that "extra-judicial" or "extra-legal" executions are often carried out by security forces in countries whose governments later deny responsibility. "The extent of the practice and its recurrence in different countries lead Amnesty International to believe that the problem must now be confronted by the international community as a matter of the utmost urgency," the report said.

Children remain at the center of life in China despite birth control efforts

China has too many people according to population experts, but limiting families is a proposal that meets resistance on many levels. On the emotional level, the Chinese love children. The family remains the strongest force in daily life and sayings such as "more sons mean more happiness" are commonplace.

China's pragmatic new leaders, however, are convinced that their people must forgo feudal traditions if the country is to modernize. They want to limit China's population growth to 1.2 billion by the year 2000 instead of the 1.3 or 1.4 billion mark it could reach if left unchecked. Last March, the Communist Party

and the government launched a renewed drive to limit births. *People's Daily*, the official party organ, warned that "financial penalties will be levied against those who don't follow the plan" to limit urban couples to only one child. If a couple signs a "one child only certificate" they receive financial compensation.

A new census shows that China has a population of 1,008,175,288—nearly a quarter of the world's 4.4 billion people.

Minnesota church agency helps young girls escape prostitution

Lutheran Social Service of Minnesota is helping young girls get out of and stay out of prostitution. The agency estimated that hundreds of teenage prostitutes—some as young as 9 years old—have taken to Twin Cities' streets in the last few years. Minnesota, a staff member said, is one of the biggest suppliers of adolescent prostitution in the nation. Marvin Grunke, director of the St. Paul office of Lutheran Social Service, said the secret of the program's success is that youth workers dealing with the girls approach them as victims, not criminals. "We've recognized that these people are and were victims of sexual abuse," Mr. Grunke said. "We don't look on them as criminals. We don't want to judge them, we want to help them. Most other programs see them as criminals."

Wildmon group gives R. J. Reynolds its 'Pornographer of Month' award

R. J. Reynolds has been named the first recipient of a series of Pornographer of the Month awards by Rev. Donald Wildmon, the United Methodist minister who heads the National Federation for Decency. Mr. Wildmon made the announcement at a luncheon in New York in connection with Pornography Awareness Week, announced earlier by his organization and observed in several major cities Oct. 24-30.

He specifically cited R. J. Reynolds Industries and its Del Monte and Kentucky Fried Chicken divisions as targets of consumer boycotts to protest their advertising in periodicals like *Playboy*. But Gene Scialdone, public-relations manager of the Reynolds Tobacco Company in Winston-Salem, N.C., said in a telephone interview that the food divisions do not advertise in periodicals like *Playboy* and that it is only the tobacco company that does. Commenting on the protest, Mr. Scialdone said the *Playboy* and *Penthouse* magazines "are widely read and widely accepted by 25-to-30-year-old readers, and they are part of our most important audience." At the same time, he noted that Reynolds makes "no particular judgment on the types of material a publication contains."

The servant (Isaiah 52:13—53:12)

Old Testament themes that interpret Jesus (3)

How do you get something done? In the U.S. typically we are thought to organize committees. If you are a manager you tell your administrative assistant to do it. Others get on the governor's hot line. Sometimes it occurs to some of us to do it ourselves.

What does it take to get a job done? That depends on the job, of course. During World War II it was understood that the U.S. industrial system was a model of ingenuity and efficiency. One company or work group boasted, as I remember, "The difficult we do right away. The impossible takes a little longer." This implied that effort was required, surely, and doubtless sacrifice. It has long been assumed that the really important tasks call for great effort, even great sacrifice. It has been understood that a cause may be great enough to merit giving one's life for it, though one might not start out with this in mind.

The most difficult tasks in life are not the technical ones implied above, but tasks that involve persuasion, the rallying of groups of people to change their minds, go somewhere, or support a cause. These are probably the hardest tasks in the world. It is quite generally held that the lyrics in Isaiah 40 to 55 were written by a prophet seeking to encourage the Jewish exiles in Babylon and get them moving on the way toward home. This comes out rather clearly in chapter 40 where it is predicted that a highway will be built toward Jerusalem and as a result the presence of the Lord will be evident.

The poems in this section of Isaiah are many and some of them are more eloquent than we can easily fathom. A prominent theme in these chapters is that of the servant of the Lord, a character introduced first in chapter 42 and whose destiny comes to a climax in chapter 53.

Since the time of the early church, the servant prophecies have been seen as fulfilled in Jesus. For me Isaiah 53 was the chapter the deacon read before communion. Unfortunately that is about as far as I got with it. The significance of the rich details in the chapter eluded me. Some of them still do, but I have been helped by those who see Isaiah 52:13 to 53:12 as a kind of responsive reading, with God narrating the first three verses and then a group of kings as representatives of Gentile nations doing 53:1-6 (and possibly more; it is hard to be sure about stops and starts in literature without quotation marks).

Thus we have in this the last of the servant songs, a report from the Lord on the status of the servant, followed by a response from the kings and further interpretation by the Lord. The servant described in the beginning was not the kind of person one would look for as a leader. In fact, we are told, his appearance was grotesque so that crowds were astonished (Jerusalem Bible) and kings were struck speechless.

Then in chapter 53 the kings have found their voices and they describe the person who had surprised them so. It is a story of

an ordinary person, even less than ordinary, who appeared from nowhere and was visited with punishment which they acknowledge they themselves should have received. It sounds like a case of wrong man accused of crime and punished before the truth could be discovered.

Who did the prophet mean for his readers to understand as this servant? There are various theories about this, none of them altogether satisfactory. In at least one of the servant songs Judah is seen as the servant but it hardly fits at this point. For if we accept the view of 2 Kings and Jeremiah, Judah deserved to be punished in captivity. Is the servant then the prophet himself?

So as far as the Old Testament is concerned, the servant is a mystery man. But at least the prophet has given a new theology of suffering. In addition to suffering as deserved (2 Kings), suffering as teaching (Proverbs), and suffering as a mystery (Job), here there is suffering as a positive good, not for the sufferer, but for others, since

"the Lord has laid on him
the iniquity of us all" (53:6b).


William L. Holladay suggests that the mission of the servant was a task beyond the imagination of Old Testament people. It was like a "Help Wanted" sign in a window but nobody ever took the job because it was too big for them. Finally Jesus came along and asked, "Is this job still open?" And he took it.

What is the assignment of the servant? In 42:4 it is to establish "justice in the earth." In 53:11 it is to "make many to be accounted righteous" by bearing "their iniquities." Evidently his is a whole new method of righting wrongs, by suffering in place of the criminals. According to the New Testament record, this is what Jesus did.

Not that it was easy for him to accept and stay with the assignment. The three forms of the temptation recorded early in the Gospels challenged him to use the usual worldly methods, but he refused. The temptation followed him throughout his career and welled up before him at the end when he cried, "If it be possible, let this cup pass from me" (Mt. 26:39). Is there no other way to bring justice than his innocent death? There was no other way so he followed it.

This is not the season when we are expected to reflect on the death of Jesus. That comes in about three months. Can we not spend this season in joy and revelry and save reflection on suffering for later?

Yet in this case we know the end from the beginning. We have kept Christmas often enough to know where it is leading. To us at Christmas comes the question Jesus raised in the garden: is there not some easier way to establish justice than for the innocent to suffer willingly? For him there was no other way. Can we do better than he?—Daniel Hertzler



Gospel Herald

December 28, 1982

Peace, even when there is no peace

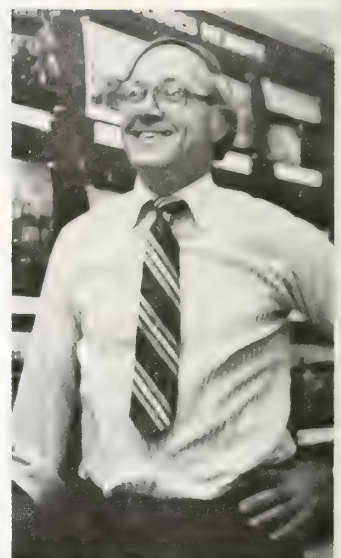
by Joseph S. Miller

"We affirm our desire to continue in and witness to the nonresistant and simple faith in Christ, looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ."

With this positive statement the Franconia Mennonite Conference in eastern Pennsylvania ends its semiannual assembly. These words serve both as benediction and as statement of purpose for this conference whose oldest congregations were founded well before the American Revolution.

The majority of the Franconia Mennonites are nestled on the rich land between the Delaware and the Schuylkill rivers just north of Philadelphia. The search for peace and nonresistance has been a long-standing effort of this group which has been tested by all the wars and rumors of wars in American history. In the years prior to the Revolution, Franconia members translated and published the old Dutch *Martyrs Mirror* in German as an effort to help their young people see the rightness of nonresistance.

More recent history of peace in the conference during World Wars I and II is a story of



Franconia Conference peace ministers. Left: Bishop John E. Lapp, who says, "I do not apologize for the bishop years because they strove faithfully to serve their time." Center: Mike Rhode and Bob Ule at the Mennonite information booth, Kutztown Folk Festival. Right: Conference coordinator James Longacre, who says, "This is a crucial time in our conference life as we attempt to faithfully follow both the Great Commission and the Sermon on the Mount."

faithfulness growing out of a mix of personal conviction and strong bishop expectations. In those years if a member willfully broke conference rules, it was assumed that person would forfeit church membership. A new era in conference polity was ushered in at the 1967 conference assembly. Delegates to that conference were unable to agree on what the rules and discipline should be. Some Franconia leaders wanted to remain true to the old church law while others called for freedom from church rules. The era of the Bishop Board came to an end in the late 1960s and a new system of overseers was instituted.

John E. Lapp is one conference leader who readily admits that the bishop system had evolved over a period of 200 years into an untenable form of leadership for the Franconia Conference. He states, "I know it's said that the bishops wanted power. But in reality the people demanded that the bishops make rules and enforce them. In the late 60s that system of leadership began to show the stress of its own weight. I do not apologize for the bishop years because they strove to faithfully serve their time. Today we have a different form of leadership that is also deeply committed to serving in its own time period."

Throughout the Vietnam War years Franconia Conference leaders were being asked by pastors for guidelines and interpretation of the current peace position. A few young men had joined the military services and churches needed council on what to do. Still other congregations, through outreach, had people interested in membership who were not prepared to subscribe to the peace position. The burning question confronting the Franconia Conference was whether the old rules still applied or were churches to accept all truehearted persons who wanted membership since the conference rules were in abeyance?

So in June 1978 a research and writing committee was appointed to draw up a study document that congregations could

use as they searched for what they were to believe and practice. The document outlined briefly the history of the Mennonite peace position from the gathering of Anabaptists at Schleithem in 1527 to the then-current history of the Vietnam War. The document also addressed the teachings of peace and nonresistance in the New Testament. Finally the study paper outlined *Guidelines for Congregational Practice*, stating, "As we preach and teach the Good News in the congregations, let us remember and teach the good news of peace. Jesus lived and died among men so that they might be reconciled to God and each other. This is the central focus of the biblical message of salvation."

About half of the 45 congregations in the conference studied and responded to the committee's document. Conference coordinator James Longacre says of the congregational response to the study guide: "As leaders of the Franconia Conference we recognize the members' importance in working out guidelines for our conference. Some congregations took their task of studying the revised peace and nonresistance statement seriously. Many pastors and members became involved in the discussion of our new statement. Other congregations told us that peace and nonresistance was not a priority concern for them. Still other congregations simply remained silent."

Editor: Daniel Hertzler

News Editor: David E. Hostetler

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Joseph S. Miller is archivist for Franconia Conference and a graduate student in theology at Villanova University.

For the people of Franconia Mennonite Conference nonresistance is not a conviction to be laid off like a change of clothing.

When asked if he ever yearns for the days when the bishops could make a pronouncement and expect the churches simply to fall in line, James says, "Sometimes I'm tempted to think that it would be easier to have several people make a decision for everyone. But I really believe that an outstanding feature of our theology is the process of members coming to agreement. Certainly the final decision is important, but the process that is taken to reach a church expectation for members is also important."

Robert Ulle, chairman of the Peace and Social Concerns Committee of the Franconia Conference, is more polemical in his evaluation of the conference's updated statement: "The fact that newcomers can worship in a Mennonite church for an extended period of time and not even realize that we stand for peace and nonresistance is tragic. After working on the present statement for four years it became evident that throughout the Franconia Conference there is not agreement as to what nonresistance demands. It seems clear that the reality of the peace position has to be understood and implemented at the congregational level. We are skilled enough at language so that we can produce an acceptable statement that conference can agree on. But our theological tradition is one of concern for the way of life rather than grasping at a potentially empty statement."

That consensus was difficult to achieve was evident when the statement on peace and nonresistance was finally put before the delegates for action at the fall assembly in 1981. This first statement was called into question because it was perceived as too general and openhanded in reference to military involvement by the church members.

During discussion of the statement from the conference floor, John L. Ruth stood to make the point that if the Franconia Conference accepts the statement as it is, it will be crossing a historic threshold. Ruth pointed out that never before had the conference allowed congregations individually to opt for or against the peace position. Others followed Ruth in stating before the assembly that they were not ready to cross that threshold. Bishop John F. Lapp also expressed his concern that we continue our nonresistance not merely as an option for members but as an unmistakable call of Christ upon Christian people. Yet there were also delegates who warned the assembly against legalism.


The conference moved to have the statement clearly declare that members of the Franconia Conference were not to join or work for the military establishment. Finally at the 1982 Spring Assembly, held at the Doylestown meetinghouse, the delegates adopted the revised statement on peace and nonresistance. Perhaps the key point in the four-page document is in the paragraph that instructs congregations with regard to peace:

"Persons will be received into membership who are open and receptive and have a commitment to this way of Jesus. When, after careful teaching, applicants for membership cannot support this understanding of the church, the congregation should recognize that they are not yet ready to assume the responsibilities of church membership."

Everyone involved in the revised statement has expressed concern that the new statement on peace weighs most profoundly on the young men of draft age. Of this group it is recognized that Hispanic and black Mennonite young men are potentially most affected. It has been pointed out that for many Hispanic and black Mennonite young people military service is not seen so much as helping the war machine but more as a way for people experiencing 50 percent unemployment to gain a job. It has been suggested that it can be invidious for white middle-class people to, without empathy, tell minority young people that their military occupation is a sin. It seems clear that the church has the dual role of calling members to faithfulness while at the same time helping members spiritually and tangibly achieve faithfulness. One is reminded of Jesus' warning to the teachers of the law: "And you experts in the law, woe to you, because you load people down with burdens they can hardly carry, and you yourselves will not lift one finger to help them" (Luke 11:46).

One effort to share the cost of discipleship is a pilot project administered under the Franconia Conference and Mennonite Central Committee. This Inter-Mennonite Program for Alternatives in Careers Training (IMPACT) is coordinated by Henry P. Yoder of the Mission Commission of the Franconia Conference and Pleas H. Broaddus, Jr., of MCC. Yoder says of the program: "This is not a large-scale project involving lots of money. We hope that it is a way in which we can help our urban brothers break out of the cycle of 'no work due to no experience,' and 'no experience due to no work.'" Although this is the first step of what should be many, this program will give Mennonite young people a chance to gain job skills and experience in connection with a Mennonite business person.

A further concern with the present statement on peace is its cursory treatment of peace issues other than direct military involvement. Related peace concerns such as financial investments, war taxes, drunken driving, and the reliance Christians put on local police forces were topics that some believe still need to be included as a central concern for nonresistant people.

The crucial task at hand now is for the Franconia congregations and individual members to take what is indeed a potentially empty statement and make it a living reality of Christian peace and nonresistance. James Longacre says of this new statement: "This is a crucial time in our conference life as we attempt to faithfully follow both the Great Commission and also the message of the Sermon on the Mount. Yet we are convinced that as we reach out to our neighbors with the gospel that a part of the good news is the release Christ gives from war and violence." 

'More with Less' resolutions

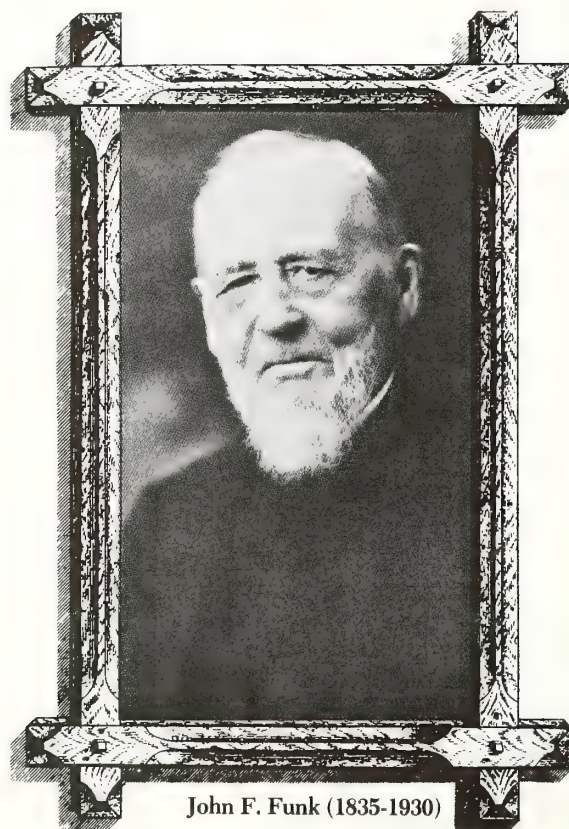
Recipe for a happy new year:	Pay (cash) more—charge less
Affirm more—criticize less	Respect more—disparage less
Listen more—talk less	Share more—keep less
Diet more—eat less	Believe more—doubt less
Exercise more—sit less	Pray more—worry less.
Read more—watch TV less	
Celebrate more—despair less	Add love, mix well, let simmer,
Smile more—frown less	Then serve while still warm.

—Jim Bishop

The 'Mission Hall of Faith'

looks at the years 1860-1882
through the eyes of

John F. Funk: the great provoker



During the middle 1800s, North American life could be characterized by three words: chaos, change, and creativity.

In 1861 growing tension between the Northern and Southern regions of the USA erupted into a war that left 620,000 dead—mostly from disease. In 1863 Congress passed the first National Conscription Act, resulting in draft riots in New York City. After 1865 the war moved west against American Indians who resisted the development of their land by settlers migrating west. In Canada change came more peaceably with Canada becoming a federation under the British North American Act of 1867.

During this time the world was changed as much by the laboratory as the battlefield. Edison invented the microphone and phonograph in 1877 and the incandescent lamp in 1879. Other inventions such as the cathode-ray tube (1878) and the

internal-combustion engine (1880) changed for all time the way we live, work, and yes—worship.

Out of this age emerged John F. Funk, a man who radically changed both the attitudes and activities of the Mennonite Church. His middle-of-the-road position between tradition on one hand and undirected progress on the other continues to guide the church a century later.

More important, Funk provoked a lethargic church to action. He began and edited for 44 years a paper that connected not only Mennonites of this continent but of Western Europe and Russia. He introduced evangelistic meetings, prayer meetings, and Sunday schools to a people who had condemned those activities as too worldly.

Almost every organization of the Mennonite Church has its roots in Funk's work: the Mennonite Publishing Company (MPH), the Mennonite Aid plan he helped found (MMA), young people's meetings (MYF), relief agency (MCC), and Elkhart Institute, which became Goshen College (MBE). On December 28, 1882, Funk met with a group at Prairie Street Church in Elkhart, Indiana, laying the groundwork for Mennonite missions (MBM).

John F. Funk provoked people. The strength of his character and opinion finally caused problems, and he spent his last thirty years out of favor with the church.

But if Funk's approach was not always the best, his intentions were. His only desire was to provoke good in people, and the good that he provoked has lived on long after him.

The following fictitious interview with John F. Funk has been compiled by using material from a variety of sources, including the book *Bless the Lord, O My Soul* (Herald Press, 1964). The remarks attributed to Funk are intended to be consistent with his spirit and style.

Mission Hall of Faith: I have to ask, what does the "F" stand for?

John F. Funk: Fretz. I was known as Fretz Funk before I moved to Chicago, but my sister feared people would change Fretz to Fritz, and she said, "I don't want a Fritz for a brother!"

MHF: The Mennonite Church in the 1800s has been described as asleep. Is that a fair portrayal of the church you joined in 1860?

Funk: It might be more charitable to say that Mennonites foresaw all the activity that lay before them and were simply resting up. Mennonites had become a very separated people—separated from the world and separated from each other. Mennonites in one part of Pennsylvania were not aware of Mennonites in other parts of Pennsylvania, let alone those living in Virginia, Indiana, or Canada.

Unfortunately, separation from the world had, for many Mennonites, degenerated into intolerance for what other churches practiced. Such things as Sunday schools and prayer meetings were condemned as worldly.

A number of individuals began to feel that if the ideals and heritage we held so dear were going to survive, changes would have to be made.

MHF: Was anything happening?

Funk: In a quiet way Mennonites were reaching out to those around them. I heard of an old minister in the early 1800s who, accompanied by his wife, would start out on Saturday afternoon and ride on horseback fifty miles through the wild woods of eastern Pennsylvania to minister on Sunday to another congregation.

The *Mission Hall of Faith* series is prepared by Mennonite Board of Missions, Elkhart, Ind.

Later on a good deal of this kind of work was done by ministers in Bucks, Montgomery, and Chester counties in Pennsylvania, visiting the churches in Lancaster, Lebanon, Cumberland, and York counties.

As railroads became common, similar trips were undertaken to Canada, Ohio, Indiana, Illinois, and other states. All this was done without the need for long-winded committee reports, and God blessed this work. But it was not enough.

MHF: Why not?

Funk: As separate from the world as we Mennonites would sometimes like to be, we always find ourselves ensnared in it. Western migration scattered Mennonites across this continent like a strong wind. I distinctly remember the words of one such settler who wrote to the *Herald of Truth*, saying: "There are a few of us living here and we are destitute of a minister or a deacon. This we find very unsafe; for Satan goeth about as a roaring lion, seeking whom he may devour."

By 1881 these Macedonian calls for help rang in our ears from so many different places that it became evident mission work would have to be put on a more systematic basis.

MHF: That became a reality on December 28, 1882, when you helped start the Mennonite Evangelizing Committee. One hundred years later Mennonite Board of Missions is the agency through which the Mennonite Church channels millions of dollars and hundreds of workers to all parts of the globe for the purpose of calling others to faith in Christ. Does this surprise you?

Funk: Well, our beginnings were certainly much more modest. The first year we collected only \$27.36. But as the work became known, contributions increased dramatically. It was clear from the start that the Mennonite Church had interest in missions far beyond the proportion of its membership, so it does not surprise me that support has grown so strong.

MHF: Earlier you mentioned that changes would have to be made for the church to survive. What were those changes?

Funk: The main change needed was from passive faith to a faith that was alive and progressive—like that of our heritage. We needed new ideas, but the doors of our minds were shut and the hinges rusty. My father told the story of how he was visited by some strict deacons who heard he was reading *Uncle Tom's Cabin*. They demanded he put a stop to such frivolity and spend more time reading the Bible. My father then began to question them about the Bible. Unable to answer his questions, they left in a state of confusion.

In a short period Sunday schools, prayer meetings, and evangelistic services were introduced in the Mennonite Church, reminding us of our beliefs and calling us to responsibility for the world.

MHF: Was change difficult for a church that had changed so little for so long?

Funk: Most certainly. Changing services from German to English was one of the most difficult. I love my mother tongue as much as anyone, but more than I love the language, I love the souls of those who have the misfortune not to understand German. If change means that more souls are converted to God, who could not rejoice?

MHF: Was change ever resisted?

Funk: There were some who didn't want to change at all, and some wanted change to come too quickly. I believed that a gradual course between the two promoted harmony and therefore the cause of Christ.

MHF: You began the *Herald of Truth*, forerunner of the *Gospel Herald*, and served as its editor for 44 years. What role did that publication play in the mission of the church?

Funk: I have always thought that this was my most important pulpit. I began publishing the *Herald of Truth* and its German counterpart, *Der Herold der Wahrheit*, in 1864. I decided that if I could have 1,000 subscribers, enough to break even, God would be giving his approval to the project. At the end of one year I had 1,200 subscribers and a balance of \$30.

The two papers were active agents in forming a sentiment among Mennonites for missions. They showed the necessity for such a work, illustrated needs, and described how work was being carried on.

Groups of Mennonites from all over used the pages to call for ministers to come preach to them. Many persons have thanked me over the years for the silent visitors that came each month.

MHF: One of the great triumphs of the *Herald of Truth* was its role in the Russian Mennonite immigration. You first invited the Russians to America through the pages of *Der Herold der Wahrheit* and continued to keep them informed of such things as immigration regulations and available land. In North America you kept Mennonites informed of the plight of their Russian brothers and sisters.

Funk: I did for the Mennonites in Russia only what I would wish them to do for me were the situation reversed. By refusing to serve in the military, the Russian Mennonites were making a stand for peace. The peace doctrines of Jesus Christ have so few witnesses as it is. By helping bring these people to America, and thus preventing the loss of their peace witness, I felt that a worthwhile and influential task had been accomplished.

MHF: Most of the immigrants passed through Elkhart on their way to such locations as Ontario, Manitoba, and Kansas. Was this a burden to you?

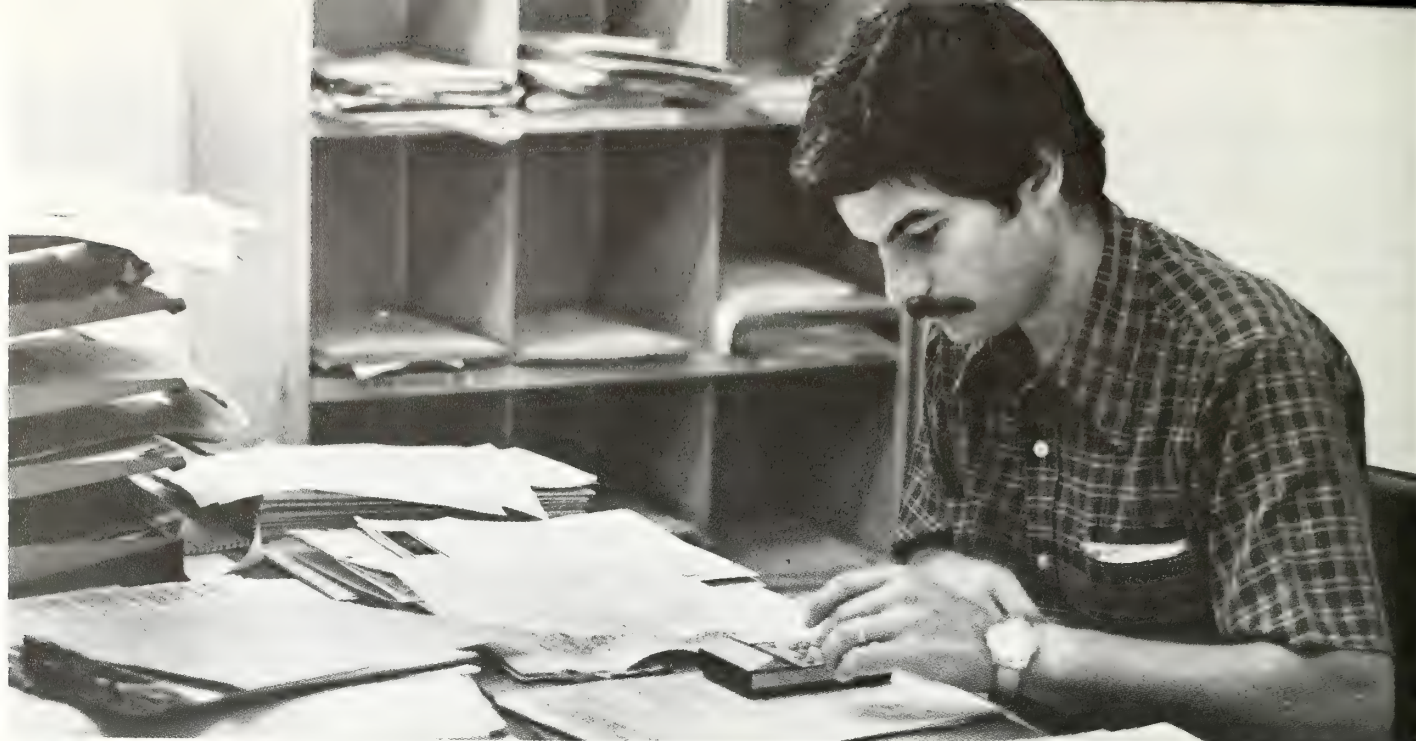
Funk: It was a burden I needed help in bearing. The nineteenth of July, 1874, stands out strong in my mind. My beloved daughter, Grace Anna, who had been sick for several days, died during the night. After keeping a vigil for most of the night, I fell into an exhausted sleep. Toward morning I was woken and informed that 24 families of Russian Mennonites had arrived by train. I arranged to have the train placed on a siding by the river so they could wash and cook over open fires. I had the baker, butcher, and grocer open their places of business so people could get supplies. Finally, I and others helped move baggage to a vacant house near the church. This group stayed about a month before moving on to Kansas.

MHF: Throughout your life you were clearly an inventive promoter for the cause of Christ. Were you ever too inventive?

Funk: Others thought me so at times. I once ran a contest for who could write the best article on "Trust in God." I also gave prizes and candy to Sunday school pupils on New Year's Day. To critics who objected to my methods I always replied that we are exhorted to *provoke* one another unto love and good works.

MHF: You have four favorite prayers that you used on many occasions. Could you conclude with one now?

Funk: Certainly. This one I memorized from my mother's Episcopal prayer book: "Direct us, O Lord, in all our doings, with Thy most gracious favor, and further us with Thy continual help; that in all our works begun, continued, and ended, in Thee, we may glorify Thy Holy Name, and finally, by Thy mercy, obtain everlasting life; through Jesus Christ our Lord. Amen."



Material aid to Zaire—how it gets there

by Gretchen Hostetter Maust

Did you ever wonder how the comforter your church's sewing circle made last winter might have gotten into the hands of some needy person in a faraway country?

Marc Hostetter, a Mennonite Central Committee (MCC) volunteer from Harrisonburg, Virginia, may have handled that comforter as one of many items he has processed for distribution during the two years he has worked in Kinshasa, Zaire. Marc works with the Zaire Protestant Relief Agency (ZPRA) headquartered in Kinshasa, Zaire's capital city. ZPRA is a department of the Church of Christ in Zaire and has authority from the national government to import material on a customs-free basis. Marc's major responsibility centers on the arrival of these shipments from North America.

If your sewing circle donates its handiwork to MCC, chances are that your comforter joined about 25 others to make up a bale. When there was a large enough quantity of goods to ship, the process of sending your comforter abroad was started and perhaps the destination was Kinshasa, Zaire.

The wheels are set into motion when MCC sends ZPRA an invoice stating the cost of items in the shipment along with a gift certificate "from the North American Mennonite Churches to the Church of Christ in Zaire for their program of distribution to the needy." When ZPRA receives these documents they fill out a declaration form, itemizing the goods to be shipped into several categories. The form is signed by the ZPRA general secretary. During his morning errand period Marc takes this form to the social affairs office. If satisfactory, social affairs will then issue an exoneration paper which Marc sends back to MCC so they know the goods have been approved. MCC turns the shipment over to a freight forwarding company and the goods are loaded on a ship at Baltimore headed for Zaire's port

city of Matadi. When the shipment is on its way, ZPRA will receive two more forms—a bill of lading and a final invoice which includes shipping costs. A month may have already passed.

When Marc has all the necessary documents in hand, he fills out a customs declaration form and mails it to the ZPRA representative in Matadi. This person gets all the appropriate governmental signatures and stamps and waits for the ship's arrival. The voyage takes about five to six weeks. After the goods are unloaded, the ZPRA representative in Matadi must fill out a form telling the status of the shipment and listing any items which are damaged or missing. Then the goods are loaded on a truck and forwarded to ZPRA headquarters in Kinshasa, where they are unloaded and checked once again. Several more weeks have passed. Soon different agencies—schools, hospitals, relief, and/or development organizations—will pick up their allotted blankets and these will be transported to their final destinations.

Along the way are many frustrations. But even some of the worst frustrations melt away as bundles, crates, and containers are unloaded at the Kinshasa headquarters. Blankets find their way to hospitals and into the homes of refugees, a sewing machine is delivered to a church for the women's group to use, two motorcycles will help transport administrators to development projects in remote areas and many cans of beef are aimed toward protein-starved people living on a relatively nutritionless diet of manioc.

At the end of the day Marc returns the record books to the shelves, turns off the lights, and checks the locks. He is frequently the last person to leave the office—and may have also been the first to arrive—in his battle to get a head start on the tremendous volume of paperwork involved in keeping a steady flow of aid from the American Mennonites to people in Zaire.

Gretchen Hostetter Maust visited Zaire with her photographer husband, Robert.

Love has come again

*Christ's love is given
each time His children
reach out to one another.
Sharing that love
is the work of MCCers
this Christmas season
and all year.*



There are wars, famines, and floods, and little children sometimes die before they have really lived. How can we reconcile this suffering with the goodness of God?

What kind of God?

by Kenneth L. Gible

I don't often read books that are best sellers. Part of this, I confess, is a bit of snobbery on my part, combined with a touch of something I may have inherited from my father. He called it Gible contrariness. Applied to books on the best-seller list, it goes something like this: any book that appeals to *that* many people can't be very good.

But every now and then I go against my principles and read a best seller anyway. I did so recently, and it was a good decision. The title of the book was *When Bad Things Happen to Good People*. Unlike many popular books, this one does not appeal to people's thirst for novelty or the sensational. Instead it speaks to the depths of human experience, to the places where people cry out the most basic of all religious questions: why? Why did my loved one have to die? Why do terrible things happen? Why does God allow suffering?

The author of *When Bad Things Happen to Good People* is Harold Kushner. He had been serving as rabbi to a Jewish congregation in the suburbs of Boston when he and his wife learned that their three-year-old son Aaron was suffering from a disease called progeria, or "rapid aging." They learned he would never grow much beyond three feet in height, would look like an old man while still a child, and would die in his early teens. Receiving this news brought the rabbi face-to-face with some very hard questions. He believed he was following God's ways and doing God's work. How could God allow such a terrible thing to happen to him and, even more, to his little boy? In the years that followed, as he and his wife watched the disease do its work in their son, Rabbi Kushner wrestled with the issues that became the contents of his book.

Who would permit such tragedies? For many believers the most crucial of these issues boils down to one question: what kind of God permits such human tragedies to happen? A number of answers have been put forward by well-intentioned people. And the first answer is this: that misfortunes come as punishment for sin. There are even some proof texts that can be pulled out of the Bible in support of this view. Proverbs 12:21 says: "No ills befall the righteous, but the wicked are filled with trouble."

There is something to be said for this idea that suffering is God's punishment. After all, none of us is perfect. If tragedy touches me, I can surely find something sinful in my life that could be the cause. And thinking of God as a judge who metes out punishment for sin helps us think of the world as an orderly,

understandable place, with God fully in control of all things.

But there are problems with this view. People can come to hate a God who punishes an innocent child for the sins of his parents. And what about all the wicked people who lead prosperous, successful lives and die at a peaceful old age? What of a catastrophe that strikes down hundreds, thousands of people at a time? Surely they cannot all have been wicked. Were the millions of people who perished in Stalin's Russia, in Hitler's Third Reich, any more deserving of death than you or I? No. So we see the world is not so orderly, so understandable, after all.

A second explanation for suffering says that God uses bad things to teach us lessons. Parents sometimes must deny their children some things for their own good. The children may not understand why they can't eat all the candy they want, but when they grow older they will realize that it was right and necessary. It is much the same, we are told, when God keeps us from having things we want, such as perfect health or the presence of a loved one. God must sometimes do hurtful things for our own good.

This argument has some validity, perhaps, but it raises some difficulties too. A parent who disciplines a child without telling the child the reason for the discipline isn't a very good parent. So, we may ask, why doesn't God tell us what lessons he wants to teach us when we experience suffering? There are even more problems when we suppose that an innocent one's suffering occurs to teach *other* people lessons. Rabbi Kushner tells of hearing some people say that God creates retarded children so their parents and others will learn what self-giving love is all about. He confesses that he cannot feel much love for a God who arbitrarily sends evil upon an innocent victim to make someone else a better person.

Another explanation for suffering is that God sends it to test us, much as he tested Abraham by asking him to sacrifice his son Isaac. To the objection that such testing seems unfair, the answer is given that God never gives us more to bear than we can handle. One mother, whose child had died during surgery, was told by her minister that she would get through the difficult time because God recognized she was a strong enough person to bear such a burden. Her thought was: if only I were a weaker person, my son would still be alive.

Is it true that we are never given more than we can bear? No, it's not true. Some people go to pieces after a tragedy. Statistics tell us that the divorce rate in families with severely handicapped children is higher than average. And while some people do respond to suffering by becoming brave and inspiring examples to their friends, many other people become angry and bitter.

Kenneth L. Gible is a Church of the Brethren minister from Harrisburg, Pa.

Perhaps the last resort in efforts to explain tragedy comes in the claim that suffering will be rewarded in a better life beyond the grave. Rabbi Kushner tells of a family whose little boy had been hit by a car. He overheard their clergyman tell them they should not be sad, but joyful, because their son was in a happier place. Rabbi Kushner writes: "I couldn't believe they felt much like rejoicing at that moment. They felt hurt, they felt angry, they felt that God had been unfair to them, and here was God's spokesman telling them to be grateful for what had happened."

A member of my own congregation told me not long ago that at the funeral of someone close to him, people tried to console him by saying that he should be grateful to God that his loved one hadn't lingered and suffered pain after a tragic accident. My friend said to me, "I would have been more grateful if God had not allowed the accident to happen in the first place!"

Attempts to understand the riddle. All these explanations for suffering have been offered countless times, especially in the face of tragic events. They have been told to people lying on their backs in hospital beds, have been set forth more or less convincingly in sermons and books. All of them are attempts to understand the riddle of why God allows suffering. This riddle was put in the form of a verse by a character in Archibald Macleish's play *J.B.*

If God is God, he is not good.

If God is good, he is not God.

If God is God; that is, if God truly has complete charge of all events, of *everything*, then God cannot be good because some of those events are terrible and cause enormous suffering. If God is good; that is, if God truly loves us, then God cannot be all-powerful or he would not allow such terrible things to happen.

In his final answer to this riddle, Rabbi Kushner chooses to view God as all-loving, rather than all-powerful. And I must say that, whether or not he is right, I am much in sympathy with his thinking. Like him, I believe God created a universe which, in order to exist freely, requires that God set limits on himself. Most Christians believe in free will, the idea that God deliberately chooses not to make choices for us. In giving us freedom of choice, God limits what he will do. God has, in fact, given us humans the power to build and the power to destroy. In our century we have seen more building, more efforts for progress and human welfare than ever before. But this century has also produced greater destructive power than ever. Indeed, we have the potential to destroy the human race. And it's *our* choice; God has limited himself by giving us this freedom.

Writes Rabbi Kushner: "I no longer hold God responsible for

illnesses, accidents, and natural disasters, because I realize I gain little and I lose so much when I blame God for those things. I can worship a God who hates suffering but cannot eliminate it, more easily than I can worship a God who chooses to make children suffer and die, for whatever exalted reason."


And so we come back to our original question: what kind of God is it we worship? And the answer, I believe, is this: a *suffering* God. In the face of tragedy, God shares the pain of those who suffer. Where was God during the Holocaust, when millions of Jews, people who believed in God, went to their deaths? As Dorothee Soelle, a French Christian, has said: God was there with the victims. God could not save them, but God could participate in their suffering.

Does this sound like heresy to you? Perhaps. But the idea of a suffering God is not a new idea. And at this point we who are Christians go a step further than Rabbi Kushner. At the center of our faith is one named Jesus who was, we say, "God with us." This Jesus suffered and died on a cross, and that has been a scandal the world still has not recovered from. Jesus Christ was God with us, with us in the fullness of suffering and death. People in his own day couldn't handle that. The apostle Paul wrote in 1 Corinthians: "We preach Christ crucified, a stumbling block to Jews and folly to the Gentiles. . . ." The idea that God's own son should suffer such indignity is hard to fathom.

What meaning in suffering? If this is the kind of God we worship, one who loves us so much that he suffers with us, what meaning, finally, can be found in suffering?

Bad things do not *have* a meaning when they happen to us. They just happen, that's all. Any meaning they have is what we give to them, and it is at this point that faith in God becomes so important. The crucial issue becomes not "Why did this happen?" but "What am I, with God's help, going to do about it?" God may not be able to prevent tragedy, but God can inspire us, can enable us to move beyond it. Where do people with incredible handicaps find the strength, the will to make their life meaningful? Where does the drive in some people to care for the homeless, the unwanted come from? Where do love and goodness come from?

There is only one answer that makes sense to me. They come from the one who is, as Scripture teaches, "the Giver of every good and perfect gift." The kind of God we worship is a good God, a God who wills the best for all his children, who hurts when they hurt, and who will, in the fullness of time, complete the victory over sin and death that he began in the resurrection of Jesus Christ.

It has never been said better than in the New Testament book we know as 1 John: "God is love." 

Hear, hear!

Is it necessary to continue printing annual congregational reports except for the treasurer's report? Consider the cost of printing, the use of paper, the time taken to write, type, print, assemble, etc.

Why not spend a couple of Sunday or Wednesday evenings letting each person share a report? Possibly two written copies of each report could be made—one copy for the church secretary, the other copy to be preserved in the church library in a notebook for the use of church members.

I recall when printed reports first were made in our churches. We thought it was a great improvement over oral reports. But now I feel it is time to change. Why does each member need a copy of every report and all the minutes? How many people read them and save them? Does it justify the time, cost involved, and the use of our limited natural resources?

Let's stop this practice and use that time and money for people ministry instead of paperwork.—Eldina Nussbaum, Orrville, Ohio.

No longer a sin

Chocolate pie tastes great, but whose piece am I eating?

by Katie Funk Wiebe

An anecdote in the German publication *Der Bote* causes me to pull a limp, ragged book from my shelves to consider once again my obligation to the inherited memories of the Mennonite experience with hunger.

The writer of the anecdote explains he had just spread butter on his bread when his hostess smilingly passed him the jelly with the words, "Spread some jelly on also. It's no longer a sin." Noticing his surprise, she explained that during the thirties, she and her husband had taught their children that to put two spreads on bread when many people did not have enough to eat was wrong. Either butter or jelly was enough, but both was too much.

One day a guest had heaped jelly on top of butter, whereupon one of her children, while pointing an accusing finger, had said distinctly, "That man is sinning." The incident had since become a family joke to be shared with others.

The book I pull down is one I inherited from my parents: D. M. Hofer's *Die Hungersnot in Russland* (The Famine in Russia), published in 1924. Hofer was one of the American Mennonite delegates sent to Russia in 1921-22 to investigate famine among the Mennonites and to organize food kitchens under the American Mennonite Relief Association, forerunner of Mennonite Central Committee. My parents experienced the famine, worked in the kitchens, and read much in this book.

The book has unusual content, for it includes an account of famine conditions among the Mennonites in Russia, then a collection of sketches, poems, songs, and other writings by Mennonites in praise of God and of the American Mennonites for their help, followed by a travelogue of Mr. and Mrs. Hofer's trip around the world.

Some sketches and poems are painful to read. One tells of finding a Russian peasant child wandering in the woods, stick-like arms and legs scratched and bleeding from the dry weeds, feet and hands swollen from hunger, and large blue eyes looking from sunken sockets with the world-weariness of an old woman.

Another writer mentions seeing a neighbor lead a dog home to butcher for food, another hunting for gophers for the same reason, and still another of agonizing whether the family organ was a luxury which could be sold for food or the source of life through its music.

One lengthy account tells of watching the skeletal remains of a husband and wife being taken to the village graveyard by

horse and wagon. The bodies, wrapped in sheets like mummies, with only disease-blackened visages visible, were laid on bare boards.

Then there's the story of the widow whose only son had died, leaving her destitute. Despite her heartbreak she forced herself to eat the meatless cabbage soup because it was already salted, and salt was too expensive to waste even during time of sorrow.

Many of these people, when they came to America, taught their children about the sin of two spreads. They knew what it was like to be without even one. In my childhood home we were reminded that one spread was always enough. I recall the day when the mother of a friend gave me a piece of store-bought bread covered with butter and strawberry jam. My first published short story included this mouth-watering detail!

Yet I recall another experience even more clearly than the sin of two spreads. One noon I waited in another home, with other children, to eat after the adults had finished. Children always waited for the second or third shift when guests were many. Dessert that day was chocolate pie, rich and creamy, lathered with high drifts of whipped cream. I hungered for this taste treat. As I watched from the kitchen door I guarded that pie with my eyes as it made the rounds of the adults at the table.

One piece remained. I heaved a sigh of relief. Then one of the men, with the comment, "It tastes so good," took a second piece. At first, I felt the strange ache of bewilderment; then, not anger, but utter helplessness. He was a grown-up and I was a child. I could say nothing. But I never forgot the pain.

As I read in my book I wonder who is watching me with feelings of powerlessness take a first and second piece of bread as well as pie while they have none. Must we always learn too late about ways to help?

None of the people who wrote the stories and poems had expected not to have enough to eat. They never expected to need the help of other Christians, for life in their villages had always been pleasant and food plentiful. Only later some saw what could have been done.

The writer who watched the corpses being carted off noted that only after learning that other members of the same family had died a few days later did he ask, "If we had cut down our own requirements a little sooner, couldn't we have done more?" The writer of the first anecdote asks if we aren't putting on two and even three times as much as we need, especially when we feel obligated to eat nearly every time a group comes together.

Chocolate pie tastes great, but whose piece of pie am I eating up?





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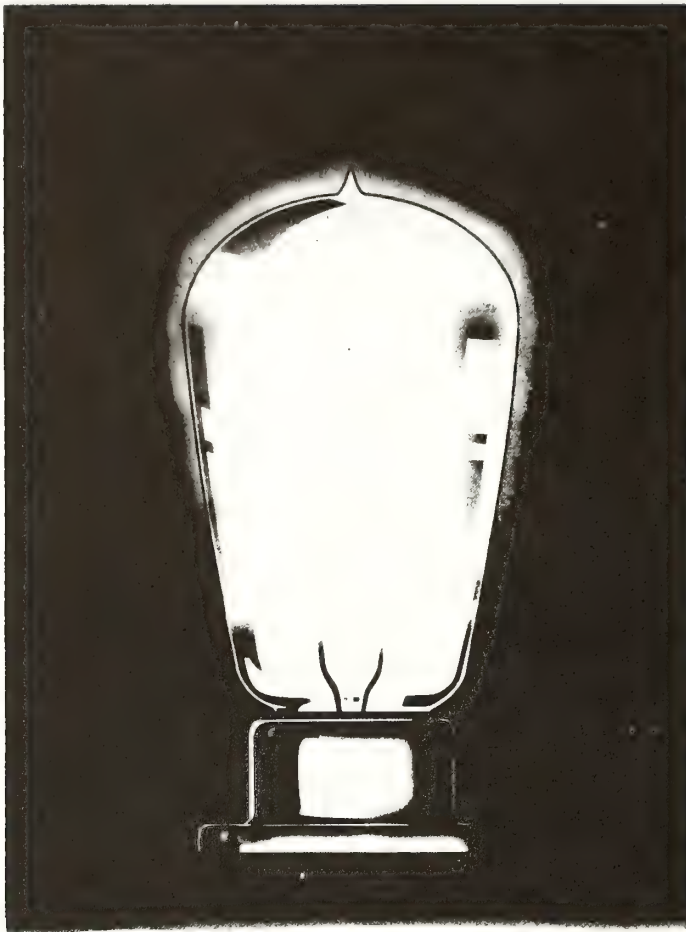
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The making of a witness

by Arthur McPhee

In North America, two thirds of the churches are losing more members than they are gaining. This is a recent development. In 1776, approximately 10 percent of the population identified themselves with a church. In 1876, it had risen to around 30 percent. And in 1976, more than 70 percent of the population indicated affiliation with some local body. (These figures vary some, according to the study, but they are generally accurate.) However, over the past decade, according to a state-by-state, county-by-county summary of church statistics called "Churches and Church Membership in the United States: 1980," the growth rate of churches in America has been eroding. The current summary shows that growth in religious affiliation between 1970 and 1980 did not keep up with population growth, a reversal of the trend which has persisted since 1776.

There are plenty of reasons why this is happening. One is that church members seem more reluctant than they once were to share their faith with strangers.

To a certain extent, all serious Christians are reluctant witnesses. Even the apostle Paul put himself in that category (1

The goal of Christian outreach is not just to get decisions but to make disciples. Salvation is a process, not just an encounter.

Cor. 2:3; Eph. 6:19-20). Like Paul, we sometimes find it hard to come by the courage to share the good news. We are not happy about it but, on the other hand, we take the gospel too seriously to hazard mishandling it. We've seen too many witless witnesses, high-pressuring themselves into homes, manipulating people with questions designed to entrap, threatening rather than inviting, misrepresenting the gospel as calling for intellectual assent instead of discipleship. So, some of us are afraid of being insensitive, manipulative, or deceitful. Others are reluctant for different reasons. They are afraid of being ill-equipped, misunderstood, or rejected. But, whatever the reason for our reluctance, we all struggle with finding the courage to speak up.

Let me suggest two sources of help. There are more, but I think these are two of the best. The first is training; the second is discipleship.

Witness training. In most churches, less than one percent of the members regularly share the good news. Training can help improve that. For example, an ongoing training program in direct confrontation evangelism (like the Southern Baptists' WIN and TELL programs, or like Evangelism Explosion III) can increase the number to about 10 percent. An ongoing training program in friendship evangelism (also called relational, incarnational, and lifestyle evangelism) can increase the number to 25 percent or more.

To succeed, a training program must: (1) be backed up with prayer; (2) be content to start with a few who are already motivated to share but need help; (3) teach participants to train others to witness (see 2 Tim. 2:2); (4) include opportunity for feedback and reflection; (5) encourage participants to see themselves as part of the total witness of the congregation.

But there is something even more important than training. In fact, training cannot produce witnesses; it can only help them. Only discipleship produces witnesses.

Let's consider what a witness is. First, a witness is someone who can say from personal experience, I know this is the truth. I know God answers prayer, helps to correct attitudes, guides, comforts, enables, changes lives. I know Jesus is alive. John Bunyan, who wrote *Pilgrim's Progress*, wondered for a time whether Christianity made more sense than other faiths because it was true or because that's what he'd been told. The Jews thought they were right. The Muslims thought they were right. What made what Christians thought of their faith any more valid? But a witness has advanced beyond that. He has a relationship with the living Christ and, therefore, says not, "I think," but, "I know."

Not only does a witness' talk say, "I know"; his walk does too. Consider how the New Testament describes believers: as salt, light, letters, good seed, and stars in the night, to name a few. Notice that none of these metaphors is in the imperative, however; they are all in the indicative. That is, the Bible doesn't say, "Be salt; be letters; be stars"; it says, "If you are Christ's disciple, you *are* these things." Likewise, when Jesus tells his disciples that they shall be his witnesses, it is not so

Arthur McPhee is a Mennonite minister from Cape Coral, Fla., and writer/narrator for the radio program "In Touch."

much a command as an assumption. A disciple, by the very fact that he follows Christ daily in life, is a witness.

So, a witness not only does, he is. He has a living relationship with the Lord that pervades his whole life. He is at Christ's disposal to be used according to his will. His speech and actions are directed by Christ. He considers himself, not the owner, but the trustee of his possessions. He is willing to face up to his faults and sins and to confess them and forsake them. He welcomes opportunities to use his talents and gifts for others. He takes as much interest in his friends and neighbors as he does in his own affairs.

He works for peace and justice whenever and wherever he can. He is willing to learn from others and to admit his mistakes and limited understanding, even with regard to spiritual truth. He keeps close to Christ through a regular devotional time and by following him throughout the day. He understands he is but one part of Christ's body, not the whole body.

Programs versus witnesses. Many years ago missiologist Roland Allen observed that in the New Testament there is no anxious appeal to Christians to spread the gospel, only a note here and there to indicate it was happening. And, that's the way the church grew for many years.

By contrast, in spite of many new programs designed to help contemporary Christians share the gospel, in spite of tremendous growth in the Christian publishing industry, in spite of the plethora of Christian radio and television programs that have appeared in recent years, the growth of the church is slowing down in North America. Even though the population has been growing slower too, the rate of new members being added to the church has not kept up with it.


I don't think this means we should abandon sound programs, but I do believe it shows our need to encourage each other to deeper relationships with Christ. It is not primarily the calling out of "Lord, Lord" that makes the church grow. It is not the

wonderful works we do in his name. When the church fails to grow through our efforts, I believe the Lord would say it is because "I never knew you" (Mt. 7:23). In other words, we are not witnesses because of guilt, duty, or pity for a suffering world; we are not witnesses because we want adventure, credit in God's ledger, or to be a part of the solution to the world's problems. We are witnesses because we are attached to Christ.

One reason for the failure of many church members to be witnesses may be an exaggerated view of evangelism. Too often evangelism has been regarded as an end, when it is really a means to an end. The goal of Christian outreach is not just to evangelize or get "decisions," but to make disciples. There is only one command in the Great Commission (Mt. 28:18-20): make disciples. "Going . . . teaching . . . baptizing" are all participles, or elements that contribute to the making of disciples. The goal is not going (evangelizing as a part of our daily activity); it is discipling.

When we are satisfied to get decisions rather than make disciples, we forget that salvation is a process, not just an encounter. (Notice the varying tenses in Tit. 3:5; 1 Cor. 1:18; and 1 Pet. 1:5.) And instead of men and women committed to follow Christ daily in life, we form nominal (in-name-only) Christians, who may have given intellectual assent to Christ, but who have no vital connection—and no witness.

All the witness training in the world can't change that. Training can help a witness become a more effective witness, but it cannot make a witness. Some of those in-name-only Christians will tell others about Christ, but their sharing will be empty and without power.

Most of them, however, will not share at all because duty, theological imperatives, peer pressure, guilt, and so on, do not motivate people to witness, a person does. Jesus is the power and motive of personal faith sharing. And without that power and motive, anxious appeals for witnesses and well-designed programs to train them are meaningless. 

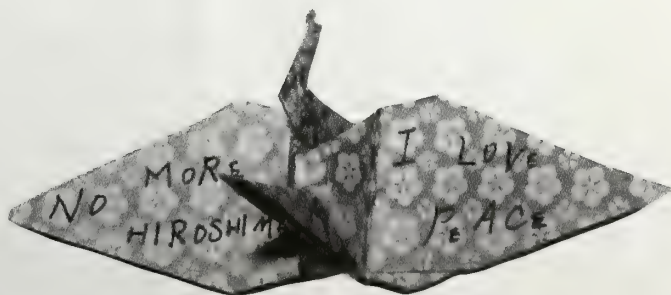
The paper crane

by Barbara Esch Shisler


The pink and white paper crane in my hand is because of you, Sadako, small girl with the slow death from our American way of "peace," leukemia by way of our bomb on Hiroshima.

You tried to fold a thousand origami paper cranes to claim the wish it promised to bring, a wish to live. Warily you folded the tiny heads, the graceful wings, but failed to fold fast enough as your strength waned; you died as you reached six hundred and forty-four.

Today I am given this pink and white crane in your name, Sadako. Your Japanese brothers and sisters brought it to New



York City to the United Nations Plaza where I stand with hundreds of thousands of people asking for a world without the bombs that caused your death. The gift fills my eyes, the words on the crane, "No more Hiroshima; I love peace," blurr. I thank the Japanese woman who gave it to me, even as I wonder how these people can give gifts to us who represent the indescribable horror that fell on their cities August 6 and 9, 1945.

Could this lovely paper crane stand for forgiveness? Could it stand for hope? Maybe your death, little girl Sadako, will move the world toward peace. 

Helmuth leaves MBCM, board hard-pressed to replace him

Major concern in the Nov. 5-6 meeting of the Mennonite Board of Congregational Ministries centered in how to replace David Helmuth, who will be completing ten years of service with the board in April. In accepting his resignation to become pastor of First Mennonite Church, Middlebury, Ind., the board expressed deep appreciation for David's service.

David has served as secretary for congregational education and literature since 1973, giving full time to this area from 1976 through 1979. More recently budget limitations have required sharing his time between two jobs: half time to family life education for the past two years as well as half-time in congregational education.

After reviewing recent contributions and projected income for next year, the board concluded that overall staff time will need further cutting and that it will be impossible to replace David with a full-time equivalent staff person. Since the current budget assumed a normal increase in contributions, executive secretary Gordon Zook projected a probable year-end deficit of \$25,000-\$30,000—higher than any time in MBCM's history.

The board gave considerable attention to the historical development of David's two portfolios. They noted that roots of the congregational education portfolio go back to the Mennonite Commission for Christian Education, one of MBCM's predecessors. MBCM picked up the primary responsibility for shaping congregational education philosophy and determining curriculum needs from MCCE in the churchwide restructuring of 1971. A close working relationship has continued with Mennonite Publishing House's congregational literature division, which oversees the writing, editing, and publishing of these materials. While the board has heard periodic calls to lodge David's portfolio with the publishing house, they again affirmed the priority of keeping it related to other congregational ministries under MBCM.

In line with this discussion the board encouraged the executive secretary to look for a new staff person to continue the congregational education and literature assignment on a half-time basis.

In reviewing family life education, the board recalled that the portfolio has existed since the beginning of MBCM, staffed initially by Ross Bender along with his responsibilities as MBCM's first executive secretary. It was given a particular boost in 1975 when the WMSC donated half of executive secretary Beulah

Kauffman's time to work with family life concerns. Two years later her part-time work was included in the MBCM budget with hopes that it could eventually become full time. After Beulah resigned in 1980 to work with the mission board, the family life portfolio was given to David Helmuth for half-time leadership.

The board affirmed six priority goals for family life education as identified by MBCM's commission on Family Life Education in September: (a) to nurture Christian marriages, (b) to equip and support parents, (c) to clarify a theology of human sexuality in family living, (d) to equip pastors for family life counseling, (e) to help families cope with the impact of society upon family life, and (f) to affirm family life as a mode of mission and evangelism.

The board also responded favorably to the initiative of WMSC, first discussed in June, to develop a partnership in future staffing and programming efforts relating to family life education. The nature of such a partnership will be considered in the March board meeting. Shaping of the proposal was made difficult by the board's reluctant conclusion that there will be insufficient resources for even a quarter-time MBCM staff person in family life education as initially proposed. The board did, however, affirm continuation of \$5,000 in support of Mennonite Marriage Encounter which is cosponsored with the General Conference Mennonite Commission on Education, Newton, Kan.

In another staff related action the board reappointed Arnoldo Casas for a four-year term as secretary of Spanish education and literature. The assignment and job description

will be reviewed in two years when Arnoldo's present quarter-time employment with the inter-Mennonite and inter-American Anabaptist curriculum project is scheduled for completion.

In other action the Board of Directors:

—Confirmed the new working relationship with MBM's evangelism and church development department to make Art McPhee and David D. Yoder available as evangelism resources to the church.

—Encouraged Harold Bauman's further participation in the writing of a new ministers' manual in cooperation with the General Conference Mennonite Church.

—Favored a change from RSV to NIV as the official Bible text in the upcoming revision of the Foundation Series for children.

—Invited Sisters and Brothers, Inc. (producers of the film version of *The Weight*), to develop a proposal for their operation of MBCM's audiovisual library.

—Met jointly with the Board of Directors of Mennonite Board of Missions to review issues related to nonregistration and alternative service.

—Affirmed the February 1980 General Board statement advising young men to comply with Selective Service registration requirements (writing their conscientious objection conviction somewhere on the form), while also supporting those who for reasons of conscience feel they cannot register.

—Established a non-budget "Fund for Support of Conscientious Noncooperators" to receive designated contributions from interested individuals and congregations to share in legal costs of members indicted for noncompliance with Selective Service laws. A statement of guidelines for the fund is available upon request.

An air of optimism blows in Guatemala

"I felt a new air of optimism blowing among some evangelical churches of Guatemala," reported Eastern Mennonite Mission Board president Paul Landis after a visit to Guatemala in late November.

Landis and his wife, Ann, spent a week with the Casa Horeb congregation in Guatemala City giving messages on Anabaptist history and doctrine. Their visit coincided with the 100th anniversary of the founding of the evangelical churches in Guatemala. Over a half million people converged on the capital city for special celebrations of the event. Spanish-speaking evangelist Luis Palau had an evangelistic message. President of the country General Efraín Ríos Montt, who earlier had made a commitment to faith with the Casa Horeb congregation, called the people to renew their Christian commitments and government officials to practice honesty and justice and avoid violence.

Evangelicals make up 22 percent of the Guatemalan population. Landis says Christian faith in Guatemala today has a vital quality. Describing Christian expression as the "charismatic renewal variety," he sees the evangelical movement to be a vital force shaping the future of the nation.

The Casa Horeb congregation, organized in 1978, has over 400 members who are also organized into 15 house fellowships. The pastor, Gilberto Flores, maintains an Anabaptist teaching ministry which includes an emphasis on separation of church and state. Flores, who serves as president of the Spanish Mennonite Council made up of five congregations, started Casa Horeb on an independent basis. The visit of the Landises was to help the congregation decide about future affiliation.

The Mennonite Church among the Kekchi Indians, a separate entity, is located in the San Pedro Carcha area and has 800 members.

Japanese Anabaptist scholar addresses Hokkaido Mennonites

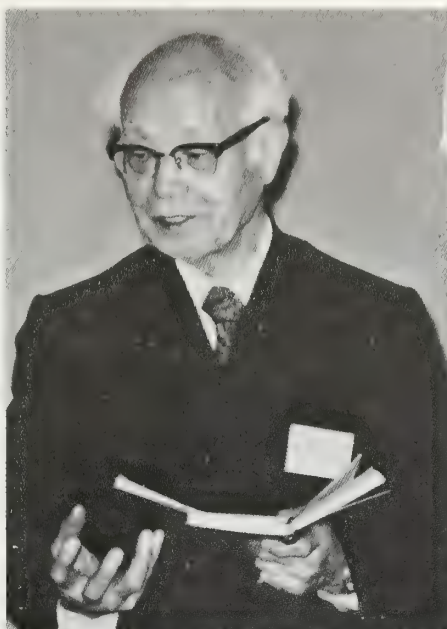
Nearly 70 persons participated in the annual Spiritual Life Conference of Japan Mennonite Church on the island of Hokkaido. It was held Oct. 10-11 at a hot-spring resort near Obihiro.

Gan Sakakibara of Tokyo, probably the most informed Japanese on the subject of Anabaptism (as an effort to practice biblical Christianity), was guest speaker. His voluminous writings on Anabaptist history, economics, and theology have become an invaluable Japanese language resource for the Mennonite Church in Japan as well as for others.

The immediate setting for Sakakibara's lectures was well prepared through three personal testimonies on "Anabaptism and Me." Randy Roth of Kushiro, an MBM missionary, was born into the movement. Kanaya-San of Sapporo came into the Mennonite Church because of the unique Anabaptist message heard from a Mennonite missionary. Kubo-San of Furano was attracted by the Anabaptist word he received through a Japanese pastor. Each speaker convinced conference participants that the Anabaptist message is alive and precious to them.

Sakakibara's three full-length lectures on the theme "Putting Anabaptist Faith into a Present-Day Life" drew keen interest from his audiences. At 84 years, his energy, knowledge, and deep conviction were most impressive.

Whereas even just three years ago too much



Gan Sakakibara of Tokyo lectures on Anabaptism at the annual spiritual life conference.

"Anabaptist talk" might have brought reaction, the time seemed to be ripe now for the elder brother's fervent, authoritative message.

For the Mennonite Church in Hokkaido, longing for growth and greater faithfulness, this historical example of life-sacrificing earnestness about the church and its mission and about peace and community was a message that had real impact.—Charles Shenk

Resident students and staff of Eastern Hokkaido Bible School (back, left to right): Takio Tanase, Kozo Muto, Hiroataka Nomura, Junji Hirose, Charles Shenk; (front, left to right): Aiko Tanase, Noriko Hirose, Yoshiko Goda, Masako Otsuka, Ruth Shenk.



Worldwide treatment for leprosy modeled by Schmidts in Paraguay

Almost 40 years ago, Mennonite Central Committee workers John and Clara Schmidt left for Paraguay as medical workers for the struggling Mennonite colonies. Since that time the Schmidts have served in Paraguay for almost all those years with the exception of a four-month term of service in South Vietnam in 1972.

Last spring, after several "retirements" and settling into their new home in eastern Paraguay, the Schmidts agreed to take on a one-year assignment returning as medical directors at the Kilometer 81 Hospital, approximately 50 miles east of Asunción.

Kilometer 81 Hospital was established for poor rural Paraguayans who suffered the debilitating effects of Hansen's disease (leprosy). The Mennonite colonies built the hospital as a symbol of their gratitude for being allowed to settle in Paraguay. In 1948, the Paraguayan Mennonites needed a doctor for the new hospital and, remembering the Schmidts and their earlier service at the colonies' clinic, they asked them to return to Paraguay to head up the work.

One of the first major tasks the Schmidts faced was finding people who needed medical help. Since sufferers of the disease were often treated as common criminals and isolated from family and friends, they hid their infections and deformities as long as possible. In the early days, John traveled on horseback through rural areas, visiting in Paraguayan homes, searching carefully for the silent sufferers. Treatment that began early held the most promise for rehabilitation.

The Schmidts came with an innovative idea: patients suffering from Hansen's disease would not be isolated in an institution, but would remain in their homes and come to the center for treatment. Even though the American Leprosy Mission and MCC were initially opposed to this treatment approach, it became the model for treatment throughout the world.

The treatment techniques for Hansen's disease have changed since the early days when the Schmidts first worked at Kilometer 81. Rehabilitative surgery to reestablish the working of patients' hands, for example, is an important part of treatment. Physiotherapy, to enable unused legs to walk again, and a shop for the construction of corrective shoes are also important ministries.

Today the Kilometer 81 Hospital still belongs to the Paraguayan Mennonites. There is a constant stream of Paraguayan Mennonite volunteers who are indispensable to the work at Kilometer 81. Most of the doctors who work at the hospital are Paraguayan Mennonites. The hospital which also provides general medical services is a significant ministry to the health needs of poor Paraguayans.

First world assembly on aging meets in Vienna, Neufelds sit in for Mennos

The first World Assembly on Aging met in Austria from July 26 to Aug. 8 with Abe and Irene Neufeld, a Mennonite Brethren pastor couple in Austria, representing the Inter-Mennonite Council on Aging as observers. They were among the 140 delegations from "nongovernmental organizations," including 17 from various religious bodies, who were observers and available as resources to the 121 national delegations that were the official participants. Reports have just recently become available.

To perform the task of developing an "international plan of action" on aging, which would provide member nations and United Nations agencies with guidelines for formulating policies for the elderly, the delegates had before them more than twenty official documentary reports on various issues. Additional supplementary reports and recommendations came from various member nations. For the first time ever in such U.N. "single-issue" conferences, delegates were also given a report incorporating the recommendations of nongovernmental organizations concerned with aging, which had been drafted in preliminary meetings.

The two-week conference resulted in a plan with more than 60 recommendations and 110 statements on the background, principles, goals and policies, and dealing with areas of concern to aging individuals such as health and nutrition, housing and environment, family, social welfare, income security and employment, and education. The statements also included promotion policies and programs and recommendations for implementation.

Among the recommendations for implementation none drew more attention than did the role of governments in a plan of action involving the elderly themselves in planning and decision making. While some from the U.S. felt that the ball should not be thrown only to the government, others felt that there was no other machinery capable of handling so large a task. Governments ought to evaluate the aging process in the light of their own political, social, and economic situation.

The plan adopted by the World Assembly included a strongly worded resolution concerning the role of nongovernmental organizations—the section under which the Inter-Mennonite Council on Aging would be classified. The statement asks that: "a partnership be formed between governmental and nongovernmental organizations designed to ensure a comprehensive, integrated, coordinated, and multipurpose approach to meeting the social welfare needs of the elderly." It was felt that the nongovernmental organizations influenced the plan in important ways and are provided with a strong implementing role.



Members of the 1982 mission fellowship tour in Caesarea, Israel.

Europe, Israel workers host North American travelers

Fourteen Mennonites from across North America recently spent three weeks visiting missionaries and local churches in Israel, France, Belgium, and England.

Their purpose was to gain a better understanding of the work of Mennonite Board of Missions, get acquainted with local Christians, build relationships, and communicate their experiences to their communities back home.

The mission fellowship visit was initiated by MBM and organized by Lawrence Greaser, associate director of overseas missions. Group members traveled at their own expense. Local missionaries arranged the on-site itinerary.

The group left New York City on Oct. 14 and returned on Nov. 3. Mary Smucker and Greasers visited MBM workers in Ireland and returned on Nov. 11.

In Israel, the group stayed at the newly renovated Immanuel House near Tel Aviv and heard Roy and Florence Kreider, Joe and Elaine Haines, and Paul and Bertha Swarr recount ministry in Israel's largest city and at the Immanuel House Study Center. Garry and Ruth Denlinger told of their ministry among students at Haifa University.

The group later visited with Denlingers in their church in Haifa. The Saturday evening Sabbath service was an experience of praise as believers who had come to faith from Jewish, Muslim, Catholic, and Protestant backgrounds worshiped together.

In France, group members stayed in local homes. Robert and Lois Witmer and Neal and Janie Blough scheduled opportunities for direct observance of the church at work. They became acquainted with the impressive efforts to meet the needs of the handicapped and talked with African students who find care and relationships at Foyer Grebel. Both the programs for the handicapped and Foyer Grebel were initiated by MBM but now are also supported by French Mennonites.

On Sunday half of the group worshiped and

ate lunch at Chatenay-Malabry Mennonite Church, while the others worshiped at Foyer Grebel and mingled with students from many countries of Africa as they shared a common meal.

A fast, smooth train took the group to Belgium. There Robert and Wilda Otto oriented the group to their responsibilities at the East Brussels Church. Robert and Sylvia Shirk Charles and Stephen and Jean Gerber Shank shared their vision for Brussels Mennonite Center.

An evening at the Rixensart Church, where members of various congregations furnished a carry-in meal, was a good setting to become more familiar with the work at Belgium Mennonite Council. Vasil Magal talked about his work with the MBM-sponsored Russian-language radio program, *Voice of a Friend*.

Later the mood of the group was subdued as they visited a castle and saw the torture equipment which was used on their Anabaptist ancestors.

At London Mennonite Centre in England, the North Americans experienced the need for bigger facilities for worship. Half of the group attended services at a nearby Plymouth Brethren church since the MBM facility was not large enough to contain the increasing amount of young people who are attending.

Young people who have been searching for meaning and direction in life are finding it among the members of the growing congregation at London Mennonite Centre. Everyone stayed after the service for a fellowship meal.

Members of the group were Charles and Ruth Ramer, Duchess, Alta.; Jacob and May Roes, Millbank, Ont.; LeRoy and Reta Sheats, Florida City, Fla.; Marjorie Martin, Orrville, Ohio; Wayne and Susie Sommers, New Paris, Ind.; Allen and Doris Schrock and Mary Smucker, Goshen, Ind.; and Lawrence and Frances Greaser, Elkhart, Ind.—Frances Greaser.

Dutch woman named peace representative to North America

In September Wieke Theresia van der Velden of Amsterdam, the Netherlands, began an eight-month assignment with Mennonite Central Committee as European peace committee representative in North America. She will be based at the Akron headquarters and will travel throughout the eastern half of the U.S. and in some parts of Canada.

The peace work assignment follows a 1979 recommendation by European Mennonites for an exchange of "ambassadors" between Mennonites in Europe and North America. "This is part of the larger effort we have been making to try to find ways in which European and North American Mennonites can work together in our witness against the international arms race," says Urbane Peachey, executive secretary of MCC Peace Section.

Last year Hans Joachim Wienns was the first European to fill this position. Wienns is from West Germany and served most of his term here in Canada.

This year the European Mennonite Peace committees, which include Swiss, German, French, and Dutch Mennonites, decided to choose a representative from Holland. Van der Velden is active in the United Mennonite Community of Amsterdam, where she is a member of the church council. She has been a member of the Doopsegezinde Vredesgroep (Mennonite Peace Group) for seven years and a board member since 1979.

Van der Velden shares her viewpoint on peace as a Dutch citizen, a woman, and a Mennonite. "I work with peace because it is one of the most important issues that confronts us at this time. It is also very much connected with my faith, the way I see Christ and the way I perceive my discipleship," she explains.

As a Dutch citizen, she knows the vulnerability of people who live in a small and powerless country. The Dutch people are internationally dependent and therefore alert to international affairs, she says. The country is also a traditionally neutral country and the peace movement has been active in the Netherlands longer than in most European countries.

Van der Velden is also prepared to share about the Women for Peace group in Holland. This is an international organization which was established in 1979 and is mainly active in European countries. This group interacts with the Women's International League for Peace and Freedom.

As a Dutch Mennonite, Van der Velden is also willing to share the history of the Mennonites in the Netherlands, as well as their present activities in the peace groups. Since she has begun this assignment, she has enjoyed learning about the American Mennonites and their history. She is also very concerned about the nuclear arms race in East and West.



Left to right: Nancy Marshall, Wayne County (Ohio) VS household; Mike Jackson, Sojourners Community, Washington, D.C.; Barbara Kannapell, director of Deafpride, Washington, D.C., prepare for a performance.

Deaf leadership retreat attracts 60 to meetings

"Experiences of Deaf People: A Christian Perspective" was the theme of the deaf ministries retreat which some 60 people attended Nov. 12-14 at Eastern Mennonite College in Harrisonburg, Va. The event was sponsored by EMC and the deaf ministries office of Mennonite Board of Missions.

The resource persons were Ella Mae Lentz, a deaf actress, teacher of American Sign Language, and star of the contemporary play *Children of a Lesser God*; and Charlotte Baker-Shenk, linguist, coauthor of teaching materials for American Sign Language, and coeditor of *Sign Language and the Deaf Community*. They jointly led the three workshop sessions on Saturday and worship on Sunday.

After registering Friday evening and finding

their rooms, workshop participants awoke Saturday morning to a light breakfast followed by a lively discussion on the person of Jesus based on Isaiah 61 found in Luke 4 and the "upside-down" kingdom that Jesus had come to establish.

Further discussion focused on the walls erected by the attitudes deaf, hearing, and oral-deaf adults display toward one another. Some of the negative attitudes have developed through the years as deaf adults and their language have been looked down upon. Efforts were made to help deaf and hearing understand each other and to increase a sense of worth among those who have been told in many ways they can't succeed.—adapted from a report filed by Nancy Marshall

Deaf meet deaf at Camp Amigo

The first retreat for deaf young adults in the Michiana area was held at Camp Amigo in Sturgis, Mich., Nov. 5-7. The weekend was sponsored by the Indiana-Michigan Mennonite Conference.

The theme for the weekend was "Why Walk with Jesus?" Raymond Rohrer, pastor of First Deaf Mennonite Church in Lancaster, Pa., was the main speaker. He talked to the group about God's love and our love for other people. Raymond and his wife, Elizabeth, brought with them a vanload of deaf persons from First Deaf Church. This added much to the retreat as these persons gave their support to this new outreach.

Mel Fros, from Champaign, Ill., had the devotional on Saturday morning, with his wife Janet interpreting.

The weekend was exciting as I watched Christian deaf young people finding other deaf youth. The church is giving them a time together to be nurtured in a Christian setting.

I went to the retreat expecting to assist a young woman from Michigan. She did not arrive, but other opportunities arose for me to give myself to others. It was a rich experience. A friend who signs traveled home with me. She expressed her thoughts about the weekend this way: "Where there is this much love, there can be no hate."—V. Pauline Yoder.

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON

A Conference on Marriage Reconciliation will be held Feb. 4-6 to assist congregations in finding biblical and practical means to help troubled marriages. Resource persons are Abe and Dorothy Schmitt, Gerald and Marlene Kauffman, Ruth Brunk Stoltzfus, and Ron Kraybill. For registration and more information contact Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666; (412) 423-2056.

The annual **House Church Retreat** will be held Feb. 11-13. It is open to members of house church fellowships and other interested persons. This year's retreat is being planned by the Adelphos Fellowship of Atlanta, Ga. For more information contact Laurelville Mennonite Church Center.

Mennonite Marriage Encounter weekends will be held Feb. 18-20 at Bird in Hand, Pa., and Feb. 25-27 at Concordia, Kan. For more information contact: (Pa.) Family Life Commission, Salunga, PA 17538, (717) 898-6067 or 393-5426; (Kan.) Paul and Lois Unruh, Box 347, Newton, KS 67114, (316) 283-5100.

The annual **Congregational Education Workshop** will be held Feb. 18-20 with the theme "Exploring directions for congregational education in the '80s." In addition to major input by Ross Bender, Mary Oyer, Don Augsburg, Marlene Kropf, and Edgar Metzler, there will be skillshops for teachers, superintendents, musicians, club leaders, and pastors. Congregations are encouraged to send a team. For more information contact Laurelville Mennonite Church Center (address and phone above).

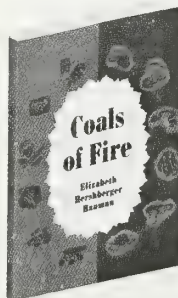
PRINT

Choice Fruits is a book of devotions based on Scripture for 138 days. It was written and put together by members of Bellwood Mennonite Church, Milford, Neb., to encourage daily meditation and spiritual

stimulation and unity in the congregation. To obtain a copy of the book, or to inquire how it was done, write to Penny Jans, Route 1, Box 127, Beaver Crossing, NE 68313.

Celebrate Jubilee looks at what the Bible teaches about Jubilee—God's vision of justice and celebration. It is an excellent intergenerational resource. Themes of the four lessons are: We are all different but important. God loves and accepts us. We forget God's way. Jubilee. Each includes a puppet play, a Bible story, and a group activity; three slide shows are also available. The packet is available from Jubilee Crafts (a ministry of *The Other Side* magazine) at \$5 each (10-20 are \$4 each, 30 or more \$3.50 each). Order from Jubilee Crafts, 300 W. Apsley St., Philadelphia, PA 19144.

Ascuas de fuego is a new Spanish edition of Elizabeth Hershberger Bauman's *Coals of Fire*. This excellent peace book for children of all ages tells 17 stories of men and women who practiced returning good for evil. The Spanish edition is \$3.50 (U.S.)/\$4.20 (Canada), the English \$3.95 (U.S.)/\$4.75 (Canada) from Provident and other bookstores.



AUDIOVISUALS

Give Me Your Hand: MCC Today shows MCC extending a hand to join neighbors in need. It explores some MCC activities at home while following new volunteers to their places of assignment in Bolivia. The 30-min. color film was produced by MCC in 1981 and is available for free loan from all MCC offices, including MCC Audio Visuals, 21 S. 12th St., Akron, PA 17501.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515-1245.

New fellowship begun in the Rockies

Romoca Lodge in Palmer Lake, Colo., was the scene of a commissioning service, held at 3:00 p.m., Oct. 31, to celebrate the beginning of Mountain Community Mennonite Church. Approximately 140 persons from surrounding Mennonite churches gathered with Mountain Mennonite for this occasion.

Those participating in the service were Wallace Jantz, worship leader; Willard Conrad, Scripture reading; Marilyn Miller and John Kreider, guest speakers; and Lynn Roth, chorister. Special music was provided by Lynn Roth, Nan Graber, and Carol Detweiler. Marilyn's theme was: "Commissioned to serve each other," John's was: "Commissioned to serve beyond ourselves."

The activities included the licensing of Tim Detweiler, who has accepted the call to provide pastoral leadership at Mountain Community Mennonite Church. Wallace Jantz conducted the licensing ceremony, which concluded with the laying on of hands and prayer by the leadership team from Mountain Community Mennonite Church and all pastors present.

Tim, from Burton, Ohio, is married to Carol Bachman Detweiler from Lowpoint, Ill. They have a one-year-old son, Nathan. Tim, a graduate from AMBS, was former associate pastor at Beth-El Mennonite Church in Colorado Springs. He continues to be employed one quarter time by Rocky Mountain Mennonite Conference as youth minister.

The service concluded with a time of sharing in which people expressed their support, affirmation, and encouragement for the new beginning of Mountain Community Mennonite Church. A light meal and informal sharing followed the service.

The service was one filled with inspiration, excitement, joy, and the strong awareness of God's Spirit present. The support and affirmation expressed from persons present will be a source of continued strength for Mountain Community Mennonite Church.

While the beginning of Mountain Community Mennonite Church was celebrated on this occasion, the beginnings of a Mennonite fellowship in Tri-Lakes began many years ago. Tri-Lakes is located 20 miles north of Colorado Springs and includes the towns of Palmer Lake, Monument, and the Black Forest area. Frontier Boys Village, located only four miles from Palmer Lake, attracted Mennonite VS people, teachers, social workers, and others to the Tri-Lakes area.

In 1977, a house fellowship was formed which met regularly for a period of approximately a year and a half. The group of Mennonites who settled in the area provided a nucleus for a Mennonite community which eventually had a vision for a church in their own area. This vision continued to grow with a number of persons living in the Tri-Lakes area.

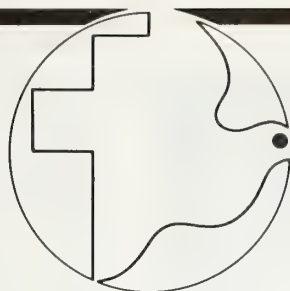
It was a dream that did not give birth overnight, for it needed to be shared with others, including Beth-El Mennonite Church, where the majority of those now at Mountain Community Mennonite Church were attending.

In March 1982, Rick Shellenberger and Rick Pankratz were appointed by Beth-El Mennonite Church to assess the interest in starting a Mennonite fellowship in the Tri-Lakes area. After three months of semimonthly study meetings, committee work, and prayer, the group made the following feasibility report to the Beth-El congregation:

In response to Beth-El's directive, it has become evident that the proposed church is feasible. We are willing to commit ourselves to forming a Tri-Lakes area Mennonite Church which could begin in September or October of 1982. We are very willing to work with Beth-El in whatever ways necessary to promote a smooth transition. Most of us have been part of Beth-El for many years. As a result, this process has [been] and will continue to be difficult because of the close personal friendships involved. However, this same experience has contributed to our ability to respond to the call to live out our faith in our immediate community.

This statement was signed by 28 adults in the Tri-Lakes area. These persons represent both the Mennonite Church and the General Conference Mennonite Church. The possibility of dual affiliation with both Mennonite conferences is being pursued.

Mountain Community Church meets regularly every Sunday morning at 9:00 a.m. for worship with a Sunday school hour following. The average attendance has been around 55 persons. The Romoca Lodge, in a meadow nestled at the foot of the mountains in Palmer Lake, Colo., is being rented as a meeting place. The address for Mountain Community Mennonite Church is: Box 502, Palmer Lake, CO 80133. The new church expressed appreciation for all the support it has received from the broader church.—Mark Gingerich and Tim Detweiler



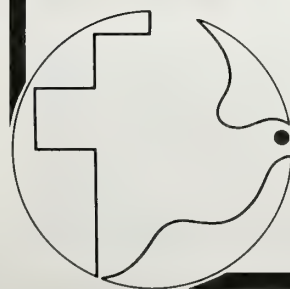
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\$328,829

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$328,829.48 as of Friday, Dec. 17, 1982. This is 43.8% of the total needed. Contributions have been received from 332 congregations and 180 individuals. Individual gifts represent \$66,088.45 of the total.

Goal: \$750,000

mennoscope

A licensing and installation service for Phil Ebersole was held at Bancroft Mennonite Church, Toledo, Ohio, on Sunday, Sept. 12. Paul Hummel of Berlin, Ohio, uncle of Phil, preached the sermon. Jay Martin, congregational elder, on behalf of the congregation, received the Ebersoles as members and Ellis Croyle, overseer, led in the installation and prayer of dedication. Phil, a native of Sarasota, Fla., served as interim pastor of Harrisonburg Mennonite Church and is a spring graduate of Eastern Mennonite Seminary. He and his wife,

Carol, son Wade, and daughter Megan moved to Toledo at the end of June to begin their ministry there on July 1. They live at 5551 W. Bancroft Street, Toledo, Ohio 43615; phone (419) 536-8266.

Alta G. Hertzler, 45, assistant professor of art at Goshen College, died on Friday, Dec. 3, at Goshen General Hospital. She had been ill with cancer for three years. Following burial at Violett Cemetery, a memorial service was held at College Mennonite Church, where she was a member. Dorothy McCammon, a friend, and

J. Lawrence Burkholder, president of Goshen College, spoke at the service.

The board of trustees of Lancaster Mennonite High School has elected J. Richard Thomas as principal to succeed J. Lester Brubaker. Thomas will take over his new position on July 1, 1983. This decision was made in a special session of the board on Thursday evening, Dec. 2. Thomas is currently assistant principal of the school, a position he has held since 1978. He has taught at Lancaster Mennonite since 1973. In his nine years at LMH Thomas has pioneered the school's cooperative education program and was involved in developing the global education program. He is a member of Masonville Mennonite Church, where he serves on the leadership team.



J. Richard Thomas

Becoming aware of a critical shortage of medical supplies in Laos, Mennonite Central Committee has given aid to a provincial hospital in Savannakhet, Laos. The essential medicines, dental and laboratory supplies, and soap shipped to the hospital mark MCC's first medical involvement in this country. During a visit to Savannakhet last spring, workers Linda and Titus Peachey of Philadelphia, Pa., discovered acute needs. They recall, "As we walked through each ward jotting down notes and requests, the medical persons in charge showed us rusting surgical needles, their last vial of an important anesthetic, an empty bottle of dental filing material and a laboratory room almost completely devoid of equipment and materials."

Representatives of the 10 Mennonite Church conferences which have members on the Eastern Mennonite College and Seminary Board of Trustees will meet on Jan. 6 in Harrisonburg, Va. The group, known as the Constituent Conference Committee, meets annually with the board of trustees' executive committee and EMC&S administrators. Meetings are chaired by the Virginia Conference moderator, currently Sam Janzen. Janzen views the committee as "a sounding board." It exists to give the school a chance to assess its relationships with the conferences and to give the conferences "a regular voice to the school." This year the committee will hold an afternoon meeting without trustees or school administrators. The committee will discuss a proposed permanent relationship between EMC&S and the Mennonite Board of Education. The committee will also discuss its own role, a proposed reduction in the size of the EMC&S board of trustees, and other changes related to the school's governance structure.

Indiana's loss has been Texas' gain—or so it seems when one reviews the 1981-83 teacher placement report from Goshen College. Twenty-five percent of all GC's 1982 teacher candidates have found employment in Texas, many of them in Houston. More than one third of the elementary education candidates are now teaching in the Lone Star state. In order to ensure that the GC graduates don't feel entirely isolated in their new situation, J. B. Shenk's office in charge of career services has made contact with the pastor of the Mennonite congregation in Houston. A number of the Goshen teachers have already become involved in what Shenk describes as the "lively young congregation" there.

Locust Grove Mennonite School needs

administrative assistant/part time teacher for fall of '83. Send résumé to Maribel Kraybill, Locust Grove Mennonite School, Smoketown, PA 17576.

Kenneth E. Martin and John H. Gehman were ordained to the Christian ministry at Calvary Mennonite Church in Brewton, Ala., on Dec. 5, reports Paul Dagen.

Correction: The credit for "Seminary: what's ahead?" (Nov. 30, p. 832) should have read: "Condensed from *Evangelical Newsletter* with permission, © 1982, Evangelical Ministries, Inc., 1716 Spruce St., Philadelphia, PA 19103."

Thank you for the reminder to "not give up hope, become weary, or lose patience."—Joann Breneman Speigle, Richmond, Va.

For sure, I have never known a more Christian notion to be put forth, in *Gospel Herald* or anywhere else, than that of Lynn A. Miller's "An outrageous proposal" (December 7, 1982).

By the standards of this world, the true standards of the kingdom are always outrageous. New wineskins for new wine!—D. R. Yoder, Atlanta, Ga.

readers say

I felt the article *Wait in Wonderment, Part 1, of an Advent series*, Nov. 30, was excellent! It not only reinforced for me the need for preparation and waiting for Christ during Advent season but also the importance of continuous preparation.

It was also easy to relate that to other areas of my life. For example, struggling to find the right place for me as a nurse takes preparation, hard work, and waiting. And yet there is always the possibility of spending too much time preparing for the wrong things.

marriages

Freeman—Kauffman.—Frank Freeman, Bronx, N.Y., Good Shepherd cong., and Barbara Kauffman, Bronx, N.Y., Glad Tidings cong., by Monroe J. Yoder, Nov. 26.

Lehman—Hoover.—David Lehman, West Liberty, Ohio, South Union cong., and Ruth Hoover, New Carlisle, Ohio, Huber cong., by Richard Polcyn, Oct. 23.

Miller—Shoemaker.—Darrell Miller, Danvers, Ill., North Danvers cong., and Lynette Shoemaker, Mishawaka, Ind., Freeport (Ill.) cong., by Robert E. Nolt, Dec. 4.

Troyer—Mast.—Lennis Troyer, Burr Oak, Mich., Locust Grove cong., and Nancy Mast, Millersburg, Ind., Clinton Frame cong., by Vernon E. Bontreger, Dec. 5.

Weins—Schumacher.—Timothy Weins and Mary Jo Schumacher, both of Washington, D.C., Hyattsville cong., by Jim Dickerson and Bob and Mary Shreiner, Oct. 23.

Woodruff—Hoover.—Tony Woodruff, St. Michaels, Md., Episcopalian Church, and Grace Hoover, New Carlisle, Ohio, Huber cong., by Ross Collingswood, June 27.

births

Bergey, Ric and Glenna Fay (Fortner), Jefferson, Ore., second child, first son, Luke Aaron, Nov. 24.

Bucher, Paul and Esther (Hoover), Jakarta, Indonesia, second child, first son, Hans Erik, Jan. 27.

Eichelberger, David and Kathy (Jennings), Mackinaw, Ill., third child, second son, Darrin Matthew, Oct. 31.

Eyre, Paul and Phyllis (Diller), Stouffville, Ont., second child, first daughter, Elizabeth Anne (Beth), Oct. 25.

Hartzler, Harold and Rachel (Nafziger), Goshen, Ind., third child, first daughter, Carrie Marie, born in Colombia, Sept. 21, 1981; adopted Nov. 15.

Imhoff, Richard and Doris (Wingert), Goodfield, Ill., first and second children, Andrew Joy and Adriane Jill, Nov. 25.

King, Ron and Susan (Osborn), Milford, Neb., second daughter, Amanda Marie, Dec. 4.

Lehman, Larry E. and Jann (Lehn), Dalton, Ohio, second child, first daughter, Cami Elizabeth, Nov. 28.

Lehman, Rex E. and Susan (Yarian), Goshen, Ind., first child, Erin Michele, Nov. 27.

Nikkel, Robert, and Judith Janzen, Salem, Ore., second child, first son, Lucas Edward Janzen, Dec. 9.

Price, Tom and Sheila (Gingerich), Egeland, N.D., second son, Jesse Lynn, Sept. 22.

Schrock, Raymond and Renae (Kauffman), Lebanon, Ore., first child, Nicolas Robert, Oct. 15.

Slaubaugh, Lonnie and Tammy (Stone), Cando, N.D., second child, first daughter, Rebekah Lynelle, Aug. 24.

Smith, Charles and Kathryn (Unternahrer), La Plata, Md., second child, first daughter, Heidi Jenelle, born Sept. 29, 1982; received for adoption on Nov. 8.

Webb, Doug and Pam (Plank), West Liberty, Ohio, third daughter, Jill Denise, Dec. 7.

credits: P. 882 (left) by Warren Wenger, (center) by Julianne Miller, (right) by James Longacre; p. 886 by Robert Maust; p. 895 by Charles Shenk; p. 896 by Lawrence Greaser; p. 897 by D. Michael Hostetler.

calendar

Ministers' Week, Eastern Mennonite Seminary, Harrisonburg, Va., Jan. 17-20, 1983.

Pastors' Workshop, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 24-28, 1983.

Mennonite Central Committee U.S. annual meeting, Harrisonburg, Va., Jan. 27, 1983.

Mennonite Central Committee annual meeting, Harrisonburg, Va., Jan. 28-29, 1983.

Marriage Reconciliation Conference, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 4-6.

Mennonite Board of Education board of directors, Goshen, Ind., Feb. 10-12.

Annual House Church Retreat, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 11-13.

Mennonite Publication Board, Chicago, Ill., Feb. 11-12.

Conservative Conf. Ministers' Fellowship, Feb. 14-18.

obituaries

Amstutz, Irene, daughter of Jacob and Anna (Moser) Sommer, was born in Kidron, Ohio, Oct. 28, 1908; died of a heart attack at Wooster Community Hospital, Wooster, Ohio, Dec. 4, 1982; aged 74 y. On June 28, 1931, she was married to B. U. Amstutz, who survives. Also surviving are 3 daughters (Doris—Mrs. Wayne North, Shirley—Mrs. Edwin Toole, and Gloria—Mrs. Curt Nussbaum), one son (Kenneth), 14 grandchildren, and 4 sisters (Ellen—Mrs. Allen Bixler, Alma, Rose, and Esther—Mrs. Delvin Gerber). She was preceded in death by 2 sisters and 2 brothers. She was a member of Kidron Mennonite Church, where memorial services were held on Dec. 7, in charge of Bill Detweiler and Joe Gerber; interment in Kidron Mennonite Church Cemetery.

Delagrang, Joseph, son of Joseph R. and Mary (Lengacher) Delagrang, was born Sept. 17, 1917; died of a heart attack at his home on Nov. 29, 1982; aged 65 y. On Oct. 23, 1949, he was married to Irene Leichty, who survives. Also surviving are one daughter (Clara Mae—Mrs. Elmer Cross), 5 sons (Marvin, Elvin, Allen, Harold, and Garold), 15 grandchildren, 6 great-grandchildren, 2 sisters (Leah—Mrs. Menno Delagrang and Anna Delagrang), and one brother (Ben). He was preceded in death by a great-granddaughter and 2 brothers. He was a member of Clinton Frame Mennonite Church, where funeral services were held on Dec. 2, in charge of Vernon E. Bontreger and Don Delagrang; interment in Miller Cemetery.

Detwiler, Walter, son of Jacob and Lizzie (Swartley) Detwiler, was born in Franconia Twp., Pa., Feb. 6, 1909; died at Chester County Hospital, West Chester, Pa., Oct. 5, 1982; aged 73 y. On Mar. 17, 1934, he was married to Edna Miner, who survives. Also surviving are 3 sons (Lowell, Marlin, and Ronald), one daughter (Rhoda—Mrs. Ronald Leisenring), and 24 grandchildren. He was a member of West Chester Mennonite Church. Funeral services were held at Frazer Mennonite Church, Oct. 9, in charge of Joseph Kennel; interment in Frazer Mennonite Cemetery.

Gascho, Mary E., daughter of Joel and Barbara (Miller) Reber, was born at Wellman, Iowa, Nov. 3, 1901; died of cancer at Goshen General Hospital, Goshen, Ind., Nov. 30, 1982; aged 81 y. On Aug. 27, 1930, she was married to Nick Gascho, who survives. Also surviving are 2 stepsons (Gerald and Stanley Gascho), one stepdaughter (Celesta—Mrs. Kenneth Snyder), 15 stepgrandchildren, 9 stepgreat-grandchildren, 2 sisters (Katie—Mrs. Art Schweitzer and Bertha—Mrs. Maynard Breneman). She was a member of Pigeon River Mennonite Church, where funeral services were held on Dec. 3, in charge of Luke Yoder and Ivan Gascho; interment in church cemetery.

Garmand, Roy Evans, was born Mar. 5, 1901; died of a heart attack at Sarasota Memorial Hospital, Sarasota, Fla., Nov. 18, 1982; aged 81 y. He was married to Elsie _____, who survives. Also surviving

are 4 daughters (Doris Plessinger, Margaret Layman, Louise Kraus, and Estelle Grieser) and 2 sons (Roy, Jr., and George). He was a member of Warwick River Mennonite Church. Funeral services were held at the Hogg Funeral Home, Gloucester Point, Va., Nov. 21, in charge of Truman H. Brunk; interment in Warwick River Church Cemetery.

Hertzler, Alta G., daughter of Adam and Martha (Showalter) Martin, was born in Maugansville, Md., Nov. 27, 1937; died of cancer at Goshen, Ind., Dec. 3, 1982; aged 45 y. On May 11, 1957, she was married to James R. Hertzler, who survives. Also surviving are her parents, 2 sons (Philip and Randal), one sister (Mrs. Betty Jane Horst), and 2 brothers (Arlin and Leo). She was a member of Goshen College Mennonite Church, where memorial services were held on Dec. 6, in charge of Arnold C. Roth, Rachel S. Fisher, and J. Lawrence Burkholder; interment in Violet Cemetery.

Hurst, Edna, daughter of Frederick and Nancy Schmiedendorf, was born in Preston, Ont., Jan. 10, 1913; died at Cambridge Memorial Hospital, Nov. 1, 1982; aged 69 y. On Dec. 27, 1939, she was married to Simeon Hurst, who survives. Also surviving are one son (Ellwood), 3 daughters (Nancy Ann Hurst, Mary—Mrs. Harvey Frey and Ruth—Mrs. David Rice), 4 grandchildren, 2 brothers (Fred and John), and 4 sisters (Elizabeth, Rose Kirkbride, Mary Leeland, and Isabel Hurst). She was preceded in death by an infant son, Daniel, in 1946. Edna and her husband served as missionaries in East Africa for 25 years. She was a member of Bethel Mennonite Church. Funeral services were held at Preston Mennonite Church, in charge of Gerry Vanderworp and Donald R. Jacobs.

King, Emmett D., son of Milo V. and Emma K. (Yoder) King, was born at Garden City, Mo., May 10, 1898; died of cancer at Green Hills Center, West Liberty, Ohio, Dec. 5, 1982; aged 84 y. On Oct. 7, 1923, he was married to Kathryn M. Plank, who died Nov. 3, 1974. Surviving are 2 sons (Eldon and John King), one daughter (Esther—Mrs. Herman King), 14 grandchildren, 14 great-grandchildren, and 2 sisters (Myrtle King and Mabel King). One brother preceded him in death. He was a member of Bethel Mennonite Church, where funeral services were held on Dec. 8, in charge of Duane Beck; interment in Oak Grove Mennonite Cemetery.

Lehman, Anna Margie, daughter of Joseph S. and Esther (Kreider) Lehman, was born in Lancaster Co., Pa., June 19, 1917; died of cancer at Rockingham Memorial Hospital, Harrisonburg, Va., Dec. 2, 1982; aged 65 y. Surviving is one sister (Araminta—Mrs. Lester C. Shank). She was a member of Park View Mennonite Church, where funeral services were held on Dec. 4, in charge of Owen Burkholder and Ira E. Miller, and at East Chestnut Street Mennonite Church, Lancaster, Pa., Dec. 5, in charge of Lester Weaver and Harold Book; interment in Paradise Mennonite Cemetery.

Miller, Levi E., son of Eli and Elizabeth (Raber)

Miller, was born in Holmes Co., Ohio, June 26, 1919; died of a heart attack at Sarasota, Fla., Nov. 11, 1982; aged 63 y. In 1945, he was married to Elvina Troyer, who survives. Also surviving are 3 daughters (Mary McLead, Luella—Mrs. Dave Snyder, and Viola—Mrs. Elias Enrigues), 2 sons (Edwin and Marvin), 4 grandchildren, and 2 brothers (Neal E. and Eli E.). He was a member of Walnut Creek Mennonite Church, where funeral services were held on Nov. 15, in charge of Alvin Kanagy; interment in Walnut Creek Mennonite Church Cemetery.

Schrock, Elmer, son of Joseph and Bella (Yorop) Schrock, was born in Thurman, Colo., Feb. 17, 1901; died of heart failure at Albany, Ore., Nov. 19, 1982; aged 81 y. On Sept. 13, 1925, he was married to Bertha Heeyer, who survives. Also surviving are 2 sons (Eldon and Perry), 2 daughters (Dora Willems and Florence Gerig), 25 grandchildren, 17 great-grandchildren, 4 brothers (Davie, Melvin, Raymond, and Leroy), and 3 sisters (Emma Resser, Ann Roth, and Fannie Schrock). He was a member of Fairview Mennonite Church, where funeral services were held on Nov. 23, in charge of Clarence Gerig and Roy E. Hostetter; interment in Fairview Church Cemetery.

Thomas, Pauline, daughter of Charles and Emma (Wingard), was born in Johnstown, Pa., May 26, 1924; died at Harrisburg (Pa.) General Hospital, Oct. 29, 1982; aged 58 y. She was married to Lester Thomas, who survives. Also surviving are 2 daughters (Luetta—Mrs. Ray Gordon and Barbara), one son (David), 4 grandchildren, and 3 brothers (Clair, Morris, and Charles). She was a member of Weaver Mennonite Church, where funeral services were held on Nov. 1, in charge of Harold E. Thomas and Harry Y. Shetler; interment in Richland Cemetery.

Weaver, William Edwin, son of Cleo and Edith (Metzler) Weaver, was born in College Park, Md., Mar. 19, 1957; died at Bowie, Md., Nov. 20, 1982; aged 25 y. Surviving are his parents, 3 brothers (Larry, Richard, and Kenneth), and one sister (Susan). He was a member of the Hyattsville Mennonite Church, where funeral services were held on Nov. 23, in charge of Bob Moser, Ivan Magal, and Bob and Mary Ann Shreiner; interment in Lincoln Cemetery, Brentwood, Md.

Yoder, Jerry P., son of Peter and Nancy (Yoder) Yoder, was born in Rolette Co., N.D., May 3, 1898; died of a heart attack at Rugby, N.D., Oct. 15, 1982; aged 84 y. On Mar. 23, 1919, he was married to Catherine E. Gingerich, who died on June 2, 1973. Surviving are 7 daughters (Ethel, Ellen, Bernice, Bessie, Loretta, Bonnie, and Vera), 4 sons (Ralph, Loren, Neal, and Dewey), 6 brothers, and 5 sisters. He was preceded in death by 2 sons (James and Earl), and 2 daughters (Alice and Evelyn). He was a member of Lakeview Mennonite Church, where funeral services were held Oct. 19, in charge of Vernon Hochstetler, Elmer Borntreger, and Glen Birky; interment in Lakeview Mennonite Cemetery.

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Is hope an illusion?

Earlier this month, a TV anchorman on a national network admitted he was having trouble getting into the spirit of the season. He ticked off a number of reasons why he—and, by inference, the North American public might have been feeling that way: tensions in the Middle East, war between Iran and Iraq, oppression and torture in Central America, and the ever present threat of nuclear annihilation. Then, he told a story that was supposed to have cheered himself and his viewers, a story of people helping people.

I appreciated his effort, but, frankly, I can't get turned around that easily. Everyone knows there's plenty about which to be somber at the close of this year. Besides, there are those who have dropped below the level of world awareness—the alienated and the lonely. These are so wrapped up in their own set of problems that they couldn't bear looking at the broader context. Maybe they have no work, no resources, or maybe they're the chronically down-and-outers.

There's another set of people for whom the world looks gloomy—sensitive artists, especially serious writers. For them, the human condition is such that all apparent outcomes lead to despair. In order for some of these to earn their living in the craft they've chosen, they cynically sell their souls as hacks or writers of trash.

Whatever the reasons, there seems to be plenty of despair to go around these days. And, as another year rings out, there would be plenty of reason to dwell on threats to human happiness.

But I'd like to reflect a bit on a counter to this mind-set: hope. What is hope? It may be merely a desire, but it may also, and most usually does, include the expectation of fulfillment. Hope is always positive for the one who exercises it. It can become negative and dangerous when an individual desires harm for another person in order to improve his or her situation, but normally, hope is used positively.

There are levels of hope: (1) hope against the odds or fate, the finger-crossing variety; (2) hope as a reasonable expectation of outcomes, where the probability is good, based on natural laws or past experience, that a given desire will be fulfilled; and (3) hope, in the most profound sense, as an expectation founded on extra-natural promises, such as those given by God in the Bible regarding life after death.

After choosing the topic of hope for this editorial, as so often happens, I began to hear the word pop up all around me. I had not realized how much people use it. For better or worse, however, it was mostly used at level one, the most superficial. One person hoped it wouldn't snow until all the kids got home. Another hoped it would snow so that she could go skiing. I went to a musical program in which family members participated. I hoped they would make it through without too many mistakes. Perhaps, at this level, our hopes have as much

to do with our anxieties as anything else. We just hope everything will turn out all right, with the least possible damage or hurt.

At the next level, expectations have a better chance of fulfillment, because they are based on earlier outcomes or past performance. In personal development, we might be called upon to make a speech, fill an office, or carry out some broader responsibility. We accept these assignments, at some risk, because we believe we have something to offer, believing that somehow we can at least muddle through. For example, with only three weeks to go, I was invited to moderate a conference. I must admit to some anxiety, though I served on the planning committee; but, somehow, I hope to get through it.

In a broader sense, we have hopes for our family, church, or nation. For those raising children, parents hope against hope that their children will discover, or rediscover, the biblical values that have made their own lives useful and meaningful. As the children grow, parents perceive tendencies that indicate how much these children are adopting destructive or wholesome attitudes. Nevertheless, the social environment continues to be a concern until children demonstrate an understanding of moral values and make a commitment to God through Christ. As this commitment is worked out in their lives, the parents can begin to exercise their hope that their children will make spiritual choices that will make their lives worth living. Even when children appear to be making wrong choices, just as we did in our growing-up days, there is hope that past teaching, influence of the church, and scriptural input will eventually carry the day.

The same line of reasoning applies to our hope for the church, that it will be a body of believers, including myself, who will take seriously the orders and directions of our Lord, and who will constitute the kind of community envisioned in the Old Testament "shalom" or in the New Testament "koinonia." No matter how often we are disappointed with our fellow pilgrims, and ourselves, we continue to hope for better performance, better days.

The deepest level of hope has to do with life after life, as one writer has put it. I know that hope in some kind of heaven has been used as an alternative for the hard realities of this existence. It is for this reason that Karl Marx called religion an "opiate," and Freud considered it an escape. Despite the possibility that hope may be entirely unfounded, and often is, the human heart keeps on hoping.

Faith tells me that hope is not an illusion and so, as far as I am concerned, hope is a necessary part of my Christian experience. Enough of my hopes, as a Christian, have been verified that I continue to believe in hope. It must be tested, but I will continue to hope. For me, it is much more than an illusion.—David E. Hostetler

